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ALMANAC

FOR

The German Reformed Church,

FOR THE YEAR OF OUR LORD

1864.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

28556

CHAMBERSBURG, PA.:
MOSES KIEFFER AND CO.

1864.

Publications of the German Reformed Church.

To be had of the following places at the prices specified for CASH. No deduction is made from these prices. Chambersburg, Pa. **M. KIEFFER** & CO. Philadelphia, Pa. **LINDSAY & BLACKSTON, 2 South Third St.** Baltimore, Md. **Rev. S. GUILLEAU, 75 West Fayette St.** West of Chambers St. **Rev. GEO. W. WILLIARD.**

[illegible]

Orders should be accompanied with the cash, stating where and how the books are to be sent. Small packages, not exceeding four pounds in weight, are sent by mail for 5 cents per entry; one or fraction thereof *perceptum*, and will be sent on the receipt of the retail price, if desired.

GERMAN PUBLICATIONS.

An office for the publication and sale, principally, of German books, has been established at Cleveland, Ohio, under the direction of the "B. O. B.," and in the West. A number of books in the German language, published both in this country and in Germany, are to be had at the establishment.

ALMANAC FOR THE YEAR OF OUR LORD 1864,

BEING A LEAP YEAR OF 366 DAYS.

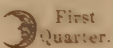
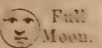
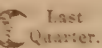
Characters of the Constellations.

♈ Aries, the Ram.
♉ Taurus, the Bull.
♊ Gemini, the Twins.
♋ Cancer, the Crab.

♌ Leo, the Lion.
♍ Virgo, the Virgin.
♎ Libra, the Balance.
♏ Scorpio, the Scorpion.

♐ Sagittarius, the Bowman.
♑ Capricornus, the Goat.
♒ Aquarius, the Butler.
♓ Pisces, the Fishes.

Astronomical Characters Explained.

 New Moon.  First Quarter.  Full Moon.  Last Quarter.

☾ Moon's Ascending Node, or Dragon's Head.
☿ Moon's Descending Node, or Dragon's Tail.
☿ Ascension.
☿ Descension.

Planets and Aspects.

♄ Saturn.
♃ Jupiter.
♂ Mars.
☉ Sun.
☿ Venus.
♁ Mercury.
♁ Earth. ☾ Moon.
♁ Herschel.

☿ Conjunction, or Planets in the same longitude.
✱ Sextile, when they are 60° apart.
☐ Quartile, when they are 90° distant.
△ Trine, when they are 120° distant.
♁ Opposition, when they are 180° distant.

Chronological Cycles.

Dominical Letters.....	A. B.	Solar Cycle	7
Golden Number.....	8	Roman Indiction.....	7
EPOCH.....	22	Julian Period	6577

The Jewish Era commences 1st of October, with 5725.

The Mohammedan Era commences 6th of June, with 1281.

Movable Feast Days.

Septuagesima Sunday.....	Jan. 24	Palm Sunday.....	Mar. 20	Trinity Sunday.....	May 22
Quinquagesima Sunday.....	Feb. 7	Easter Sunday.....	" 27	Corpus Christi.....	" 29
Shrove Tuesday.....	" 9	Ascension or Holy Thursday.....	May 5	First Sunday in Advent.....	Nov. 17
Ash Wednesday.....	" 10	White Sunday.....	" 15	Sundays after Trinity are.....	23

EMBER-DAYS. February 17.—May 18.—September 21.—December 21.

Cardinal Points.

Vernal Equinox.	Sun ☉ enters ♈ the 20th of March, at (Solar time) 2 o'clock 54 minutes Morning.
Summer Solstice,	" ☉ " ♋ the 20th of June, " " 11 " 45 " Evening.
Autumnal Equinox,	" ☉ " ♏ the 22d of Sept. " " 2 " 15 " Afternoon.
Winter Solstice,	" ☉ " ♐ the 21st of Dec., " " 7 " 56 " Morning.

☿ Venus is called the Governing Planet.

Eclipses for the Year 1864.

There will be this year only two Eclipses, both of the Sun.

The first is an Eclipse of the Sun, on the 5th of May, 7 o'clock 17 minutes, in the evening, invisible here. This Eclipse is visible in the northwestern part of North America, in California a small part towards sunset, and on the North Pacific Ocean the Sun will be nearly totally eclipsed. In Longitude 108° 55' west of Chambersburg, and latitude 32° 14' North, according to the Tabular Diameter of the Sun and Moon, this Eclipse is total, except at the positions of central beginning and ending.

The second is an Annular Eclipse of the Sun, the 30th of October, 10 o'clock 22 minutes, in the morning, here invisible on account of the Moon's great southern latitude: visibly partly in Mexico, and over all the whole of South America.

All calculations of this Almanac are made to Solar time, to which add the Equation in the hour table when the Sun is slow, and subtract when fast, for mean or clock time.

LAURENCE J. BROWN.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table.	Sun		Old Style.	
			H.	M.	H.	M.	S.	D.			M.	H. M.		H. M.
F	1	NEW YEAR	5	58	morn.		10		♀ rises 3h. 44m. morn.		4	7 23	4 37	20
S	2	Abel. Seth	6	44	12 52		24		2. ♄ ♀ rises 12h. 20m		4	7 23	4 37	21
1. Sunday after New Year. St. Matt. iii. 13-17; 1 Peter iv. 12-19. Day's length, 9 hours 14 minutes.														
S	3	Enoch	7	28	1 58		8		Orion south 10h. 42m.		5	7 23	4 37	22
M	4	Methuselah	8	12	2 40		22		7* south 8h. 31m.		5	7 23	4 37	23
T	5	Simon	8	54	3 49		6		♄ ♀ ♀ gr. Hel. Lat. N.		5	7 22	4 38	24
W	6	EPIPHANY	9	59	4 36		20		♄ rises 4h. 51m.		6	7 22	4 38	25
T	7	Isidor	10	51	5 26		5		♄ rises 3h. 1m.		6	7 21	4 39	26
F	8	Erhard	11	48	6 30		20		♄ ♀ ♀ rises 3h. 51m.		7	7 21	4 39	27
S	9	Julian	12	49	sets		6		9. ♄ in per. ♀ gr. Elong. E.		7	7 20	4 40	28
2. Sunday after Epiphany. St. Luke ii. 41-52; Rom. xii. 1-5. Day's length, 9 hours 22 minutes.														
S	10	Paul's imprison.	1	39	6 59		22		♄ rises 6h. 20m.		8	7 19	4 41	29
M	11	Eugene	2	25	7 59		8		♄ rises 11h. 44m.		8	7 19	4 41	30
T	12	Ricchoild	3	16	9 7		24		Aldebaran south 5h. 51m.		8	7 18	4 42	31
W	13	Hilary	3	56	10 14		10		Rigel south 9h. 27m.		9	7 18	4 42	Jan. 1
T	14	Felix	4	40	11 15		26		Sirius south 10h. 56m.		9	7 17	4 43	2
F	15	Maurice	5	25	morn.		12		15. ♄ stationary.		10	7 17	4 43	3
S	16	Marcellus	6	10	12 18		26		Wega sets 7h. 27m.		10	7 16	4 44	4
3. Second Sunday after Epiphany. St. John ii. 1-11; Rom. xii. 6-16. Day's length, 9 hours 30 minutes.														
S	17	Anthony	6	55	1 18		10		♀ rises 4h. 4m. 7* so. 7h. 59m.		10	7 15	4 45	5
M	18	Franklin born	7	49	2 16		24		♄ rises 4h. 40m.		11	7 14	4 46	6
T	19	Sarah	8	49	3 15		8		♄ rises 2h. 21m.		11	7 13	4 47	7
W	20	P. Sebastian	9	39	4 13		22		♄ ♀ rises 11h. 8m.		11	7 12	4 48	8
T	21	Agnes	10	38	5 12		6		♄ enters ♋		11	7 11	4 49	9
F	22	Vincent	11	39	6 8		18		Regulus rises 7h. 3m.		12	7 10	4 50	10
S	23	Emerenth	morn.		rise		0		23. Arctur. ris. 10h. 36m.		12	7 9	4 51	11
4. Septuagesima Sunday—Third before Lent. St. Matt. xx. 1-16; 1 Cor. ix. 24-x. 5. Day's length, 9 hours 44 minutes.														
S	24	Timothy	12	18	6 18		12		♄ in apogee. ♄ ♀ ☾ inferior.		12	7 8	4 52	12
M	25	Paul's conversion	1	18	7 17		26		♀ rises 4h. 10m.		13	7 7	4 53	13
T	26	Polycarpus	1	56	8 18		8		♄ Spica rises 11h. 17m.		13	7 6	4 54	14
W	27	S. Chrysostom	2	41	9 39		20		♄ gr. Hel. Lat. N.		13	7 5	4 55	15
T	28	Charles	3	26	10 34		2		♄ stationary.		13	7 4	4 56	16
F	29	Valerius	4	12	11 41		14		♄ rises 1h. 31m.		13	7 3	4 57	17
S	30	Adelgunda	5	2	morn.		28		♄ ♀ rises 10h. 28m.		14	7 2	4 58	18
5. Sexagesima Sunday—Second before Lent. St. Luke viii. 4-15; 2 Cor. xi. 19-xii. 9. Day's length, 9 hours 53 minutes.														
S	31	Virgil	5	49	12 55		10		31. ♀ rises 4h. 20m.		14	7 1	4 59	19

MOON'S PHASES.

Last Quarter,	2d day,	2 o'clock	27 minutes.	Morning.
New Moon,	9th "	2 "	31 "	Morning.
First Quarter,	15th "	5 "	49 "	Evening.
Full Moon,	23d "	4 "	43 "	Afternoon.
Last Quarter,	31st "	6 "	56 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, snow; 6, 7, moderate; 8, 9, rain; 10, 11, fair; 12, 13, cloudy; 14, 15, fair; 16, 17, 18, 19, northwest, cold; 20, 21, moderate; 22, cloudy; 23, snow; 24, 25, 26, cold; 27, 28, fair; 29, 30, 31, northwest, very cold.



NEW YEAR.

IN the State New Year's Day begins the civil year. In the Church it is the holy-day on which is celebrated the Circumcision of Christ, wherein, by active obedience, "He put honor on the law which he came to fulfil," and thus fulfilled all righteousness for us. In some congregations this holy-day is neglected; but, wherever it is not kept religiously, there is danger that it will become a day of vain, if not of sinful, pleasure. There is in all serious minds a sense of solemnity at the beginning of a new year. Good vows are made and good resolutions formed. These would no doubt oftener be kept if the day were more religiously observed. As we know not what this year may bring to us, let us begin it in devout dependence on God.

JANUARY

Derives its name from *Janus*, a Roman god. He is represented as double-faced,—one looking forward, the other back. The first day of this month was sacred to him,—looking back, like himself, on the old year past, and forward on the new year to come.

ORGANIZATION OF THE SYNOD.

The Synod of the German Reformed Church was organized in Philadelphia, September 29, 1747. Thirty-one, including Pastors and Elders, were present. Rev. J. B. Reiger opened with a sermon on Psalm ciii. In the afternoon, at two o'clock, the first session was commenced, "which was opened with prayer and closed with thanksgiving." The Synod of the Dutch Reformed Church in this country was organized just fifteen days earlier, September 14, 1747; and the Lutheran Synod nearly one year later, August 14, 1748.

THE TER-CENTENARY OF THE HEIDELBERG CATECHISM.

The Three-hundredth Anniversary of the Heidelberg Catechism, during the year 1863, was commemorated with much spirit and success. The grand convention in Philadelphia on the 19th of January, 1863, was largely attended. The "Ter-Centenary Monument," which resulted from that convention, is a splendid volume of 640 pages. It is a treasure of information in relation to our excellent symbol of faith: every family in the Church ought to possess it, and every member ought to read it. A superb edition of the Catechism, in Latin, German, and English, has also been published on fine paper, and generally in the best style of the book-making art. This work is worthy of the occasion, and ought to be found in all our families. Many of the churches were beautifully decorated on Trinity Sunday, and appropriate sermons were delivered by our pastors. The free-will offerings of the Church, as far as reported, are large and liberal. The good fruits of this Jubilee Year will be a blessing to the Reformed Church in this country for all time.

THE HEIDELBERG CATECHISM IN INDIA.

In June, 1858, a notice went the rounds of American and European journals, stating that thirty thousand Christians had been found on an island north of Celebes, in the Indian or Malay Archipelago, who used the Heidelberg Catechism. This occasioned a letter from Captain Walter M. Gibson to the Albany Evening Post, in which he states that there is no such island in that locality, but at the same time says, "There are late accounts of small Protestant Christian communities among the Molucca Islanders, numbering a few hundreds, who, I know, make use, in the instruction of their children, of a badly translated Heidelberg Catechism." This is an interesting fact.

The Catechism was no doubt introduced among the islands by the Dutch. Amboyna, one of the Molucca Islands, came into the possession of the Dutch in 1607; who established missions there. Captain Gibson says, "Among the islands of the Tenimber group, in the Java Sea, there have been recently discovered a few native Christian communities, the descendants of converts by Dutch missions at Amboyna."

It would be interesting to know how far this celebrated symbol of the Reformed faith still lingers among the remains of those old missionary fields.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.		
			H.	M.	H.	M.	S.	D.			H.	M.		H.	M.
M	1	Bridget	6	39	1	59		24	♋ ♀ ♄ ♀ rises 1h. 21m.	14	7	0	5	0	20
T	2	Candle Mass	7	19	2	44		8	♋ ♀ rises 10h. 18m.	14	6	59	5	1	21
W	3	Blasius	8	19	3	35		22	Sirius south 9h. 31m.	14	6	58	5	2	22
T	4	Veronica	9	10	4	20		6	♋ ♀ ♄ ♀ rises 4h. 34m	14	6	57	5	3	23
F	5	Agathe	10	6	5	10		20	♋ ♀ ♄ ♀ stationary.	14	6	56	5	4	24
S	6	Dorothy	11	5	6	2		4	♋ ♀ ♄ ♀ rises 4h. 32m.	14	6	55	5	5	25

6. Quinquagesima—Sunday before Lent. St. Luke xviii. 31-43; 1 Cor. xiii. 1-13. Day's length, 10 hours 12 minutes.

S	7	Richard	12	6		sets		17	♋ 7. ♄ in perigee.	14	6	54	5	6	26
M	8	Solomon	12	56	6	56		0	7* sets 1h. 11m.	14	6	53	5	7	27
T	9	Shrove Tuesday	1	24	7	58		13	Arcturus rises 9h. 28m.	15	6	52	5	8	28
W	10	ASH WEDNESD.	2	14	8	54		26	Orion south 8h. 3m.	15	6	51	5	9	29
T	11	Euphrosyne	3	6	9	54		10	Spica rises 10h. 12m.	15	6	49	5	11	30
F	12	Eulalia	4	2	10	55		24	♄ rises 9h. 48m.	15	6	48	5	12	31
S	13	Castor	5	0	11	56		6	♀ rises 4h. 37m.	15	6	47	5	13	Feb. 1

7. Invocavit—First Sunday in Lent. St. Matt. iv. 1-11; 2 Cor. vi. 1-10. Day's length, 10 hours 30 minutes.

S	14	Valentine	6	1	morn.			18	♋ 14. ♄	15	6	45	5	15	2
M	15	Faustine	6	46	12	54		0	♋ ♀ ♄ ♀ rises 12h. 31m.	14	6	44	5	16	3
T	16	Julianus	7	34	1	48		12	♋ ♀ ♄ ♄ rises 4h. 11m.	14	6	43	5	17	4
W	17	Ember day	8	20	2	38		24	Sirius south 8h. 35m.	14	6	42	5	18	5
T	18	Concordia	9	5	3	24		6	♄ gr. Elong. W.	14	6	41	5	19	6
F	19	Susanna	9	50	4	6		18	♄ ♀ ♄ ♄ rises 5h. 25m. ☉ enters ♋	14	6	39	5	21	7
S	20	Eucharius	10	35	4	44		0	♄ in apogee. ♀ rises 4h. 43m.	14	6	38	5	22	8

8. Reminiscere—Second Sunday in Lent. St. Matt. xv. 21-28; 1 Thess. iv. 1-8. Day's length, 10 hours 46 minutes.

S	21	Eleonora	11	25	5	48		11	♀ rises 12h. 1m.	14	6	37	5	23	9
M	22	Washington born	morn.		rise			23	♋ 22. Antares rises 1h. 34m.	14	6	36	5	24	10
T	23	Serenus	12	15	7	12		5	♋ Orion south 7h. 20m.	14	6	34	5	26	11
W	24	Matthias	1	5	8	18		16	7* sets 12h. 38m.	14	6	33	5	27	12
T	25	Victorinus	1	55	9	4		27	Wega rises 11h. 12m.	13	6	32	5	28	13
F	26	Nestor	2	40	9	50		8	♋ ♀ ♄ ♄ rises 9h. 8m.	13	6	31	5	29	14
S	27	Leander	3	35	10	40		19	♄ stationary. ♀ rises 4h. 48m.	13	6	29	5	31	15

9. Oculi—Third Sunday in Lent. St. Luke xi. 14-28; Eph. v. 1-9. Day's length, 11 hours 4 minutes.

S	28	Macarius	4	29	11	47		29	♋ ♄ rises 4h. 0m.	13	6	28	5	32	16
M	29	Leap day	5	27	morn.			10	♋ ♄ ♄ ♄ rises 11h. 36m.	13	6	27	5	33	17

♀ Venus is Morning Star till the 18th of July, 6 o'clock in the morning, then Evening Star to the end of the year.

MOON'S PHASES.

New Moon, 7th day, 12 o'clock 48 minutes, Afternoon.
 First Quarter, 14th " 8 " 2 " Morning.
 Full Moon, 22d " 11 " 38 " Morning.

CONJECTURES OF THE WEATHER.

1, coldest day; 2, 3, 4, fair; 5, 6, rain and snow; 7, 8, 9, northwest, cold; 10, snow; 11, 12, 13, clear; 14, 15, cold; 16, 17, fair; 18, cloudy; 19, 20, 21, variable; 22, 23, fair; 24, snow; 25, 26, 27, cold; 28, 29, moderate.



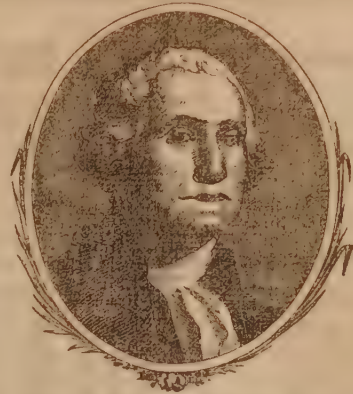
A CHRISTIAN BOY.

"Are you a Christian?" asked a Sunday-school teacher of a boy in his class. "No," said the boy. "Are you?" he asked another boy who sat by his side. "Yes," was the prompt reply. "How do you know that you are a Christian?" asked the teacher. "Why, I am baptized." "Oh, then I am a Christian too," said the other boy. "Yes," said the teacher, "you are Christians, because you are in covenant with God: only live as Christians ought to live." Some parents and teachers think it is a great evil to teach baptized children that they are Christians, and hence take care to impress them with the idea that they are children of the devil. The children then think there is no use in trying to do good till they shall once become Christians. If they are taught that they belong to the devil, they will in mute despair and desperation conclude to submit to their fate. Tell them that God is their Father, Christ their Saviour, the Holy Spirit their Sanctifier in the Covenant, and you furnish them with the most powerful means, motive, and encouragement to live as Christians. Do not tell them that God *will become* their Father if they do good, but tell them to do good *because* God is their Father. Between these two systems there is the widest possible difference. The one is the true gospel; the other is another gospel, or rather no gospel at all.

FEBRUARY

Derives its name from the Latin *Februa*, the Roman festival of expiation and lustration, which was held on the 15th of this month.

POVERTY.—Every thing that I have, that's worth having, I've gained through poverty.



THE REVOLUTIONARY WAR.

In the Synodical minutes of 1777 occurs the following:

"Since, alas! in the midst of the present gloomy war, much that is commendable is neglected, especially that which pertains to the sanctification of the Sabbath day and Christian exercises in the families at home, and men's thoughts are much more fixed on arms than on God's Word, it was Resolved, That each pastor shall use foresight in his congregations, and seek diligently to order and maintain all things that accord with the duties of a Christian."

On account of the troubled state of the times, only a few of the members of Synod assembled at Lancaster in 1778, and no business was done.

The Synod met in the same place, April 28, 1779, when fifteen ministers were present, most of whom were accompanied by their elders; "the rest, however, on account of the extraordinary expensiveness and scarcity of the times, were without elders." We find the following minute in 1779: "On account of the many lusts which have obtained sway, and other disorders in the congregations, the question was propounded: What can be done as far as possible to curb and resist the same? Resolved, That an earnest and affectionate exhortation be prepared and printed, to be directed to all persons in general, but especially to the members of our congregations. Besides, we bind ourselves in the presence of the Chief Shepherd and Bishop of Souls, with hearty prayer and supplication, to show all diligence and zeal both in our public preaching and in our private intercourse with the people." William Hendel, Nicholas Pomp, and Albert Helfenstein were appointed to prepare this exhortation or address. Are there any copies of this document still extant?

Day of Wk. Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.
		H.	M.	H.	M.	S.	D.			H.	M.	
T	1 David	6	20	12	50		22	1. ♀ rises 4h. 50m.	13	6 25	5 35	18
W	2 Simplicius	7	19	1	51		5	7* sets 12h. 18m.	12	6 24	5 36	19
T	3 Samuel	8	18	2	47		18	♂ rises 8h. 44m.	12	6 23	5 37	20
F	4 Adrian	9	17	3	38		1	♂ ♀ ♂ rises 3h. 54m.	12	6 21	5 39	21
S	5 Frederick	10	15	4	30		14	♂ ♀ ♀ rises 4h. 49m.	12	6 20	5 40	22

10. Fourth Sunday in Lent.

St. John vi. 1-14; Gal. iv. 21-31.

Day's length, 11 hours 22 minutes.

S	6	Fridolin	11	14	5	26		27	♂ in per. ♀ rises 11h. 19m.	11	6 19	5 41	23
M	7	Perpetua	12	8	sets			9	7. Sirius south 7h. 26m.	11	6 17	5 43	24
T	8	Philemon	12	58	7	30		22	♂ Orion south 6h. 31m.	11	6 16	5 44	25
W	9	Prudence	1	50	8	31		4	Regulus south 10h. 41m.	11	6 15	5 45	26
T	10	Apollonia	2	36	9	20		16	Arcurus rises 7h. 35m.	10	6 13	5 47	27
F	11	Ernestus	3	22	10	8		28	☐ ♄ ☐ Rigel sets 11h. 0m.	10	6 12	5 48	28
S	12	Gregory	4	8	10	58		10	♂ ♀ rises 4h. 48m.	10	6 11	5 49	29

11. Fifth Sunday in Lent.

St. John viii. 46-59; Heb. ix. 11-15.

Day's length, 11 hours 40 minutes.

S	13	Macedon	4	54	11	48		22	♂ stationary.	10	6 10	5 50	Mar. 1
M	14	Zachariah	5	44	morn.			4	♂ ♀ ♂ rises 3h. 44m.	9	6 8	5 52	2
T	15	Christopher	6	34	12	40		16	15. ♀ rises 10h. 34m.	9	6 7	5 53	3
W	16	Cyprianus	7	24	1	25		28	♂ rises 8h. 2m.	9	6 6	5 54	4
T	17	St. Patrick	8	12	2	10		10	Sirius south 6h. 49m.	8	6 4	5 56	5
F	18	Anselmus	8	58	2	53		22	Spica rises 8h. 1m.	8	6 3	5 57	6
S	19	Josephus	9	48	3	25		4	♂ in apo. ♀ rises 4h. 47m.	8	6 2	5 58	7

12. Palm Sunday.

St. John xii. 1-16; Phil. ii. 5-10.

Day's length, 12 hours 0 minutes.

S	20	Matrona	10	34	3	59		18	☉ enters ♈. Day and night	8	6 0	6 0	8
M	21	Benedict	11	18	4	28		2	equal. Spring commences.	7	5 59	6 1	9
T	22	Paulina	11	59	4	59		16	♂ gr. Hel. S L.	7	5 57	6 3	10
W	23	Everard	morn.	☉	rises			0	23. 7* sets 10h. 57m.	7	5 56	6 4	11
T	24	Maund. Th.	12	48	7	36		15	♂ ♀ ♀ rises 7h. 26m.	6	5 55	6 5	12
F	25	GOOD FRIDAY	1	36	8	40		29	♂ rises 3h. 37m.	6	5 53	6 7	13
S	26	Emanuel	2	25	9	48		14	♀ rises 4h. 44m.	6	5 52	6 8	14

13. Easter Sunday.

St. John xx. 1-10; Col. iii. 1-11.

Day's length, 12 hours 18 minutes.

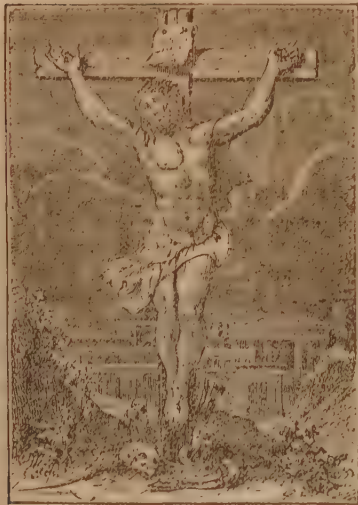
S	27	Easter Sunday	3	19	10	54		29	♂ ♀ ♀ ♀ rises 10h. 2m.	5	5 51	6 9	15
M	28	Easter Monday	4	18	11	56		13	♂ ♀ south 12h. 34m.	5	5 49	6 11	16
T	29	Eustatius	5	17	morn.			27	Sirius sets 11h. 6m.	5	5 48	6 12	17
W	30	Guido	6	15	12	48		11	30. Orion sets 11h. 37m.	5	5 47	6 13	18
T	31	Detlaus	5	13	1	38		25	Wega rises 9h. 5m.	4	5 45	6 15	19

MOON'S PHASES.

Last Quarter,	1st day,	7 o'clock	50 minutes,	Morning.
New Moon,	7th	"	39	Evening.
First Quarter,	15th	"	49	Morning.
Full Moon,	23d	"	5	Morning.
Last Quarter,	30th	"	5	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, rain and snow; 5, cloudy; 6, 7, rain; 8, 9, 10, clear; 11, 12, variable; 13, 14, 15, fair; 16, 17, variable; 18, 19, 20, fair; 21, 22, warm; 23, 24, storm; 25, 26, N. W., clear; 27, 28, 29, clear; 30, 31, rain.



THE CROSS.

See the Lamb of God

Hung to the cross!

See His purple blood

Drop from the cross!

Do you look for rest? Look to the cross.

Is your soul unblest? Ask for the cross.

Do you ever bow? Bow to the cross.

Do you ever vow? Vow at the cross.

Do you ever mourn?

Mourn at the cross.

Do you feel forlorn?

Fly to the cross.

Do you seek a home?

Seek at the cross.

Vainly you roam

Far from the cross.

I would ever be

Near to the cross:

Jesus, look on me,

Down from Thy cross.

Precious blood that flows,

Christ, from Thy cross;

Heal, oh, heal my woes,

By thy dear cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST, BY WHOM THE WORLD IS CRUCIFIED UNTO ME, AND I UNTO THE WORLD."

THE HOLY WEEK.

This sacred season begins with Palm-Sunday—the Sunday before Easter, when our Saviour made His triumphant entrance into Jerusalem, whilst palm-branches were strewed in His way—and ends with Easter Sunday. Our forefathers called it "Die Stille Woche,"—the Silent Week,—because it ought to be devoted to silent penitence and meditation on the scenes of our Saviour's last sufferings. "During Holy Week there should be divine service every day, in which case the entire gospel history of Christ's Passion and Death should be read." In towns this service can be held in the evening. How edifying to Christians is this fellowship with our Saviour's sufferings! Many of our churches observe it. Where it has once been held, the people always desire it again.

GOOD FRIDAY comes in Holy Week. On this day our Saviour died. It has always been regarded as the most solemn of holy-days. Let all work be laid aside. Let all the churches be open. Let all Christians gather in humble love around the cross.

EASTER EVE.—The evening before Easter, when the Church commemorates our Saviour's repose in the grave. He sleeps unto a glorious waking! On this evening we think also of all our beloved dead who rest in Him.

EASTER SUNDAY.—On this day Christians celebrate with holy joy the Resurrection of Jesus Christ from the dead. The Holy Communion is always celebrated on this day. Easter furnishes us a pledge of our own blessed resurrection. "Thy resurrection, O Christ our Saviour, is celebrated by the angels in heaven; grant that we also here upon earth may proclaim with pure hearts Thy blessedness and glory."

THE CHILDREN MUST GO ALONG.

A little boy read Bunyan's Pilgrim's Progress. When he got through it, he said to his grandmother,—

"Grandma, which of the characters in this book do you like best?"

She replied, "Christian, of course: he is the hero of the story."

The little boy then said, "I like Christianna best; because when Christian set out on his pilgrimage to heaven he went alone, but when Christianna started she took the children with her."



Day & Week.	Day of Month.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table Sun slow.	Sun rises and sets.				Old Style.
			h.	m.	h.	m.	a.	d.			h.	m.	h.	m.	
F	1	Theodore	8	4	2	21		8	♀ rises 4h. 40m.	4	5	44	6	16	20
S	2	Reinhardt	8	54	3	5		21	♂ ♀ 6 6 rises 3h. 24m.	4	5	43	6	17	21
14. First Sunday after Easter. St. John xx. 19-31; 1 John v. 4-12. Day's length, 12 hours 38 minutes.															
S	3	Theodora	9	44	3	39		16	♂ ♀ ☉ superior.	3	5	41	6	19	22
M	4	Ferdinand	10	40	4	10		28	♂ in per. ♂ ♀ 8h. ☉	3	5	40	6	20	23
T	5	Ambrose	11	38	4	42		18	♀ in aphelion.	3	5	39	6	21	24
W	6	Maximua	12	41				10	♂ ♀ ☉ ♀ rises 4h. 39m.	2	5	38	6	22	25
T	7	Eugenippus	1	28	7	50		22	♂ rises 9h. 22m.	2	5	37	6	23	26
P	8	Aaron	2	12	8	50		4	♂ south 11h. 44m.	2	5	35	6	25	27
S	9	Dionisius	3	1	9	48		15	7* sets 9h. 56m.	2	5	34	6	26	28

15. Second Sunday after Easter.													St. John x. 11 16; 1 Pet. ii. 19 25.			Day's length, 12 hours 54 minutes.		
S	10	Prochorus	3	50	10	46		27	♂ Sirius sets 10h. 24m.	1	5 33	6 27	29					
M	11	Daniel	4	39	11	34		9	♂ ♀ ☉ ♀ rises 4h. 35m.	1	5 31	6 29	30					
T	12	Julius	5	26	morn.			21	Wega rises 8h. 21m.	1	5 30	6 30	31					
W	13	Eustachius	6	14	12	17		3	♂ 13. Orion sets 10h. 48m. ☉	0	5 29	6 31	Apr. 1					
T	14	Lambert, B.	7	1	12	57		16	♂ Spica south 11h. 47m.	sun	5 28	6 32	2					
P	15	Thurinus	7	46	1	33		29	☉ in apo. ♀ south 11h. 23m.	fast	5 27	6 33	3					
S	16	Olympia	8	31	2	3		12	♂ rises 8h. 46m.	0	5 25	6 35	4					

16. Third Sunday after Easter.							St. John xvi. 16-22; 1 Pet. ii. 11-19.			Day's length, 13 hours 12 minutes.				
S	17	Calixtus	9	16	2	33		26	♀ rises 4h. 29m.	1	5 24	6 36	5	
M	18	Aeneas	10	5	3	6		10	♂ rises 3h. 0m.	1	5 23	6 37	6	
T	19	Andreas	10	54	3	10		24	7* sets 9h. 22m.	1	5 21	6 39	7	
W	20	Sulpitius	11	47	4	20		9	♂ ♀ ☉ enters ♄	1	5 20	6 40	8	
T	21	Adolarius	morn.		rise			24	♂ 21. Sirius sets 9h. 43m.	2	5 19	6 41	9	
P	22	Cajus	12	42	3	25		9	Regulus south 7h. 57m.	2	5 18	6 42	10	
S	23	St. George	1	30	9	31		24	♂ ♀ ♄ ♄ rises 8h. 18m.	2	5 17	6 43	11	

17. Fourth Sunday after Easter.													St. John xvi. 5 15; St. James i. 16 21.													Day's length 13 hours 30 minutes.												
S	24	Albertus	2	20	10	31		9	♂ gr. Hel. L. N.	2	5 15	6 45	12																									
M	25	Mark Egan.	3	10	11	24		24	♀ rises 4h. 22m.	2	5 14	6 46	13																									
T	26	Cletus	4	6	morn.			8	♂ rises 2h. 50m.	2	5 13	6 47	14																									
W	27	Anastasius	5	1	12	23		22	♀ gr. Hel. L. S.	2	5 12	6 48	15																									
T	28	Vitalis	5	50	1	3		6	♂ 28. Antares rises 9h. 34m.	3	5 11	6 49	16																									
P	29	Sybillia	6	45	1	38		19	7* sets 8h. 42m.	3	5 10	6 50	17																									
S	30	Eutropius	7	34	2	20		2	♂ gr. Elong. E. ♄ sets 8h. 40m.	3	5 8	6 52	18																									

♄ Saturn is on the 4th in opposition with the Sun nearest to the Earth, and shines all night.

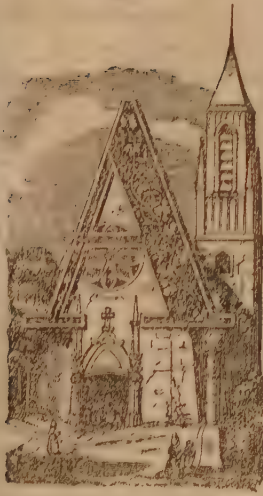
MOON'S PHASES.

New Moon,	6th day,	8 o'clock	37 minutes,	Morning.
First Quarter,	13th	" 7	" 0	Evening.
Full Moon,	21st	" 8	" 10	"
Last Quarter,	28th	" 11	" 28	"

CONJECTURES OF THE WEATHER.

1, 2, clear; 3, 4, fair; 5, 6, rain; 7, 8, 9, variable, with showers; 10, 11, 12, fair; 13, 14, thunder; 15, 16, clear; 17, rain; 18, 19, warm; 20, thunder; 21, 22, 23, frost; 24, rain; 25, 26, fair; 27, cloudy; 28, 29, clear; 30, rain.

NOT OLD ENOUGH.



WAY with the idea which some parents hold, that their children are not old enough to become catechumens when they are twelve or even fifteen years of age! This is a great mistake. Among the Jews their children became what they called "Sons of the Law" at the close of their twelfth year. At that time their instruction by the teachers of the Synagogue commenced. Hence our Saviour was found among the doctors in the temple at the age of twelve. That was regarded as the period of life when

their personal responsibility was supposed to be such as to fit them to pass from the family fully into the Church. On this precedent the Christian Church based its practice of an early catechumenate. Hence it has been the earlier practice of the Reformed Church to confirm its children in the thirteenth or fourteenth, and even in the twelfth, year of their age. There are many reasons in favor of the early catechization and confirmation of baptized children.

APRIL.

It is supposed that April is derived from the Latin *aperire*, to open, as it comes in the season when the buds begin to open.

THE THEOLOGICAL SEMINARY.

The Seminary of the Reformed Church in this country was first opened at Carlisle, Pennsylvania, by Rev. Dr. Lewis Mayer, March 11, 1825, with five students. It was removed to York in 1829, when Rev. Daniel Young was elected assistant Professor of Theology. In 1831 a classical school was connected with it, with Rev. Dr. F. A. Rauch at its head. In 1832, Dr. Rauch, after the death of Professor Young, was also elected by Synod to fill his place in the Seminary. In 1839 measures were taken to remove the Seminary to Mercersburg, whither the classical school had gone, and where it soon became

a college. Here both institutions were under the care of Dr. Rauch till 1840, when Rev. John W. Nevin, D.D., was elected Professor of Theology. In 1843 Dr. Philip Schaff was elected to a second professorship in the seminary. In 1851 Dr. Nevin resigned; and in 1852 Rev. B. C. Wolff, D.D., was elected to fill his place. The theological tutorship was founded in 1858, and went into operation in 1861 by the election of Wm. M. Reily, A.M., teaching tutor, and Jacob Kerchner, A.M., travelling tutor. There were in 1863 thirty students. The sessions open on the 1st of May and the 1st of October. Endowment fund, \$40,000.

GRAVEYARDS.

Our fathers called graveyards "*Gottes-acker*,"—*God's acre*,—because into them we lay the bodies of our beloved dead as seeds, which we believe will spring forth into life. The ancient Christians called them *cemeteries*,—sleeping-places; because they believed that the saints laid there were not dead, but only sleeping, to be waked in the morning of the resurrection. Graveyards ought to be beautiful places. When Abraham bought a field for a burial-place for his beloved wife Sarah, "all the trees that were in the field, and that were in all the borders round about, were made sure unto Abraham for a possession." (Gen. xxiii.) Our Saviour was buried in a garden,—where there were trees and flowers, not on a bare common, or spot destitute of rural beauty.

Plant trees, then, in your graveyards. Shade the place where lie in rest and hope the bodies of your beloved dead. Destroy the "thorns and thistles," the emblems of sin and the curse. Keep in order the walls and fences. Neglect not the place where your fathers repose.

TREES AROUND CHURCHES.

It is a very pretty thing to have shade-trees placed around churches. How beautiful a country church looks in the midst of a clump of trees! Some congregations very much neglect their churches in this respect. Plant trees, and make lovely and pleasant the surroundings of Jehovah's earthly dwelling-place. This is a good time to plant them: get right to work.

INFANT MEMBERS.—All baptized children are members of the Church; they ought to be made acquainted with this fact, and treated as young members. They ought to be often reminded of their baptism, and exhorted to make use of its grace.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table. Sun fast.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.		H.
18.		Fifth Sunday after Easter.							St. John xvi. 23-33; St. James i. 22-27.				Day's length, 13 hours 46 minutes.	
S	1	Phil. and James	8	24	2	59		14	♂ in per. ♂ ♀ rises 2, 28.	3	5	7	6 53	19
M	2	Sigismund	9	14	3	21		26	♂ south 10h. 17m.	3	5	6	6 54	20
T	3	Inv. of Cross	10	8	3	50		8	Sirius sets 8h. 50m.	3	5	5	6 55	21
W	4	Florianus	11	1	4	12		20	♂ ♀ ♀ rises 4h. 14m.	3	5	4	6 56	22
T	5	Ascension	11	50				2	♂ Orion sets 9h. 26m.	3	5	3	6 57	23
F	6	Aggeus	12	33	8	17		13	Regulus sets 1h. 52m.	4	5	2	6 58	24
S	7	Domicilla	1	21	9	9		25	♂ ♀ Aretur. south 11h. 13m.	4	5	1	6 59	25

19.	Sunday after Ascension.								St. John xv. 26 xvi. 1; 1 Pet. iv. 7-11.					Day's length, 14 hours 0 minutes.	
S	8	Stanislaus	2	10	10	4		7	♂ Spica south 10h. 16m.	4	5	0	7	0	26
M	9	Job	3	0	10	47		19	Wega south 3h. 4m.	4	4	59	7	1	27
T	10	Gordianus	2	46	11	23		1	♂ south 9h. 49m.	4	4	58	7	2	28
W	11	Mamertus	4	30	11	55		14	♂ south 12h. 30m.	4	4	57	7	3	29
T	12	Pancratius	5	20				28	♂ stationary.	4	4	56	7	4	30
F	13	Servatius	6	8	12	18		10	♂ 13. ♀ in apo. ♂ ♀ ☉	4	4	55	7	5	May 1
S	14	Christian	6	53	12	56		23	♀ rises 4h. 5m.	4	4	54	7	6	

20. Whit-Sunday, or Pentecost.			St. John xiv. 15-31; Acts ii. 1-11.			Day's length, 14 hours 14 minutes.								
S	15	Whit-Sunday	7	40	1	26	7	Rigel sets 8h. 12m.	4	4	53	7	7	3
M	16	Whit-Monday	8	26	1	55	21	Sirius sets 8h. 8m.	4	4	52	7	8	4
T	17	Jocodus	9	7	2	20	5	♂ ♀ ♀ south 9h. 8m.	4	4	51	7	9	5
W	18	Emberday	9	57	2	50	20	Regulus sets 12h. 4m.	4	4	50	7	10	6
T	19	Potentia	10	47	3	20	5	♂ rises 2h. 3m.	4	4	50	7	10	7
F	20	Torpatus	11	40	3	50	20	♂ ♀ ♀ ♀ so. 11h. 30m. ♄	4	4	49	7	11	8
S	21	Prudence	morn.		rise		5	♄ 21. ♄ enters ♎	4	4	48	7	12	9

21.	Trinity Sunday.				St. John iii. 1-15; Rev. iv. 1-11.				Day's length, 14 hours 26 minutes.					
S	22	Helena	12	30	8	49		20	Orion sets 8h. 19m.	4	4	47	7 13	10
M	23	Desiderius	1	30	9	37		5	♂ ♀ ☉ inferior.	4	4	46	7 14	11
T	24	Esther	2	29	10	26		19	Antares south 7h. 51m.	3	4	46	7 14	12
W	25	Urbanus	3	30	10	58		3	Aldebaran sets 7h. 14m.	3	4	45	7 15	13
T	26	Corpus Christi	4	31	11	39		16	♂ in per. Spica south 9h. 5m.	3	4	44	7 16	14
F	27	Lucina	5	34	morn.			29	♀ rises 3h. 59m.	3	4	43	7 17	15
S	28	William	6	30	12	14		12	☾ 28. ♀ gr. Hel. L. S.	3	4	43	7 17	16

22. First Sunday after Trinity.			St. Luke xvi. 19-31; 1 John iv. 7-21.					Day's length, 14 hours 36 minutes.							
S	29	Sybilla	7	29	12	42		25	♂	south 10h. 45m.	3	4	42	7 18	17
M	30	Wigand	8	27	1	40		7	♂	♂ ♀ ♀ rises 1h. 42m.	3	4	41	7 19	18
T	31	Manilius	9	15	2	20		19	♂	south 8h. 16m.	3	4	41	7 19	19

♂ Jupiter is on the 13th in opposition with the Sun, and shines all night.

MOON'S PHASES.

New Moon,	5th day,	7 o'clock,	8 minutes,	Evening.
First Quarter,	13th "	1 "	16 "	Afternoon.
Full Moon,	21st "	8 "	20 "	Morning.
Last Quarter,	28th "	4 "	15 "	Morning.

CONJECTURES OF THE WEATHER.

1, fair; 2, 3, cloudy; 4, showers; 5, 6, fair; 7, 8, 9, clear; 10, cloudy; 11, 12, thunder; 13, 14, 15, fair; 16, 17, 18, warm; 19, 20, cloudy; 21, 22, thunder-showers; 23, 24, 25, fair; 26, 27, rain; 28, 29, clear; 30, 31, thunder.



ASCENSION DAY.

This holy-day always falls on Thursday, forty days after Easter, and ten days before Whitsuntide. To-day Christ ascended on high, leading captivity captive. "To-day," exclaims St. Chrysostom, "To-day is the human race reconciled with God; to-day the long enmity and separation is ended; to-day the long-expected and wonderful peace is come. We, who seemed unworthy of earth, are raised to heaven. Our nature, once thrust forth from the cherubim-guarded Paradise, to-day reigns enthroned above all cherubim!" As this holy-day falls on a weekday, Christians have only a better opportunity to show their reverence for it, by saying to their work and business, "Stand thou there, while I go yonder and worship." The light of hope streams down from heaven: lift up your heart in humble praise.

MAY.

This month derives its name, according to Ovid, from Maia, the mother of Mercury. Others think it is a Teutonic word. Among the Romans this month was sacred to Apollo, and almost every day was a festival. The custom of celebrating the first day of May with festive and floral rites is supposed to date back to the Roman *Floralia*, a festival in honor of Flora, the goddess of flowers, which was celebrated from April 28 to May 2. The Druids lit large fires on the tops of the hills on the eve of May.

A BAD CUSTOM.—To consecrate churches before they are paid for. How can the building be given to God, when it is mortgaged to men, or partly at least under claim? All debts are bad things; and church-debts are by far the worst of all.



WHITSUNDAY.

This holy-day comes on the day of the ancient Pentecost: hence it is sometimes so called. It celebrates the Advent of the Holy Ghost. Its name is derived from *white*, *Sunday*, and *tide*, the *White Sunday*. It was so called from the fact that anciently those baptized and confirmed appeared on that day in white garments. It comes at that beautiful season of the year when all nature, clothed in bloom and loveliness, reminds us of what the Holy Ghost will effect in human hearts who own His power and accept His quickening and sanctifying grace. The Holy Communion is celebrated on this day in many churches. Let all devoutly sing,—

"Come, Holy Spirit, heavenly Dove."

FEASTS AT FUNERALS.

The custom still prevailing in some places, of having large and expensive feasts after funerals, is not to be commended. It no doubt had its origin at an early day, when the country was thinly settled and the people lived far apart, which made it a convenience for the attendant friends and acquaintances to eat before they returned. It is now no longer necessary. When the rich do it, the poorer feel as if they also ought to do it; and yet the expense is one which they can scarcely bear. Besides, it hardly comports with the solemnity of a funeral. Let it be discouraged by pastors and people.

WHAT MIGHT BE DONE.—If every confirmed member of the Church would give only fifty cents a year to benevolent purposes, our Boards would have over \$50,000 annually to distribute! Every congregation, however poor, ought to contribute something for purposes of general benevolence.

14



JUNE.

The name of this month is derived from Juno, the queen of heaven. Charlemagne named it *Brachmonat*,—fallow-month. It is still often so called by Germans. It is a charming month. How beautifully the grain waves in the fields! and in the yard and garden are plenty of roses.

PRAYER-BOOKS.

Our forefathers made much use of prayer-books in their private devotions. They are a great help. If we can sing a written hymn devotionally, why can we not pray a written prayer devotionally? Young members of the Church ought to accustom themselves to use a prayer-book daily. They need not confine themselves to it, but use it as a help. Our old German prayer-books have been used by millions as altars, over which they bent most devoutly, offering up a daily spiritual incense well pleasing to God.

"PRAYING MEMBERS."

Members of the Church who lead in public prayer are sometimes put in a class as "praying members." This is wrong; as it would seem to imply that those who do not pray in public are not praying members. Perhaps they pray just as much and just as acceptably. "There is a diversity of gifts, but the same spirit." Prayer in the more private circle of the family is also acceptable to God; and private or secret prayer in the closet is directly and repeatedly enjoined. All true Christians, therefore, are "praying members" of the Church.

STATISTICAL TABLE OF 1770.

There are in existence statistical tables of the Reformed Church in this country of an earlier date, but they are not so full and complete as that of 1770, which has induced us to select this. It may serve to give us an instructive view of the status of the Church ninety-four years ago. Our fathers were in the habit of giving in the column of members only heads of families. Though this table is more complete than the majority before and after, there are still some important charges omitted,—as Baltimore, York, Reading, and some others.

Pastors.	Congregations.	Families.	Baptisms.	Confirmations.	Salary.
Domine Weyberg.....	Philadelphia.....	180	100	40	£150
" Du Bois.....	Southampton.....	90	19	00	£ 80
" Pomp.....	Falkner Schawn.....	90	40	35	£ 60
	Vincent.....	34	23	16	
	Tulphocken.....	37	14	17	
" Hendel.....	Mühlbach.....	34	11	9	£ 70
	Bethel.....	32	9	13	
	Heidelberg.....	23	6	00	
	Northampton & Allentown	26	11		
	Egypt.....	36	14		
" Gross.....	Jordan.....	16	9		£ 70
	Schlosser's Church.....	35	16		
	Sacony.....	80	16	22	
	Springfield.....	47	15	00	
	Tonicken.....				
" Gobrecht.....	Indianfield.....	96	46	37	£ 60
	Grant Swamp.....				
" Fähring.....	Germantown.....		52	33	
	Witpuin.....		15	10	
	Worcester.....		20	00	
	Heidelberg.....	75	20	14	
" Weymer.....	Lintown.....	14	10	4	
	Albany.....	29	8	5	£ 40
	Greenwich.....	29	9	8	
	Lowhill.....	20	7	8	
" Dalliker.....	Rockwell.....	53	43	00	
	Alexandria.....	39	22	11	
	Walley and Fuchsonberg.....	67	21	00	£ 80
" Henop.....	Fredericktown.....	110	46	18	
	Glades.....	40	20	11	£ 00
	The Mountains (Middleton)	42	40	18	
	Old Goshenhoppen.....	40	20	10	
" Faber.....	New Goshenhoppen.....	50	50	15	£ 60
	Great Swamp.....	35	15	18	
	Cresti.....	32		30	
" Waldschmid.....	Epler.....	20	32	18	£ 50
	Cocalico.....	25		00	
	Alleghany.....	22		00	
	Lebanon.....	35	19		
	Quintapahilla.....	48	13		
" Bucher.....	Warwick.....	27	10	17	£ 86
	Manheim.....	17	11	11	
	Rapho.....	43	8	14	
	Donagel.....	24	9	5	
" Boehme.....	Laucaster.....	160	66	54	£ 80
		972	925	562	

It is added, "Witner has neither labor nor support. Bucher has sent in no report."

A WICKED HABIT.—It is an evil thing for parents, or other members of the Church, to criticize their pastor or to speak disparagingly of him before children.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table. Sun slow.	Sun rises and sets.		Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	
F	1	Theobald	10	18	2	46		5	♋ ♄ sets 11h. 48m.	☾	3	4 36	19
S	2	Visit. Virg. Mary	11	20	3	30		16	♄ ♄ ♄ ☾ in apogee.		4	4 36	20
27. Sixth Sunday after Trinity. St. Matt. v. 20-36; Rom. vi. 3-11. Day's length, 14 hours 46 minutes.													
S	3	Cornelius	12	18	☾ sets			27	♄. ☐ ♄ ☾ ♄ ♄ ☾	☾	4	4 37	21
M	4	INDEPENDENCE	1	10	7	48		8	♄ rises 12h. 20m.		4	4 37	22
T	5	Demetrius	2	0	8	20		19	♄ so. 8h. 3m. 7* ri. 12h. 56m.		4	4 37	23
W	6	John Huss	2	50	8	52		0	Dog-days begin.		4	4 38	24
T	7	Edelburga	3	40	9	23		12	Aldebaran rises 2h. 25m.		5	4 38	25
F	8	Aquila	4	28	9	52		26	☾ in apo. Antares so. 9h. 11m.		5	4 39	26
S	9	Zeno	5	18	10	25		10	Spica sets 11h. 28m.		5	4 39	27
28. Seventh Sunday after Trinity. St. Mark viii. 1-9; Rom. vi. 19-23. Day's length, 14 hours 40 minutes.													
S	10	J. Calvin born	6	8	10	56		24	Rigel rises 3h. 53m.		5	4 40	28
M	11	Pius	6	58	11	31		9	♄. ☾ ♄ ♄ sets 11h. 8m.		5	4 40	29
T	12	Henry	7	48	morn.			23	♄ Orion rises 3h. 54m.		5	4 41	30
W	13	Margaret	8	30	12	12		7	♄ Wega south 11h. 2m.		5	4 41	July 1
T	14	Bonavent	9	18	12	59		21	☾ ♄ ♄ ♄ south 7h. 27m.		5	4 42	2
F	15	Apostle's day	9	58	1	53		5	♄ stationary.		6	4 43	3
S	16	Hilary	10	36	2	53		19	Regulus sets 8h. 52m.		6	4 43	4
29. Eighth Sunday after Trinity. St. Matt. vii. 15-21; Rom. viii. 12-17. Day's length, 14 hours 32 minutes.													
S	17	Alexius	11	14	3	20		4	☾ ♄ ☾ superior.	☾	6	4 44	5
M	18	Maternus	11	54	3	52		18	☾ ♄ ☾ superior.		6	4 45	6
T	19	Ruffina	morn.	☾ rise				2	♄. 19. ♄ sets 12h. 16m.		6	4 46	7
W	20	Elijah	12	38	7	56		16	☾ in per. ♄ sets 10h. 30m.		6	4 46	8
T	21	Praxedes	1	28	8	27		0	♄ gr. Hel. Lat. N.		6	4 47	9
F	22	Mary Magdalene	2	18	8	56		13	Orion rises 3h. 14m.		6	4 48	10
S	23	Apollinaris	3	8	9	25		26	☾ enters ♏		6	4 49	11
30. Ninth Sunday after Trinity. St. Luke xvi. 1-9; 1 Cor. x. 1-13. Day's length 14 hours 20 minutes.													
S	24	Christiana	3	58	10	16		8	Wega s. 10h. 18m. 7* r. 11h. 53m.		6	4 50	12
M	25	St. James	4	48	10	47		20	♄. 25. ♄ rises 11h. 25m.		6	4 51	13
T	26	St. Anne	5	48	11	42		2	☾ ♄ ♄ ♄ ♄ in perihelion.		6	4 52	14
W	27	Martha	6	46	morn.			14	♄ ♄ sets 11h. 42m.		6	4 52	15
T	28	Pantaleon	7	48	12	22		26	♄ sets 10h. 0m.		6	4 53	16
F	29	Beatrix	8	47	1	7		8	☾ ♄ ♄ Aldebaran ri. 12h. 50m.		6	4 54	17
S	30	Upton	9	46	1	58		20	Regulus sets 7h. 50m.		6	4 55	18
31. Tenth Sunday after Trinity. St. Luke xix. 41-47; 1 Cor. xii. 1-11. Day's length, 14 hours 8 minutes.													
S	31	Germanus	10	45	2	55		2	Spica sets 10h. 2m.	☾	6	4 56	19

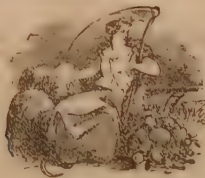
♀ Venus is the 18th in superior conjunction with the Sun; passes from Morning Star to Evening Star.

MOON'S PHASES.

New Moon,	3d day,	7 o'clock	12 minutes,	Evening.
First Quarter,	11th "	10 "	39 "	Evening.
Full Moon,	19th "	1 "	22 "	Morning.
Last Quarter,	26th "	3 "	31 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, cloudy; 6, rain; 7, 8, fair; 9, cloudy; 10, 11, warmest days; 12, 13, 14, 15, clear; 16, 17, thunder-showers; 18, 19, 20, fair; 21, 22, clear; 23, 24, cloudy, rain; 25, 26, fair; 27, 28, thunder-showers; 29, 30, 31, fair.



JULY

Was so named in honor of Julius Cæsar. Charlemagne gave it the name of Heumonat,—hay-month,—which name it still retains among Germans. Reap your fields with thankful joy. It is not necessary to have strong drink in the harvest-field.

THE SYNOD IN 1776.

On the 1st of May, 1776, the Synod of the Reformed Church met in Lancaster, Pennsylvania. We give the list of the ministers,—or Dominies, as they then designated one another,—with their locations.

Presentibus.

Domine Christopher Gobrecht, p. t. Præsæs	Cocalico.
" William Hendel.....	Tulpehocken,
" Frederick Henop.....	Fredericktown.
" Albert Conrad Helfenstein.....	Lancaster.
" Carl Ludwig Boehme.....	Hanovertown.
" Jacob Weymer.....	Conococheague.
" Christopher Faber.....	Tanytown.
" William Otterbein.....	Baltimore.
" Daniel Wagner.....	York.
" John William Weber.....	Plainfield.
" John Henry Helfrich, p. t. Scriba,	Maxetany.

Present 11.

Absentes erant.

Domine Weyberg.....	Philadelphia.
" Leydrich.....	Pottstown.
" Faber.....	Goshenhoppen.
" Bucher.....	Lebanon.
" Blumer.....	Northampton.
" Pomp.....	Falkner Schwam.
" Wittner.....	Upper Milford.
" Wack.....	Tohickon.
" Steiner.....	Lehigh.
" Ingold.....	Easton.
" Dalicker.....	Valley.
" Waldschmidt.....	

Absent 12.

WHY THE SHEEP DIED.

On the occasion of the consecration of a church on which there was still some debt, the pastor urged the congregation to liberality. He said, among other things, that God would bless them the more,—that all their prosperity depended upon His blessing,—that if His blessing were withheld they could soon

lose more than they withheld from His cause,—a blight could be sent upon their fields, and sickness could carry away their cattle. After service, a pious woman began to apply the doctrine preached to her penurious husband in a practical way, outside the door, thus :—

"Now, John, you see why so many of our sheep died this summer! You never give any thing to good objects. I have often told you so."

We were once making an effort to pay the debt of a church. The amount was all apportioned in a fair way so as to cover the debt. We came to a rich man from whom two hundred dollars was desired; but he took the responsibility of frustrating the whole plan by refusing to give his part. The very next week a superb horse, his pride and glory, died, worth two hundred and twenty-five dollars!

Do you know why his horse died? Our good woman could have told him! If God takes care of lilies, sparrows, hairs of our head, we would not wonder if His care extended also to horses and sheep. We are inclined to regard the good woman's teaching as strictly scriptural, and soundly Reformed according to the first question of the Heidelberg Catechism.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant if he knew
Where was the internal evidence
That proved the Bible true.

The terms of disputative art
Had never reached his ear:
He laid his hand upon his heart,
And only answered, HERE!

GOLD.

Gold, gold, gold, gold!
Bright and yellow, hard and cold,
Molten, graven, hammered, rolled,
Weary to get and hard to hold;
Hoarded, bartered, bought and sold,
Stolen, borrowed, squandered, doled,
Spurned by the young, hugged by the old
Up to the verge of the church-yard mould;
Price of many a crime untold;
Gold, gold, gold, gold!
Good or bad a thousandfold;
Have not too much love for gold!

BIRTH AND DEATH.

There on thy mother's knee, a new-born child,
In tears I saw when all around thee smiled;
So live that, sinking in thy last long sleep,
Smiles may be thine when all around thee weep.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table. Sun slow.	Sun rises and sets.		Old Style.		
			H.	M.	H.	M.	S.	D.			H.	M.			
M	1	Lammas day	11	35	3	58		15	♂ rises 11h. 8m.	6	4	57	7	3	20
T	2	Stephen	12	22		sets		27	2.♂ ♀ 2 sets 11h.16m.	6	4	58	7	2	21
W	3	Augustus	1	10	7	20		10	Wega south 9h. 39m.	6	4	59	7	1	22
T	4	Dominick	1	49	7	44		24	♂ in apog. Sirius rises 4h. 38m.	6	5	0	7	0	23
F	5	Oswald	2	33	8	15		8	♂ Spica sets 9h. 42m.	6	5	1	6	59	24
S	6	Annun. of Christ	3	18	8	48		21	7* rises 11h. 8m.	6	5	2	6	58	25

32. Eleventh Sunday after Trinity.

St. Luke xviii. 9-14; 1 Cor. xv. 1-14.

Day's length, 13 hours 54 minutes.

S	7	Godfrey	4	3	9	35		5	♂ ♀ h h sets 9h. 30m.	5	5	3	6	57	26
M	8	Emily	4	49	10	2		20	Rigel rises 1h. 26m.	5	5	4	6	56	27
T	9	Erius	5	41	10	42		4	♂ Orion rises 1h. 58m.	5	5	5	6	55	28
W	10	St. Lawrence	6	31	11	31		18	♂ ♀ 2 sets 10h. 42.	5	5	6	6	54	29
T	11	Titus	7	20	morn.			2	♂ ♀ 7* rises 10h. 48m.	5	5	7	6	53	30
F	12	Clara	8	9	12	20		16	Regulus sets 7h. 15m.	5	5	9	6	51	31
S	13	Hildebert	8	49	12	58		0	Altair south 10h. 12m.	5	5	10	6	50	Aug. 1

33. Twelfth Sunday after Trinity.

St. Mark vii. 31-37; 2 Cor. iii. 4-11.

Day's length, 13 hours 38 minutes.

S	14	Eusebia	9	39	1	59		14	h sets 9h. 6m.	4	5	11	6	49	2
M	15	Assump. V. Mary	10	38	2	54		28	Sirius rises 4h. 0m.	4	5	12	6	48	3
T	16	Rochus	11	35	3	56		11	Spica sets 8h. 59m.	4	5	13	6	47	4
W	17	Bertram	morn.		rises			25	♂ in per. ♀ gr. Hel. Lat. N.	4	5	14	6	46	5
T	18	Agapetus	12	30	7	11		8	♂ ♀ Dog-days end.	4	5	15	6	45	6
F	19	Sebalus	1	23	7	44		21	Antares sets 10h. 41m.	3	5	17	6	43	7
S	20	Bernard	2	13	8	20		4	Rigel rises 12h. 40m.	3	5	18	6	42	8

34. Thirteenth Sunday after Trinity.

St. Luke x. 23-37; Gal. iii. 16-22.

Day's length, 13 hours 22 minutes.

S	21	Rebecca	3	3	8	56		16	♂ sets 10h. 6m. 7* ri. 10h. 8m.	3	5	19	6	41	9
M	22	Philibert	3	53	9	33		28	h sets 8h. 38m.	3	5	20	6	40	10
T	23	Zaccheus	4	43	10	12		10	♂ enters ♀	2	5	21	6	39	11
W	24	St. Bartholomew	5	31	10	57		22	♂ ♀ sets 7h. 7m. Ev. Star.	2	5	23	6	37	12
T	25	Ludovicus	6	19	11	43		4	♂ Orion rises 1h. 1m.	2	5	24	6	36	13
F	26	Samuel	7	7	morn.			16	♂ ♀ ♀ Sirius rises 3h. 18m.	2	5	25	6	35	14
S	27	Gephard	7	58	12	34		28	♂ rises 10h. 26m.	1	5	26	6	34	15

35. Fourteenth Sunday after Trinity.

St. Luke xvii. 11-19; Gal. v. 16-24.

Day's length, 13 hours 4 minutes.

S	28	St. Augustine	8	44	1	23		10	♂ gr. Elong. E.	1	5	28	6	32	16
M	29	John's decollat.	9	30	2	16		22	♂ sets 7h. 11m.	1	5	29	6	31	17
T	30	Benjamin	10	18	3	16		5	h sets 8h. 10m.	0	5	30	6	30	18
W	31	Paulina	11	6	4	20		19	♂ in apogee. ♀ sets 9h. 43m.	0	5	31	6	29	19

MOON'S PHASES.

New Moon,	2d day,	9 o'clock	19 minutes,	Morning.
First Quarter,	10th "	12 "	44 "	Afternoon.
Full Moon,	17th "	8 "	24 "	Morning.
Last Quarter,	24th "	12 "	53 "	Morning.

CONJECTURES OF THE WEATHER.

1, thunder-gust; 2, 3, 4, warm; 5, 6, cloudy; 7, 8, fair; 9, cloudy; 10, 11, 12, clear; 13, 14, 15, warm; 16, 17, rain; 18, 19, 20, thunder-showers; 21, 22, 23, clear; 24, 25, cloudy; 26, 27, fair; 28, 29, rain; 30, 31, clear.



AUGUST

Was so named by the Roman Senate in honor of Augustus Caesar. A cooling drink of water is very pleasant in August; and that brought up from an old fashioned draw-well with an "old oaken bucket" is as good as any other.

HISTORICAL ITEMS.

1. In 1730 the number of the Reformed in America was about 15,000,—more than one-half of the Germans then in this country.
2. A log church was built at Skippach in 1726. This was the first German Reformed church built in this country.
3. When Schlatter arrived, in 1746, he found some forty-six Reformed congregations under organization more or less perfect, and some of them numbering a large membership. The number of Germans of all denominations was at that time about 30,000.
4. The Reformed ministers who were in this country before Schlatter, and the organization of the Synod in 1747, with the term of their labors, are as follows:—

Rev. George Michael Weiss.....	from 1726 to 1762
" John Philip Boehm.....	" 1726 " 1749
" John Henry Goetschey....	" 1730 " 1739
" John Bartholomew Reiger..	" 1731 " 1769
" John Peter Miller.....	" 1730 " 1735
" John Bechtel.....	" 1728 " 1742
" Jacob Lischy.....	" 1743 " 1760
" John Conrad Wirtz.....	" 1746 " 1763

For an account of the life and labors of these men, we refer to Harbaugh's "Fathers of the Reformed Church in America." Henry Antes also preached at times, and labored much for the Reformed Church in this country from 1736 to 1755.

VESPERS.

A row of little faces by the bed,—
A row of little hands upon the spread,—
A row of little roguish eyes all closed,—
A row of little naked feet exposed.

A gentle mother leads them in their praise,
Teaches their feet to tread the heavenly ways,
And takes this lull in childhood's tiny tide,
The little errors of the day to chide.

No lovelier sight this side of heaven is seen,
And angels hover o'er the group serene;
Instead of odor in a censer swung,
There floats the fragrance of an infant's tongue.

Then, tumbling headlong into waiting beds,
Beneath the sheets they hide their timid heads,
Till slumber steals away their idle fears,
And like a peeping bud each face appears.

All dressed like angels in their gowns of white,
They're watted to the skies in dreams of night;
And heaven will sparkle in their eyes at morn,
And saintly graces all their ways adorn.

A GOOD EXAMPLE.

We know a congregation that was for many years part of one of those enormous old-fashioned charges composed of from eight to ten congregations. During that time it paid towards the pastor's salary one hundred and twenty dollars a year. When it became separated from that large charge, it at once made up from four hundred to five hundred dollars a year of itself, and now, in connection with two small congregations, supports a pastor liberally. There are dozens of congregations that could do the same. How they stand in their own light as long as they do not get a pastor to live among them!

CHURCH RECORDS.

Pastors and congregations ought to keep their records with care. Baptisms, confirmations, marriages, and deaths, must be entered in the Church Book. Our fathers were much more particular about these things than many are at present.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table. Sun fast.	Sun rises and sets.				Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.	
T	1	<i>Egidius</i>	12	2	sets		3		1. ☿ rises 10h. 14m.	6	5	32	6	28	20
F	2	<i>Eliza</i>	12	50	7 10		17		♄ ☽ ♀ ♀ sets 7h. 0m.	1	5	33	6	27	21
S	3	<i>Mansuetus</i>	1	34	7 40		1		♄ ☽ ♀ ♀ sets 7h. 1m.	1	5	35	6	25	22

36. Fifteenth Sunday after Trinity.

St. Matt. vi. 24-34; Gal. v. 25—vi. 10.

Day's length, 12 hours 48 minutes.

S	4	<i>Moses</i>	2	19	8	9		15		♄ ☽ ♀ ♀ sets 7h. 46m.	1	5	36	6	24	23
M	5	<i>Nathaniel</i>	3	4	8	48		0		Sirius rises 2h. 42m.	2	5	37	6	23	24
T	6	<i>Magnus</i>	3	53	9	28		14		♄ Spica sets 7h. 41m.	2	5	39	6	21	25
W	7	<i>Regina</i>	4	46	10	8		28		♄ ☽ ♀ ♀ sets 9h. 19m.	2	5	40	6	20	26
T	8	<i>Nativity of V. M.</i>	5	38	10	48		12		Orion rises 12h. 14m.	3	5	41	6	19	27
F	9	<i>Bruno</i>	6	37	11	41		26		9. ♀ sets 6h. 55m.	3	5	43	6	17	28
S	10	<i>Pulcheria</i>	7	36	morn.			10		♄ stationary.	3	5	44	6	16	29

37. Sixteenth Sunday after Trinity.

St. Luke vii. 11-17; Eph. iii. 13-21.

Day's length, 12 hours 30 minutes.

S	11	<i>Protus</i>	8	33	12	40		24		Antares sets 9h. 24m.	4	5	45	6	15	30
M	12	<i>J. Wickliffe</i>	9	29	1	39		7		♄ Arcturus sets 10h. 0m.	4	5	47	6	13	31
T	13	<i>Amatus</i>	10	23	2	49		21		♄ ♀ ♀ ♀ gr. Hel. L. S.	4	5	48	6	12	Sept 1
W	14	<i>Elev. Holy Cross</i>	11	17	3	57		4		♄ sets 8h. 34m.	5	5	49	6	11	2
T	15	<i>Nicetas</i>	morn.		rise			17		15. ☽ in per. 7* rises 8h. 47m.	5	5	50	6	10	3
F	16	<i>Euphemia</i>	12	9	6	25		6		♄ sets 7h. 10m.	5	5	52	6	8	4
S	17	<i>Lampertus</i>	1	1	7	0		12		♀ sets 6h. 49m.	6	5	53	6	7	5

38. Seventeenth Sunday after Trinity.

St. Luke xiv. 1-11; Eph. iv. 1-6.

Day's length, 12 hours 12 minutes.

S	18	<i>Siegfried</i>	1	53	7	40		24		Orion rises 11h. 37m.	6	5	54	6	6	6
M	19	<i>Miceta</i>	2	41	8	34		6		Rigel rises 11h. 41m.	6	5	56	6	4	7
T	20	<i>Renatus</i>	3	30	9	24		18		♄ Sirius rises 1h. 31m.	7	5	57	6	3	8
W	21	<i>Emberday</i>	4	21	10	20		0		♄ ☽ ♀ ♀ rises 9h. 24m.	7	5	58	6	2	9
T	22	<i>Maurice</i>	5	10	11	18		12		22. ☉ ent. ♄. Day and night	7	6	0	6	0	10
F	23	<i>Josea</i>	5	59	morn.			24		equal. Autumn commence	8	6	1	5	59	11
S	24	<i>St. John concep.</i>	6	47	12	12		6		♄ ♀ ☉ inferior.	8	6	2	5	58	12

39. Eighteenth Sunday after Trinity.

St. Matt. xxii. 34-46; 1 Cor. i. 4-9.

Day's length, 11 hours 54 minutes.

S	25	<i>Cleophas</i>	7	33	1	10		18		♀ sets 6h. 42m.	8	6	3	5	57	13
M	26	<i>Justina</i>	8	20	2	9		0		♄ sets 8h. 10m.	9	6	4	5	56	14
T	27	<i>Cosmus</i>	9	5	3	7		13		Altair south 7h. 27m.	9	6	6	5	54	15
W	28	<i>Wenceslaus</i>	9	50	4	11		27		☽ in apo. Arctur. sets 8h. 57m.	9	6	7	5	53	16
T	29	<i>St. Michael</i>	10	36	5	20		11		♄ ☽ ♀ Ald. rises 9h. 8m.	10	6	8	5	52	17
F	30	<i>Jerome</i>	11	25	sets			25		30. Antares sets 8h. 17m.	10	6	10	5	50	18

MOON'S PHASES.

New Moon, 1st day, 1 o'clock 0 minutes, Morning.
 First Quarter, 9th " 12 " 43 " Morning.
 Full Moon, 15th " 4 " 5 " Afternoon.
 Last Quarter, 22d " 1 " 52 " Afternoon.
 New Moon, 30th " 5 " 44 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, warm; 3, 4, showers; 5, 6, clear; 7, 8, 9, variable; 10, 11, cloudy; 12, 13, thunder; 14, 15, 16, clear; 17, cloudy; 18, 19, showers; 20, 21, 22, clear; 23, 24, variable; 25, 26, 27, fair; 28, 29, clear; 30, storm.



OUR FATHERLAND.

Richly during eighty-eight years has the Goddess of Liberty poured forth her cornucopia, or horn of plenty, under the shelter and protection of our beloved flag. For nearly three years that flag has been assailed; and it has been attempted, by wicked councils and by treasonable hands, to divide the glorious Union which our fathers bought with their treasure and blood. But our fathers' God will not allow such unholy purposes to be consummated. Let us be humble, and trust in His mercy, hoping that the year 1864 will see the Rebellion ended and peace restored in all our borders.

SEPTEMBER.

So called from the Latin *Septem*, seven, as having been the seventh month of the Roman year, which began with March. The Anglo-Saxons called it *Gerst-Monat*, barley-month. In Switzerland it is still called *Herbst-Monat*, autumn-month, or, provincially, harvest-month.

THE REFORMERS.

Every member of the Reformed Church ought to be well acquainted with the lives, doings, and sayings of the Reformers,—especially those who labored in the interest of the Reformed Church. The "Ter-

centenary Monument" furnishes excellent sketches of Frederick III., Olevianus, and Ursinus, by Dr. Schneck and Professor Porter. Dr. Nevin, also, gives a life of the two authors of the Heidelberg Catechism in his Introduction to Willard's Ursinus, and in his Introduction to the Tercentenary Edition of the Heidelberg Catechism; also in his excellent work, "History and Genius of the Heidelberg Catechism." Dr. Schaff, also, in the German Tercentenary volume. Lives of Zwingli, Oecolampadius, Bullinger, Haller, Bucer, Melancthon, Farel, Calvin, Beza, De Lasky, Frederick III., Ursinus, and Olevianus, will also be found in Dr. Harbaugh's "Lives of the Fathers of the Reformed Church," Vol. I. Let these all be sought out and read. There is no excuse for ignorance in regard to any of these Reformers. The material is at hand.

I MUST NOT BE IDLE.



How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

How skilfully she builds her cell!
How neat she spreads her wax,
And labors hard to store it well
With the sweet food she makes!

In works of labor or of skill
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

In books, or work, or healthful play,
Let my first years be pass'd
That I may give for every day
Some good account at last.

BAPTISMS IN THE CHURCH.—The good old custom of baptizing children in the church is fast being restored to its former honor. Pastors and parents ought to encourage it in every way.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
S	1	Remigius	12 12	6 3	♏	10 ♄ ♃ ♆ Altair south 7h. 12m. ☾	10	6 11. 5 49	19
40. Nineteenth Sunday after Trinity. St. Matt. ix. 1-8; Eph. iv. 17-32. Day's length, 11 hours 36 minutes.									
S	2	Ch. Columbus	12 57	6 42	♏	24 ♄ ♃ ♆ stationary.	11	6 12. 5 48	20
M	3	Jairus	1 49	7 22	♏	9 ♀ ♀ sets 6h. 35m.	11	6 13. 5 47	21
T	4	Francis	2 43	7 59	♏	24 ♄ ♃ ♆ stationary.	11	6 15. 5 45	22
W	5	Placidus	3 40	8 50	♏	8 ♃ ♆ sets 7h. 39m.	12	6 16. 5 44	23
T	6	Fides	4 38	9 39	♏	23 Sirius rises 12h. 49m.	12	6 17. 5 43	24
F	7	Amelia	5 37	10 48	♏	7 ☾ Orion rises 10h. 13m. ☾	12	6 18. 5 42	25
S	8	Pelagius	6 35	11 49	♏	21 ☾ ♄ rises 8h. 23m.	12	6 20. 5 40	26
41. Twentieth Sunday after Trinity. St. Matt. xxii. 1-14; Eph. v. 15-21. Day's length, 11 hours 16 minutes.									
S	9	Dionysius	7 31	morn.	♏	5 ♄ gr. Elong. West.	13	6 21. 5 39	27
M	10	Gercon	8 25	12 57	♏	18 ♄ rises 4h. 56m.	13	6 23. 5 37	28
T	11	Burkhart	9 16	2 6	♏	1 ♀ ♀ sets 6h. 32m.	13	6 24. 5 36	29
W	12	Veritas	10 7	3 15	♏	14 ♀ in ☾ ♃ sets 7h. 21m.	13	6 25. 5 35	30
T	13	Coloman	10 57	4 22	♏	26 ☾ in per. ♄ ♃ ☾ 7* rises 7h. 0m.	14	6 27. 5 33	Oct. 1
F	14	Fortuna	11 47	5 29	♏	8 ☾ Aldebaran rises 8h. 21m.	14	6 28. 5 32	2
S	15	Hedwick	morn.	☾ rise	♏	21 ☾ ♄ 15. Antares sets 7h. 21m.	14	6 29. 5 31	3
42. Twenty-first Sunday after Trinity. St. John iv. 46-54; Eph. vi. 10-20. Day's length, 10 hours 58 minutes.									
S	16	Gallus	12 38	6 18	♏	3 Vega sets 1h. 40m.	14	6 31. 5 29	4
M	17	Florentine	1 28	6 59	♏	14 ☾ ♄ gr. Hel. L. N.	15	6 32. 5 28	5
T	18	St. Luke Ev.	2 19	7 44	♏	26 ♀ sets 6h. 30m.	15	6 33. 5 27	6
W	19	Ptolemy	3 9	8 31	♏	8 ♄ ♃ ♆ rises 7h. 36m.	15	6 34. 5 26	7
T	20	Felicianus	3 59	9 24	♏	20 ♃ sets 6h. 57m.	15	6 36. 5 24	8
F	21	Ursula	4 47	10 17	♏	2 ☾ Sirius rises 11h. 51m. ☾	15	6 37. 5 23	9
S	22	Cordula	5 34	11 13	♏	14 ☾ 22. Orion 9h. 34m.	15	6 38. 5 22	10
43. Twenty-second Sunday after Trinity. St. Matt. xviii. 21-35; Phil. i. 3-11. Day's length 10 hours 42 minutes.									
S	23	Severinus	6 18	morn.	♏	26 ♄ stationary. ☾ enters ☾	16	6 39. 5 21	11
M	24	Salome	7 3	12 11	♏	9 Regulus rises 1h. 28m.	16	6 41. 5 19	12
W	25	Crispin	7 49	1 10	♏	22 ☾ in apo. Arctur. sets 7h. 19m.	16	6 42. 5 18	13
T	26	Amandus	8 33	2 8	♏	5 Antares sets 6h. 41m.	16	6 43. 5 17	14
T	27	Sabina	9 18	3 8	♏	19 ♄ ♀ ♃ ♆ ♀ sets 6h. 29m.	16	6 44. 5 16	15
F	28	Simon Jud.	10 6	4 11	♏	3 ♃ ♆ sets 6h. 25m.	16	6 45. 5 15	16
S	29	H. Zwinglius	10 55	5 16	♏	18 ☾ ♄ ♃ ♆ 7* south 1h. 24m.	16	6 47. 5 13	17
44. Twenty-third Sunday after Trinity. St. Matt. xxii. 15-22; Phil. iii. 17-21. Day's length, 10 hours 24 minutes.									
S	30	Scrapion	11 48	☾ sets	♏	3 ☾ 30. Sirius rises 11h. 20m.	16	6 48. 5 12	18
M	31	Hallow Eve	12 38	6 0	♏	18 ☾ Altair sets 11h. 50m.	16	6 49. 5 11	19

♄ Saturn is on the 13th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

First Quarter, 8th day, 10 o'clock 40 minutes, Morning.
 Full Moon, 15th " 1 " 20 " Morning.
 Last Quarter, 22d " 6 " 33 " Morning.
 New Moon, 30th " 10 " 36 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, 5, 6, fair; 7, 8, 9, variable; 10, 11, rain; 12, 13, 14, clear; 15, 16, 17, variable; 18, 19, 20, clear; 21, cloudy; 22, 23, fair; 24, 25, cloudy; 26, 27, 28, clear; 29, 30, variable; 31, rain.

THOUGHTFUL.

Summer is ended. Winter is coming. The woods are yellow, and the leaves begin to fall. There are solemn soundings in the forest. There is much around us to make us thoughtful. "We all do fade as a leaf." We must not be so deeply immersed in the cares or vanities of the world as not sometimes to think soberly and earnestly of the great Autumn of life which must come upon us and upon all earthly things.



OCTOBER

Is named from the Latin *Octo*, eight, it having been the eighth month of the Roman year, though it is the tenth in ours.

URSINUS AND OLEVIANUS.

Ursinus, one of the authors of the Heidelberg Catechism, was born in Breslau, the capital of Silesia, July 18, 1534. He died March 6, 1583. He lies buried in the choir of the church at Neustadt.

Caspar Olevianus, the collaborer with Ursinus in the preparation of the Catechism, was born August 10, 1536. He died in 1586. His last word, in answer to the question whether he was certain of his salvation, was, "Certissimus!"—*Most certain*.

"THE GOLDEN CENSER."

This book has been prepared by one of our ministers with special reference to catechumens and young members of the Church. It contains at the beginning blank certificates of Birth, Baptism, and Confirmation. The Confirmation certificate is specially beautiful, being done in colors in the highest style of the art. The book contains sixteen Meditations for Baptized Youth; eight Meditations for Catechumens; Daily Devotions for Catechumens; Devout Review of Baptismal Vows; An Explanation of Confirmation, with Devotions for Confirmation; Advice and Warning to the Newly-Confirmed; Preparation for the Lord's Supper, with nine Meditations on that Sacrament, and a number of Communion Prayers; Private Preparation for Public Worship; Daily

Morning and Evening Prayers for every Day in the Week; Prayers for all the Holy-Days; over twenty Prayers for Special Occasions; all the Primitive Devotional Forms, the Ancient Hymns, and the Three Creeds,—the Apostles', Nicene, and Athanasian; sixteen Prayers for the Sick and Dying; Thoughts for Young Church Members in their various relations to the Church, their Pastor, each other, and the World around them; An Order of Scripture Readings for the Whole Year. The book is neatly gotten up, the size and shape of our English Hymn Book, and contains 419 pages. Price, in good binding, 75 cents. There are also several kinds of fancy binding, which cost more.

MATINS AND VESPEERS.

Pray in the morning hour:

Grace, like the light and dew
Is richest on the spirit shed
When thoughts are fresh and new.
The rising sun lights up the heavens
Before he shines below:
So first on God, and then on earth,
Your morning thoughts bestow.

Pray in the evening hour:

Grace, like the golden light,
That opens when the sun is set,
Will shine upon the night.
The light still lingers on the sky
When all is dark below:
So last on God, and not on earth,
Your evening thoughts bestow.

GOOD BOOKS FOR REFORMED MEMBERS.

Every member of the Church ought to read Rev. Wanner's book on the Family; Rev. Stoneberger's Church-Member's Manual; Dr. Nevin's History and Genius of the Heidelberg Catechism; Rev. Philip's Christian Home; Rev. Bausman's Sinai and Zion; Dr. Gerhart's Monograph of the German Reformed Church; Life of Zwingli, translated by Professor Porter; and others, equally good, which we need not take up space to mention specially, as they are noticed in the List of Reformed Publications in another part of this Almanac. Examine the list, and if you there find any book that you have not read, procure it at once and read it.

SERMONIZING.—In the preparation of sermons, a good rule is, to seek the occasion of them in the congregation, the substance in the Holy Scriptures, and the illustration in nature.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table.	Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		H. M.	H. M.	H. M.	
W	1	<i>All Saints</i>	1 35	6 39		3 ♄ ♃ ♀ ♀ sets 6h. 30m.	16	6 51	5 9	20
T	2	<i>All Souls</i>	2 34	7 34		18 ♃ sets 6h. 5m.	16	6 52	5 8	21
T	3	<i>Theophilus</i>	3 34	8 38		3 Orion sets 8h. 39m.	16	6 53	5 7	22
F	4	<i>Charlotte</i>	4 33	9 44		17 Sirius rises 11h. 4m.	16	6 54	5 6	23
S	5	<i>Malachi</i>	5 30	10 50		1 ♃ Wega sets 12h. 36m.	16	6 55	5 5	24

45. Twenty-fourth Sunday after Trinity.

St. Matt. ix. 18-26; Col. i. 9-14.

Day's length, 10 hours 8 minutes.

S	6	<i>Leonard</i>	6 24	morn.		15 6. Areturus sets 6h. 36m.	16	6 56	5 4	25
M	7	<i>Engelbert</i>	7 16	12 1		28 Regulus rises 12h. 34m.	16	6 57	5 3	26
T	8	<i>Cecilia</i>	8 6	1 10		11 Rigel rises 8h. 43m.	16	6 58	5 2	27
W	9	<i>Theodore</i>	8 55	2 19		23 Altair sets 11h. 14m.	16	6 59	5 1	28
T	10	<i>Martin Luther</i>	9 43	3 24		6 ♄ in per. ♄ ♃ superior.	16	7 0	5 0	29
F	11	<i>Mart. Bish.</i>	10 31	4 28		18 Andromeda south 8h. 54m.	16	7 1	4 59	30
S	12	<i>Jonas</i>	11 19	5 30		0 ♀ sets 6h. 38m.	16	7 3	4 57	31

46. Twenty-fifth Sunday after Trinity.

St. Matt. xxiv. 15-28; 1 Thess. iv. 13-18.

Day's length, 9 hours 52 minutes.

S	13	<i>Winchert</i>	morn.	rise		12 13. Fomal. south 7h. 34.	15	7 4	4 56	Nov. 1
M	14	<i>Levin</i>	12 9	5 38		24 28 Wega sets 12h. 0m.	15	7 5	4 55	2
T	15	<i>Leopold</i>	12 59	6 25		5 ♄ ♃ ♀ in aphelion.	15	7 6	4 54	3
W	16	<i>Outomarus</i>	1 49	7 17		17 ♃ south 1h. 8m.	15	7 7	4 53	4
T	17	<i>Alpheus</i>	2 39	8 9		29 Spica rises 4h. 22m.	15	7 8	4 52	5
F	18	<i>Gelasius</i>	3 27	9 2		11 Rigel rises 8h. 3m.	15	7 8	4 52	6
S	19	<i>Elizabeth</i>	4 12	9 56		23 ♀ sets 6h. 43m. 7* south 12h. 2.	14	7 9	4 51	7

47. Twenty-sixth Sunday after Trinity.

St. Matt. xxv. 31-46; 2 Thess. i. 3-10.

Day's length, 9 hours 40 minutes.

S	20	<i>Amos</i>	4 57	10 56		5 Orion rises 7h. 40m.	14	7 10	4 50	8
M	21	<i>Off. Virgin Mary</i>	5 41	11 50		18 21. Sirius rises 9h. 50m.	14	7 11	4 49	9
T	22	<i>Alphonsus</i>	6 24	morn.		1 ♃ ♄ in apo. Altair sets 10 27.	14	7 12	4 48	10
W	23	<i>Clement</i>	7 7	12 49		14 ☉ enters ♏.	13	7 13	4 47	11
T	24	<i>Chrysogenes</i>	7 51	1 49		27 Aldebaran rises 5h. 22m.	13	7 14	4 46	12
F	25	<i>Catharine</i>	8 38	2 53		11 ♄ ♄ ♃ Wega sets 11h. 12m.	13	7 15	4 45	13
S	26	<i>Conrad</i>	9 25	3 54		26 ♀ sets 6h. 49m.	12	7 15	4 45	14

48. First Sunday in Advent.

St. Matt. xxi. 8-11; Rom. xiii. 11-14.

Day's length, 9 hours 23 minutes.

S	27	<i>Jehosaphat</i>	10 18	4 59		11 ♃ Spica rises 8h. 44m.	12	7 16	4 44	15
M	28	<i>Gunterus</i>	11 14	6 7		26 ♃ south 12h. 12m.	12	7 17	4 43	16
T	29	<i>Salurn</i>	12 14	sets		11 29. ♄ ♄ ♃ ♃ gr. Hel.L.	11	7 17	4 43	17
W	30	<i>St. Andrew</i>	1 14	6 15		26 ♄ ♄ ☉ ♃ ♃ ☉.	11	7 18	4 42	18

♃ Jupiter is on the 30th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter, 6th day, 7 o'clock 0 minutes, Evening.
 Full Moon, 13th " 12 " 40 " Afternoon.
 Last Quarter, 21st " 2 " 24 " Morning.
 New Moon, 29th " 2 " 21 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, rain; 6, 7, fair; 8, 9, 10, clear;
 11, 12, 13, variable; 14, 15, 16, mostly clear; 17, 18, 19,
 20, Indian Summer; 21, 22, 23, fair; 24, 25, 26, variable;
 27, 28, moderate; 29, 30, cloudy.



NOVEMBER.

Winter is at the door. Let not the wants of the poor be forgotten. It is the sacred duty of every congregation to provide for its poor members, and the deacons are intrusted by virtue of their office with this ministry to the poor. But how seldom is this duty performed! All deacons ought to be Good Samaritans. The "alms" collected from Sunday to Sunday ought to be sacredly set apart for the Deacon's Fund, from which they may minister in their office. It is strange that, with our Saviour's merciful example before us, the Church should forget how the hearts of the lowly may be reached by ministering to their bodily wants. The gospel of bread and fuel for the poor needs to be revived, and preached with new power.

NOVEMBER

Derives its name from the Latin *Novem*, nine; for, although it is the eleventh month of our year, it was the ninth among the Romans.

CHILD'S CHRISTMAS HYMN.

Long ago,
A little child,
Meek and mild,
Came from heaven.
It was Jesus:
At an inn,
In Bethlehem,
He was born.
It was night
In winter time!
The wind's sad chime
Was heard around.
His cradle
Was a manger;
But no danger
Came to Him.
Hosts of Angels
Hailed His coming,

Sweetly humming
Christmas hymns.
His kind mother
Watched His cradle,
In the stable
Where He slept.
Jewish shepherds
Heard the story,
Saw His glory,
And were glad.
Heaven sages
From afar
Saw His star,
And brought Him gifts.
Gentle Jesus,
I will bring Thee,
I will sing Thee
Christmas Hymns.

ADVENT.

Advent Sunday begins the Church year and ends it again. He comes. The Old Testament prophecies foretold that Christ should come. He should first come in the flesh, and afterwards, the second time, to judge the quick and dead. The four Sundays preceding Christmas bid us meditate on these things. It is a season of expectation and hope. From Advent forward, the thoughts of the children are about Christmas. Be patient, children: the happy day will soon come. Meanwhile save your largest chestnuts and your rosiest apples for the Christmas-tree.

PERIODICALS OF THE REFORMED CHURCH.

English.

The *German Reformed Messenger*, published weekly at \$2. Edited by Rev. S. R. Fisher, D.D., Chambersburg, Pa.

The *Western Missionary*, Dayton, Ohio. Semi-monthly, at \$1. Rev. George W. Williard, editor.

The *Pastor's Helper*, a Sunday-school paper for children. Monthly, \$11 per 100 copies. Edited by Rev. G. B. Russell, Pittsburg, Pa.

The *Guardian*. A monthly of 32 pages, devoted to the social, literary, and religious interests of young men and ladies. Edited by Rev. H. Harbaugh, D.D., and published by M. Kieffer & Co., Chambersburg, Pennsylvania. \$1.

German.

The *Reformirte Kirchenzeitung*. Semi-monthly, Chambersburg, Pa., at \$1. Edited by Rev. B. S. Schneck, D.D. This is the oldest German religious paper in the country.

The *Evangelist*, Cleveland, Ohio. Weekly, at \$1. Rev. H. J. Ruetenik, editor.

Sonntagsschulblatt, published monthly by the German Evangelical Reformed Buchverein, Cleveland, Ohio. Edited by K. Bank.

The *Lümmelhirte*, a child's paper, edited by Revs. J. Gautenbein and E. Böhringer, Kensington, Philadelphia, 25 copies for \$6.

The Rev. Dr. Schaff edits the *Evangelische Zeugnisse*, a homoeletical monthly of 32 pages, published by I. Kohler, No. 202 North 4th Street, Philada. \$1.50.

DO YOU?

Some persons, when they come into the church before the service commences, begin to talk with each other in the pews. A bad habit. It is irreverent, and disturbs the meditations of others in the church. You have come up to worship: let that engage your mind and heart.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Moon's Phase.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		H. M.	H. M.	
T	1	Longinus	2 16	6 55	♏	11 ♀ ♀ ♀ sets 6h. 53m.	☾	11 7 19 4 41	19
F	2	Candidus	3 15	7 33	♏	25 ♀ rises 3h. 51m.		16 7 19 4 41	20
S	3	Cassianus	4 12	8 40	♏	10 Sirius rises 8h. 57m.		16 7 20 4 40	21
49. Second Sunday in Advent. St. Luke xxi. 25-33; Rom. xv. 4-13. Day's length, 9 hours 20 minutes.									
S	4	Barbara	5 5	9 52	♏	21 Orion rises 6h. 36m.		9 7 20 4 40	22
M	5	Abigail	5 58	10 56	♏	7 Regulus rises 10h. 40m.		9 7 21 4 39	23
T	6	St. Nicholas	6 47	11 50	♏	20 6. ♀ in per.		9 7 21 4 39	24
W	7	Agathon	7 31	morn.	♏	2 ♀ Wega sets 10h. 22m.		8 7 22 4 38	25
T	8	Gen. V. Mary	8 21	1 20	♏	15 ♀ gr. Hel. L. S.		8 7 22 4 38	26
F	9	Joachim	9 9	2 31	♏	27 ♀ sets 7h. 11m.		7 7 23 4 37	27
S	10	Judith	9 58	3 46	♏	8 ♀ gr. Hel. L. S.		7 7 23 4 37	28
50. Third Sunday in Advent. St. Matt. xi. 2-10; 1 Cor. iv. 1-5. Day's length, 9 hours 14 minutes.									
S	11	Barsabas	10 46	4 56	♏	20 ♀ ♀ ♀ ♀ ♀ south 10h. 52m.		6 7 23 4 37	29
M	12	Otilia	11 35	5 59	♏	2 ♀ rises 3h. 22m.		6 7 24 4 36	30
T	13	Lucian	morn.	rise	♏	14 13. 7* south 10h. 16m.		5 7 24 4 36	Dec. 1
W	14	Niclaus	12 34	6 1	♏	26 ♀ Aldeb. south 11h. 1m.	☾	5 7 24 4 36	2
T	15	Ignatius	1 12	6 51	♏	9 Altair sets 8h. 36m.		4 7 25 4 35	3
F	16	Ananias	1 59	7 41	♏	20 Arcturus rises 1h. 21m.		4 7 25 4 35	4
S	17	Lazarus	2 43	8 37	♏	2 ♀ sets 7h. 24m.		3 7 25 4 35	5
51. Fourth Sunday in Advent. St. John i. 19-34; Phil. iv. 4-7. Day's length, 9 hours 10 minutes.									
S	18	Arnold	3 27	9 29	♏	15 ♀ ♀ ♀ ♀ ♀ Sirius rises 7h. 52m.		3 7 25 4 35	6
M	19	Abraham	4 9	10 25	♏	27 Regulus rises 9h. 26m.		2 7 25 4 35	7
T	20	Emberday	4 51	11 22	♏	10 ♀ in apo. ♀ sets 5h. 50m.		2 7 25 4 35	8
W	21	St. Thomas	5 33	morn.	♏	23 ♀ enters ♀. Short. day.		1 7 26 4 34	9
T	22	Beata	6 17	12 23	♏	7 ♀ gr. Elong east. Win. com.	☾	7 7 25 4 35	10
F	23	Dagobert	7 3	1 23	♏	21 ♀ ♀ ♀ ♀ ♀ rises 2h. 27m.	☾	7 7 25 4 35	11
S	24	Adam, Eve	7 53	2 26	♏	5 ♀ sets 7h. 35m.		0 7 25 4 35	12
52. Christmas. St. Matt. i. 18-25; Gal. iv. 1-7. Day's length, 9 hours 10 minutes.									
S	25	Christmas	8 46	3 30	♏	19 ♀ ♀ south 9h. 20m.		0 7 25 4 35	13
M	26	Stephen	9 44	4 37	♏	4 ♀ ♀ ♀ ♀ ♀ 7* south 9h. 22m.		1 7 25 4 35	14
T	27	St. John Evan.	10 46	5 45	♏	19 Sirius south 12h. 12m.		2 7 25 4 35	15
W	28	H. Innocents	11 48	6 54	♏	4 ♀ ♀ ♀ ♀ ♀ Orion south 11h. 20m.	☾	2 7 25 4 35	16
T	29	Noah	12 49	5 58	♏	19 ♀ ♀ ♀ ♀ ♀ stationary.		3 7 24 4 36	17
F	30	David	1 48	7 14	♏	4 ♀ rises 1h. 58m.		3 7 24 4 36	18
S	31	Sylvester	2 42	8 25	♏	18 ♀ ♀ ♀ ♀ ♀ sets 7h. 49m.		3 7 24 4 36	19

MOON'S PHASES.

First Quarter, 6th day, 2 o'clock 35 minutes, Morning.
 Full Moon, 12th " 2 " 9 " Morning.
 Last Quarter, 21st " 12 " 9 " Morning.
 New Moon, 28th " 4 " 15 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, fair; 5, 6, 7, variable, with snow; 8, 9, 10, clear; 11, 12, 13, variable; 14, cloudy; 15, 16, 17, clear, cold; 18, 19, 20, variable; 21, 22, fair; 23, cloudy, rainy; 24, 25, clear; 26, 27, 28, snow; 29, 30, cold; 31, moderate.



GRANDMOTHERS.

Are your grandmothers still living? If they are, you ought to love them. I have no doubt you do, and you are always glad when you can pay them a visit. If you go to see them, they will perhaps tell you pretty Christmas stories. I think that is what the one in the picture is doing.

Perhaps they are dead. If so, have you ever seen their graves? Would you not like to see where they are buried? I think you would. Then you would plant a rose-bush, or some pretty flower, on their graves, to show how you would love them if they were living.

Only two grandmothers are mentioned in the Bible. One in the Old Testament. Her name is Maachah, grandmother of King Asa. You can read a little about her and her grandson in the fifteenth chapter of the First Book of Kings. She is called the *mother* of Asa; but, if you look closely, you will find that she was his grandmother. Asa was a good king; for "he did that which was right in the sight of the Lord." It is a pity that his grandmother was not a good woman. She was a queen; but, instead of loving the true God, she made an idol and worshipped it in a grove! Because this was wicked, "Asa destroyed her idol, and burnt it by the brook Kidron." I hope she learned to love and serve the true God before she died.

In the New Testament we read of another grandmother. You will find something about her in the first chapter of the Second Epistle to Timothy. Her name is Lois. She was the grandmother of Timothy. She had a daughter whose name was Eunice, and she was the mother of Timothy. Now, I am happy to tell you that these three—the grandmother, the mother, and the grandson—were all pious. St. Paul, when he wrote that Epistle, or letter, to Timothy,

says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." What a good thing it was for Timothy that he had a pious mother and grandmother! They taught him many good things; for St. Paul, in the same letter, says to him, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." There are still many good mothers and grandmothers who teach their children to know and love our Saviour Jesus Christ. I hope you will mind what yours teach you. Then you may become as good and wise and useful as young Timothy.

If your grandmother is still living, I am sure she has told you many good things. She wants you to grow up a good child. Often when she is sitting in silence she is thinking of you. And when you do not think of it, she is offering up a prayer to God and asking Him to keep you from all evil. When she goes to bed she prays for you.

Some wicked children get tired of their grandmothers, and think they are too old to do any more good. You do not think so? No, no. You could not spare your grandmother. If she were gone, who would buy you almonds, nuts, cakes, candies, and such other little things as you like to have?

Now, do not forget to be kind to your grandmother. Do quickly and cheerfully what she bids you. Answer pleasantly when she speaks to you. Never forget her kind words. She will soon be gone; and when she is in her grave you will be sorry if you have ever done or said any thing that grieved her.

A VISIT FROM ST. NICHOLAS.

Who does not know that beautiful poetic description of St. Nicholas, the good saint who prepares Christmas joy for children, beginning,—

"'Twas the night before Christmas, when all through the house
Not a creature was stirring,—not even a mouse?"

It was written by Clement D. Moore, LL.D. He died at Newport, Rhode Island, July 13, 1863. That little poem alone immortalizes his memory.

DECEMBER

Is so named from the Latin *decem*, ten, as it was the tenth month in the Roman calendar, though it is the twelfth in ours.



HOLY CHRISTMAS.

Christmas always comes on the 25th of December. This is the day which celebrates the birth of Christ. Blessed things does it bring before us to think of,—the angels that heralded His birth,—the shepherds in the fields that saw the glory,—the “babe divine” born in a stable and cradled in the manger. This is the children’s holyday. Good children will receive nice presents from their kind parents,—they will find them on Christmas morning on and around the Christmas-tree. What a beautiful custom that is! Do not forget, kind fathers and mothers, to prepare this present for your children. We want all children once!

THE POOR CHILD’S CHRISTMAS-TREE.

A poor child on Christmas eve is walking along the streets. It is a stranger in the town. It looks at the lights that are burning brightly along the streets.

Before every house the child stands still, and gazes into the bright rooms. Those that are within look out. It sees the Christmas trees through the windows hung full of bright wax candles. A deep sadness comes over its heart.

The child weeps. Then it says to itself, “Every child this evening has a Christmas-tree, with a candle on it; and this gives it joy. Only I am poor and have none!”

“When I was at home, where I sat on Christmas eve with my sister’s hand in mine, I also had a tree, and a candle that burned brightly for me. But here I am forgotten; and I wander lonely in this strange town.

“Alas! will no one invite me to come in, and give me a place in the circle of this Christmas joy? In

all this row of houses is there no little bright corner for me, be it ever so small?”

“Alas! will no one call me in? I do not wish any gift for myself: I will only sit alone and look at the Christmas gifts of these strange children; and I will be happy while I look.”

It rattles the gate, it knocks at the door, it shakes the window and the shutters; but no one comes to call in the stranger child. Those within have no care for the knocking of the strange child.

Every father bestows all his love on his own children. Each mother gives gifts to her own loved ones, and thinks of nothing beside. No one cares for the poor little stranger child.

“O lovely, Holy Christ! neither mother nor father have I, if Thou be not such to me! Oh be Thou my comforter when all others forget me!”

The stranger child rubs its hands. They are stiff with cold. The cold wind creeps into its thin garments. It stands still in the street, and looks away into the distance.

Then there comes toward it another child, slowly and gently wandering along the street. It is clothed in white garments, and bears a bright light in its hand. How lovely are the tones of its voice, as it says:—

“I am the Holy Christ! I was also once a little child such as you are. I will not forget you, though all others do.

“I am near all alike through my word and presence. I bestow my love and care as well here in the street as in yonder brilliant rooms.

“Stranger child! I will make your Christmas-tree glitter here in this open space! It shall be so beautiful that those in the houses shall not excel it!”

Then Christ *Kindelchen* pointed up to heaven! And there stood a Christmas-tree with many branches; and it glittered as if it were hung full of beautiful stars!

So far off, and yet so near, seemed that Christmas-tree! How the bright tapers sparkled! Oh, how the stranger child grew quiet with deep joy when it saw its beautiful Christmas tree!

All was like a lovely dream! Angels bending down from the tree to the child drew it up to them, and to the bright region where its Christmas-tree was.

The stranger child has now gone home! It lives with its Holy Christ. It now has more beautiful gifts than the richest on earth can hang on their Christmas-trees for their children. — *From the German*

OUR PROGRESS.

The Reformed Church is blest with a laborious band of pastors. The assertion could easily be confirmed by facts, that in no branch of the Church is a greater, if an equal, amount of earnest labor performed in the same time by an equal number of ministers. Those labors, and the success of them from year to year, attract very little public attention. The public record of them takes up much less of popular attention than the Fulton Street Prayer-Meeting in New York. The world knows much less of them.

We are ourselves in a great degree unconscious of the amount of work thus silently done. The laity of the Church do not fully comprehend the work that is so unostentatiously going on around them. Our papers do not "count for them the people," as they occasionally see it done in other church papers. There are no unusual demonstrations passing before their eyes. It may, therefore, seem to them—perhaps often does so seem—as if there were much less activity, and much smaller results among us, than in other neighboring branches of the Church.

As a consequence of such earnest, faithful, patient, and regular labors, the increase of the Church has of late years been extraordinary, not only as compared with its own past history, but also as compared with other prosperous branches of the Church. Purely for our encouragement, and for the honor of the present position of our Church and its much-censured tendencies, we here present to the reader a brief comparison.

The statistics of the Presbyterian Church for the year, from May, 1862, to May, 1863, exhibit some data which we will compare with the corresponding data from our own statistical table. We take, as the basis of our comparison, the number of communicant members in each Church reported. They stand thus:—

Presbyterian Church, 227,375. Reformed Church, 87,361.

The increase in the Presbyterian Church by profession of faith, and in the Reformed Church by confirmation, is as follows:—

Presbyterian Church, 8781. Reformed Church, 5635. The increase in the Presbyterian Church, to be equal with ours *pro rata*, ought to be over 14,000, or fully double. In other words, the Reformed Church has increased over one-half more than the Presbyterian.

The increase of the two Churches by certificate stands thus:—

Presbyterian Church, 6535. Reformed Church, 1549.

In this item their increase exceeds ours, showing that it is much more largely fed from other Churches, or by transitions from one congregation to another in their own bosom. This is not an increase in fact.

Infant baptisms stand in the respective Churches thus:—

Presbyterian Church, 10,194. Reformed Church, 11,894; which shows that infant baptisms in the Reformed Church, with a communicant membership of only 87,361, exceed by 1700 those of the Presbyterian Church, with a membership of 227,375. They report adult baptisms 2165. With us these are generally counted with those confirmed. In some cases they may have been placed in the column of infant baptisms. Still, if all these 2165 adults were added, it would make the number of their baptisms only 465 more than ours. To be equal with ours *pro rata*, they should have 29,735 baptisms instead of 12,359.

As to the laborers in the two Churches. In the Presbyterian Church the results reported were effected by the labors of 2205 ministers; in the Reformed Church by 421—that is, the amount of ministerial force was more than four-fifths less.

In the Presbyterian Church the items quoted give the increase in 2541 congregations; in the Reformed Church the increase of only 1122 congregations.

The reader will make his own reflections on these significant facts. It would certainly be very ungrateful in the Church not to acknowledge, in the light of these facts, the favor of God, and the faithful, though silent, labors of our pastors and people.

FREDERICK III. AND THE HEIDELBERG CATECHISM.

It is well known that the Heidelberg Catechism was prepared and published under the direction of Frederick III., Elector of the Palatinate, in 1563. In his defence of it before the Emperor and the assembled princes at the Diet of Augsburg, May, 1566, he defended himself and his Catechism in the following memorable words:—

"That my Catechism, word for word, is drawn not from human, but from divine sources, the references that stand in the margin will show. For this reason,

also, certain theologians have in vain wearied themselves in attacking it, since it has been shown them by the open Scriptures how baseless is their opposition. What I have elsewhere publicly declared to your Imperial Majesty in a full assembly of the princes,—namely, that if any one, of whatever age, station, or class he may be, even the humblest one, can teach me something better from the Holy Scriptures, I will thank him from the bottom of my heart, and readily be obedient to the divine truth,—that I now repeat in the presence of this assembly of the whole empire. If there be any one here among my lords and friends who will undertake it, I am prepared to hear him; and here are the Holy Scriptures at hand. Should it please your Imperial Majesty to undertake this task, I would regard it as the greatest favor, and acknowledge it with suitable gratitude. Should, contrary to my expectations, my defence, and the Christian and reasonable conditions which I have proposed, not be regarded of any account, I shall comfort myself in this,—that my Lord and Saviour Jesus Christ has promised to me, and to all who believe, that whatsoever we lose on earth for His name's sake we shall receive an hundredfold in the life to come."

When he had finished, Prince Augustus of Saxony tapped him softly on the shoulder, and said, "Fritz, thou art more pious than all of us together."

The Margrave of Baden also said, at the close of the assembly. "Why do you attack this prince? He is more pious than we all." He has by common consent been called "Frederick the Pious."

THE TEN COMMANDMENTS.

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God:

in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honor thy father, and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER.

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the Communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

LEARN THEM BY HEART.

Above we have given the Ten Commandments, the Lord's Prayer, and the Apostles' Creed. We wish all the good children that are six years of age to learn them by heart. We hope the parents will see that this is done.



FOLD YOUR HANDS WHEN YOU PRAY.

Folding the hands in prayer is a very old custom. You will also say that it is a very beautiful custom when you learn what it means. I must tell you something about it.

One of the ancient Fathers of the Church says, "We find in the gospel that the wicked shall be bound hand and foot; and what do we show when we fold our hands in prayer before God? We say, 'Bind not my hands, O Lord, to cast me into outer darkness; for, behold, I myself fold my hands together, to show that I have deserved to be punished.'" In this way they humbly confessed their sins, and asked for mercy.

Another of the Fathers says the Christian folds his hands to show that he will no longer strive or fight against God, but give himself wholly to Him and His service.

Another one says, "We fold our hands to show that we have called in our thoughts, and will now direct them to God in prayer."

I must tell you another beautiful thought of an old writer. He says when our fingers are folded together they make five crosses, and that this is to remind us of the *five wounds* which Jesus received on the Cross,—one in each hand, one in each foot, and one in His side. In this way we confess that all our hope, when we pray, is in the sufferings of Jesus Christ on the Cross.

When we fold our hands, we also show that we intend to cease from all work, and wish now to do nothing but give ourselves up to God, to whom we are about to offer our prayers.

Children must dispose of their hands in some way when they offer their prayers. What more beautiful can they do than to fold them devoutly together! It is a lovely sight to see a child with folded hands, and on its knees, praying to its heavenly Father!

GOOD-FRIDAY AFTERNOON.

Softly the sound of the church-bells died away upon the air. The multitude of people that had been worshipping in the house of God were quietly and devoutly returning to their homes, and deep solemn stillness told that holy Good-Friday evening was drawing near.

Dark and heavy over the earth hung the clouded heavens; and the pulse of nature, which had scarcely revived from the long sleep of winter, seemed again to pause in fear and earnest hope.

The pastor's anxious wife had sought the open balcony to view the rising storm in the west. Here she saw Minona, her tender, blooming daughter, leaning on the railing, and gazing into the dim distance. Her eyes were filled with tears.

"What makes you sad, my beloved?" asked the kind-hearted mother, as she took the hand of her sorrowing child.

"Only let me weep, beloved mother," said Minona, "till my tears shall moisten the earth which once drank in the innocent blood of the holy Jesus. See! I have thought of the time when the Godhead was a pilgrim on earth in human form! I have thought of that blessed time when sinful mortal eyes were permitted to look upon the eternal Son of God! My spirit was bowed down in deepest prayer when I thought of that dying love which angels cannot fathom; and when I thought of the sufferings of Jesus, which we this day celebrate, I shed blessed tears."

The mother silently pressed her child to her bosom. Then Minona said, "Let us, my dear mother, remain here a little while longer. My spirit is filled with sacred sorrow and holy longing. Here it seems as if we were nearer heaven, where our divine Saviour is, who has so infinitely loved us."

Then they sat by the side of each other, and looked over the landscape silently. Closer and still more thickly the clouds drew together, and a sweltry breeze, like that which precedes a thunder-gust, moved the tops of the trees.

"What a gloomy stillness!" said Minona. "So, perhaps, did the heavens mourn when they led the innocent One away to the heights of Golgotha. It seems to me as if I could see the holy Jesus bearing His Cross!"

The sky grew still darker. At length the sombre arch of clouds broke. Flames of lightning spread over the gloomy firmament; and the thunder rolled in majesty through the vault of heaven. Minona in holy awe buried her face.

"The Holy One is dying!" she sighed; "the rending heavens proclaim the hour of his death! It is three o'clock. At this hour He died."

The bursts of thunder grew still more terrible. The strife of the elements continued without rest along the firmament. At length the clouds opened their dark bosom. Great drops fell to the earth. The angry sky grew calm, and the thunder ceased. Peacefully the evening bells echoed through the dropping rain, like words of heavenly consolation that falls upon the tears of sorrow.

"It is finished," cried Minona; and she turned her face in prayer to heaven. The cloudy arch was divided. The evening sun shone mildly out through the opening; and a sweet fragrance came over the earth, like the breath of spring.

"Minona, do you see the heavenly light?" said her mother. "The night of storm is past, and the blessed spring-time of earth is born!"

"Yes," said Minona: "life bursts forth triumphantly out of the gloom of death. For us the eternal kingdom is won!"

"Amen!" said the pastor, who had come softly near. "Amen!" Then they caught each others' hands in joy; and their hearts were as full of blessedness as if they had just heard the Saviour say, "Peace be with you!"—*From the German.*

SCHLATTER'S VISIT TO EUROPE.

In 1751, Synod appointed Rev. Mr. Schlatter to visit Holland, the Palatinate country, and Switzerland, to procure help for the feeble American Churches. He sailed Feb. 5, 1751, and landed on his return July 28, 1752. Having landed in the night at New York, early in the morning he hastened to the house of Rev. Muhlenberg, the Lutheran pioneer; and, as they met, he fell upon the good man's neck in joy and love. Mr. Muhlenberg, afterwards writing to Halle, speaks of this arrival of Mr. Schlatter thus:—

"On Tuesday, July 28, 1752, early, at six o'clock, the Reformed minister Rev. Schlatter came to my house, and embraced me according to the primitive custom of sincere friendship and love. In the night he had arrived safely in a ship from Holland, and had brought with him six newly ordained preachers for Pennsylvania, who were sent in free by the highly Reverend Synod, and who are to be supported by it. I asked Mr. Schlatter whether I must now give him the title of Inspector. He answered, 'No: I have not sought my own, but God's honor, in seeking to

advance the best interests of the forsaken congregations in Pennsylvania.' In the evening I was invited to see the six newly arrived Reformed ministers. I went, and welcomed them with the words, 'Behold! I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.'"

The six ministers here mentioned were Stoy, Waldschmidt, Frankenfeld, Rubel, Wissler, and Otterbein. Schlatter and Muhlenberg, having been sent in nearly the same time, on the same mission, extending their pioneer labors over the same field, and in a great measure among the same people, lived in peace and the warmest Christian sympathy for a period of nearly forty-five years. Let these two branches of the Church, of which these two good men are the patriarchs respectively, ever imitate their example. Muhlenberg died at the Trappe, Oct. 7, 1787, aged seventy-seven. Schlatter, then in his seventieth year, attended his funeral. Schlatter died about three years later, in 1790, aged seventy-three.

FAT AND SLEEPY.

"How large is your congregation?" we asked the elder on the occasion of a meeting of Classis in the church to which he belonged.

"How large? It numbers about five hundred."

"Is the church a Union church?"

"No: it belongs entirely to the Reformed."

"Has your church any other property?"

"Yes: that house yonder, and sixty acres."

"How often have you service?"

"We used to have it once in four weeks: we now have it every three weeks. Our pastor, you see, has three or four other congregations to attend to."

"Why do you not get a pastor yourselves, give him the rent of the house, the proceeds of the sixty acres, and a dollar apiece? This, with the perquisites, would afford him a comfortable support. Then he would live and move among you, visit your sick, catechize your children, have service every Sunday; and then you would feel as if you had a pastor."

"That wouldn't be a bad plan."

"And how easily you could carry it out!"

"I think we could do it."

"I think it is a sin and a shame that you don't do it."

How such congregations stand in their own light! We will engage to find fifty congregations in the same position in the bounds of the Reformed Church.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

Is it not time for these "sleeping giants" to wake up? Such congregations are like overgrown boys that ought to be men and do the work of men, but they have grown lazy in their own fat! How soon a little self-reliance and exercise would change them into active, healthy, full-grown men. Fat and sleepy!

A BEAUTIFUL AND PIOUS CUSTOM.

It was the habit of our fathers, when they entered the pew, and before they sat down, to hold up their hat before their face and offer a silent prayer. This is no longer done. Some, however, still offer up their silent prayer after taking their seat in church, as *all* ought to do. It is to be feared that many neglect it, and that, with the beautiful custom alluded to, the silent prayer has also gone into disuse. Some of the customs of the fathers were much better than many of the customs of their sons.

THE LAST WILL AND TESTAMENT.

The largest amount ever given to our Church by will was the legacy left by Mr. Kieffer, of Berks county, Pa. He willed \$10,000 to the Theological Seminary. Young Mr. Harnish, of Huntingdon county, willed to the same object \$1000; Miss Keller, of the same county, gave \$5000. In the earlier history of our Church in this country, legacies to the Church were much more frequent than they are now. In one of our oldest congregations, from 1765 to 1830, forty persons gave legacies to the Church of from \$5 to \$600. There were as many as four in a year in that single congregation. During the Tercentenary year this kind of giving has greatly revived. A number of persons have remembered the Institutions of the Church in their wills. Every Christian whom God has blessed with worldly goods should read the little book called "The Lord's Portion," before he makes his will. See it noticed in the List of Publications in another part of this Almanac, and send for it.

BEAUTIFUL.

The name of one of the early Church Fathers was Origen. We are told that when he was yet a child, his father used to go to him when he was sleeping, uncover his bosom, and kiss it, and say, "It is a temple of the Holy Ghost!"

His meaning was that the child had received holy baptism, in which the Holy Ghost is promised

and given,—the body of the child was now the temple of the Holy Ghost. The idea is as beautiful and touching as it is scriptural.

THE NEWLY CONFIRMED.

Some pastors exercise special care towards their young members after they are confirmed. This is wise. They have just entered upon the duties of church-members in full standing, and need to be watched over, directed, and edified. It is a great benefit to them to attend catechetical lectures again with subsequent classes. Many do it, and are greatly benefited by it.

"FAMILY WORSHIP.

If you cannot lead your family in prayer to edification, use prepared family prayers. When your pastor is with you over-night, do not wait till he asks you to have worship. When the proper time comes,—of which you can judge better than he,—bring out the Bible and Hymn-book, and call your family together for service.

BE HONEST.

It sometimes happens that persons subscribe money for the building or repairing of a church, or for the support of a pastor, and afterwards forget, neglect, or refuse to pay it. Is this honest? Think a little over the matter, and then decide. Is it not a greater sin thus to defraud the Christian cause than it would be to defraud a neighbor in the same amount?

CHURCH-GOING.

Go to church regularly.
Go at once to your seat.
Offer up a silent prayer.
Join in all the services.
Speak out the words clearly in singing.
Be not lazy or listless during prayer.
"Take heed how you hear" the sermon.
Be guilty of no act that will disturb others.
Receive the benediction devoutly.

ROUSE UP.—To assume a lazy attitude in church during the service—such as lounging, putting the head down on the back of the pew—shows great irreverence for the house of God, and bad manners in the sight of men.

HISTORY OF THE REFORMED CHURCH IN THE WEST.

BY REV. I. H. REITER.

The history of the Reformed Church in the West dates back to about the year 1800, and, in a scattered and unorganized condition, probably ten years earlier. The progress of the Church, for some years subsequently, was slow, mainly owing to a want of ministers and means to carry forward its interest.

The first Reformed minister in the West was the Rev. Jacob Christman, of North Carolina, who visited Ohio in 1802, and settled permanently in Warren county in 1803, and there and about that time organized the first Reformed congregation in the State, being the *Salem* congregation. And as he was the first Reformed minister in Ohio, and organized the first Reformed congregation there, so he was also the first Reformed minister who died in Ohio. He died in 1810, aged sixty-five years.

Rev. Jacob William Dechart was the first missionary to the West, sent by Synodical authority. He, in connection with Rev. William Hendel, was appointed by Synod in 1812, but did not undertake his missionary tour until in 1814, and again in 1815, visiting the "Miami valley" in Ohio, and moved thither in 1816, settling in Montgomery county, and preaching to some congregations in that and Butler county. He moved back to Pennsylvania in 1819.

Prominent among the first Reformed ministers in Ohio were Rev. Thomas Winters, at Germantown, 1815; Rev. George Weisz, at Lancaster, 1817; Rev. Henry Sonnedecker, at Wooster, 1819; and, probably a little earlier, Rev. Benjamin Faust, at Canton; and Rev. John P. Mahenschmidt, in Columbiana county. These were the *founders* of the Reformed Church in the West; and all except Father Winters have gone to their blessed reward on high.

THE SYNOD OF OHIO.

The Synod of Ohio (growing out of the "Ohio Classis," which had been regularly constituted by Synodical authority on Monday, May 1, 1820) was organized at New Philadelphia, Ohio, on Monday, June 14, 1824, by the following-named ministers: Revs. John Peter Mahenschmidt, Thomas Winters, George Weisz, Benjamin Faust, Henry Sonnedecker, Daniel Rahauser, David Shaerer, and William Reiter. It adopted the Constitution of the Synod of North America, and continued under it until in 1832, when it adopted one of its own drafting. It became an incorporated body, by a special act of the Legislature of the State of Ohio, in December, 1836.

The Synod of Ohio, mainly with the view of establishing a literary and theological institution in the West, formally united with the West Pennsylvania Classis, composed of twenty-two ministers, in May, 1837, continuing under the title of the German Reformed Synod of Ohio and adjacent States. This united Synod held its first annual meeting at Wooster, Ohio, in June, 1838, and then numbered forty-five ministers; but only twenty-four were in attendance at this meeting.

In 1839, the Synod was divided into three *District Synods*; but, as this arrangement was found defective and inadequate in carrying on the Church's operations, it was abolished in 1842, and the Synod divided into six Classes, viz., Miami, Lancaster, Columbiana, Sandusky, Westmoreland, and Erie. It now (1863) numbers eleven Classes.

In 1846, it adopted the "Revised Constitution" of the Eastern Synod, and by this act the whole Reformed Church in America was brought under one constitution, whereby the ties of union previously existing were made more close, intimate, and substantial. From about 1849, the Church in the West has been making good progress, and the future is full of promise.

This Synod has grown from eleven ministers in 1824, to one hundred and eighty, and, during an existence of forty years, has accomplished much for the increase of the ministry and the general prosperity of the Church, by establishing Heidelberg College and a Theological Seminary at Tiffin, as well as by taking active interest in missionary and other enterprises tending to promote the cause of Christ and human salvation.

Officers of the Synod of Ohio.

Rev. Herman Rust, *President*, Tiffin, Ohio.
 " Geo. W. Williard, *Stated Clerk*, Dayton, Ohio.
 " Peter C. Prugh, *Cor. Sec.*, Xenia, Ohio.
 " Isaac H. Reiter, *Treasurer*, Miamisburg, Ohio.

Officers of the Boards of the Ohio Synod.—Board of Trustees of Theological Seminary.

Rev. Geo. W. Williard, *President*, Dayton, Ohio.
 Mr. Gideon G. Prugh, *Secretary*, " "
 Rev. D. Winters, *Treasurer*, " "

Board of Trustees of Heidelberg College

Mr. Louis Baltzel, *President*, Tiffin, Ohio.
 Rev. J. H. Good, *Secretary*, " "
 N. L. Brewer, Esq., *Treasurer*, " "

ALMANAC FOR THE GERMAN REFORMED CHURCH.

Board of Missions.

Rev. Peter C. Prugh, *President*, Xenia, Ohio.
 " Geo. W. Williard, *Vice-Pres.*, Dayton, Ohio.
 " Isaac H. Reiter, *Secretary*, Miamisburg, "
 Mr. A. H. Baughman, *Treasurer*, Xenia, "

Board of Publication.

Rev. D. Winters, *President*, Dayton, Ohio.
 " I. H. Reiter, *Secretary*, Miamisburg, Ohio.

Missionary and Educational Funds.

The Board of Missions of the Synod of Ohio and adjacent States was organized in 1844; adopted a Constitution and By-laws in 1845; its members were elected in part by Synod and in part by the Classes, until in 1858, when the constitution was so altered that the whole Board, numbering fifteen members, was elected by Synod alone.

The Board of Visitors to the Theological Seminary constitute the Board of Education, and its financial operations date back to about 1852.

From the reports of the Treasurer of the Board of Missions and of Education, the following summary of amounts annually contributed is obtained:—

Year.	For Missions.	For Beneficiary Education.
1846.....	\$250 00.....	
1847.....	34 00.....	
1848.....	137 10.....	
1849.....	371 43.....	
1850.....	402 81.....	
1851.....	310 19.....	
1852.....	259 17.....	
1853.....	682 65.....	\$264 67
1854.....	484 63.....	242 65
1855.....	572 69.....	399 02
1856.....	836 83.....	422 74
1857.....	1,017 03.....	371 96
1858.....	1,231 00.....	522 52
1859.....	1,570 33.....	710 17
1860.....	1,323 71.....	618 67
1861.....	1,665 65.....	660 37
1862.....	1,297 80.....	670 38
1863*.....	1,180 66.....	769 46
	\$13,627 68	\$5,652 51

* As the Synod meets in the month of May of each year, and as the financial reports are then made to Synod, the most of the funds reported for the given year are generally collected in the last half of the previous year. The year runs, for instance, from May, 1862, to May 1863. Very little Tercentenary funds are included in the amount of 1863.

GERMAN REFORMED CHURCH IN THE UNITED STATES.

The whole German Reformed Church in the United States is represented in a General Synod, which meets triennially. This body has been recently organized. The first meeting was held in Grace Church, Pittsburg, Pennsylvania, in November, 1863. The Synod is composed of delegates, ministerial and lay in equal proportions, from all the Classes connected with the Synods.

There are at present but two Synods, one East and the other West. The Eastern Synod, according to the statistics of 1863—which statistics are, however, not in all respects complete—has 15 classes, 253 ministers, 711 congregations, and 79,676 members; and the Western Synod has 11 classes, 179 ministers, 411 congregations, and 21,015 members. The two Synods together contain 26 classes, 432 ministers, 1122 congregations, and 100,691 members. The Synods and the Classes both meet annually, the first in the fall, the latter in the spring.

BENEVOLENT SOCIETIES.

Domestic Missions, Eastern Board.—The object of this Board is to aid weak congregations in the support of the ministers, and to send missionaries to new and destitute places. During the year closing October, 1862, it had twenty-six missionaries under its care. The officers of the Board are, Rev. Dr. J. H. A. Bomberger, 493 North Fourth Street, Philadelphia, President; Rev. N. Gehr, 1230 North Sixth Street, Philadelphia, Secretary; and Mr. Charles Santee, 239 North Third Street, Philadelphia, Treasurer.

Domestic Missions, Western Board.—The object of this Board is the same as that of the Eastern Board. During the year closing May, 1863, it had twelve missionaries under its care. The officers of the Board are, Rev. P. C. Prugh, Xenia, Ohio, President, and Mr. A. H. Baughman, Xenia, Ohio, Treasurer.

Foreign Missions.—The object of this Board is to send the gospel to the heathen. It has under its care an interesting and important mission at Aintab, Syria. The President and Treasurer of the Board is the Rev. Dr. E. Heiner, Baltimore, Maryland; Secretary, Prof. B. C. Wolff, D.D., Mercersburg, Pa.

Both the Eastern and Western Synods have also each their Board of Education, the object of which is to support indigent young men in their preparation for the holy ministry. These Boards have accomplished an incalculable amount of good in increasing

ALMANAC FOR THE GERMAN REFORMED CHURCH.

the ranks of the ministry with able and efficient laborers. Also Boards of Publication, under the auspices of which the periodicals, and other publications, are issued. There is also in the Eastern Synod a "Widows' Fund Society," the object of which is to aid the widows of those deceased ministers who had been members of the society. Also, a "Theological Alumni Association," and a "Historical Society" is about being organized.

HOW IS IT?

When a congregation promises to pay their pastor a certain sum, and afterwards does not pay that amount to him, is that honest? "He is satisfied with what he gets, and says nothing." Very well; are you also satisfied under a broken pledge? Is God satisfied that you have kept back "part of the price"?

SITTING DURING PRAYER.

This wretched custom had its origin neither in Judaism, Heathenism, Mohammedanism, nor Christianity, but is an invention of modern times. It ought to be detested by every Christian. Persons generally sit down when they intend to do nothing. Is it this that induces so many to sit down during prayer? If sitting is the best posture for prayer, ought not the minister also to sit down and pray? Should you come into a church of this kind, what would you suppose they were doing?

LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, Lancaster, Pennsylvania, Rev. E. V. Gerhart, D.D., President, and Professor of Mental and Moral Philosophy. W. M. Nevin, Esq., A.M., Professor of Ancient Languages and Belles-Lettres. Rev. Thomas C. Porter, A.M., Professor of Natural Science. Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy. Rev. J. W. Nevin, D.D., Professor of History and German Literature and Æsthetics. John L. Atlee, M.D., Professor of Anatomy and Physiology. John Van Haagen, A.B., Tutor in the German Language.

HEIDELBERG COLLEGE, Tiffin, Ohio, Rev. Moses Kieffer, D.D., President. Professors, Rev. J. H. Good, A.M., Rev. Ruben Good, A.M., assisted by tutors.

WESTMORELAND COLLEGE.—Located at Mount Pleasant, Westmoreland county, Pennsylvania, and is under the care of the Westmoreland Classis.

Founded in 1860. Professors, Rev. F. K. Levan, A.M., and Rev. J. H. Johnston, A.M. (since deceased), with two female assistants. In the year 1862-63 it had one hundred and seventeen students.

CLARION COLLEGIATE INSTITUTE, Reimersburg, Pennsylvania. Founded by Clarion Classis in 1858—incorporated in 1859. Teachers, Rev. J. H. Apple, A.M., Principal. J. F. Wiant, assistant,—also two female assistants.

CATAWBA COLLEGE, Newton, North Carolina.

THEOLOGICAL SEMINARIES.

The Eastern Theological Seminary is located at Mercersburg, Pennsylvania. Professors, Rev. Philip Schaff, Ph. D., Rev. B. C. Wolff, D.D., Tutor, Wm. M. Reily, A.M.

The Western Theological Seminary is located at Tiffin, Ohio. Professors, Rev. Moses Kieffer, D.D., Rev. Haman Rust, A.M.

MISSION HOUSE, Howard Grove, near Sheboygan, Wisconsin, with three teachers. Rev. Dr. J. Bosard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

THE HOLY-DAYS.

Our fathers always strictly kept the holy-days of the Church-year. It is still within the recollection of the older of the present generation, that the churches were even more crowded on holy-days than on Sundays. This they learned of their fathers, and we ought to learn it from them. There must be something radically defective in that man's Christianity who has no disposition to commemorate the Birth, Crucifixion, Resurrection, and Ascension of our Lord and Saviour Jesus Christ, as well as the outpouring of the Holy Ghost. It is encouraging to see that reverence for the holy-days is again on the increase in the Reformed Church. Let pastors and people cultivate this good spirit. In the Sunday-school there is a good opportunity to explain the meaning of the holy-days to the children, in which they are always greatly interested.

ELDERS AND DEACONS.

Some congregations elect careless men to these offices, with a view of making them thereby more active! This is unscriptural and wicked. The best men ought to be consecrated to these high and holy offices.

MINISTERS OF THE GERMAN REFORMED CHURCH.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

- Accola, O. J., Ashford, Fond du Lac Co., Wis.
 Ackert, J., Mt. Eaton, Wayne Co., Ohio.
 Addams, Geo. E., Carlisle, Cumberland Co., Pa.
 Albright, G. B., Limestoneville, Montour Co., Pa.
 Albright, G. M., Herring, Allen Co., Ohio.
 Allor, N. S., Pleasantville, Bucks Co., Pa.
 Alsapach, J. W., Appleton, Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Appia, J. H., Prof., Rimersburg, Clarion Co., Pa.
 Apple, T. G., Greensboro, Franklin Co., Pa.
 Applebaugh, G. W., Kiegsleville, Bucks Co., Pa.
 Ault, J., Mechanicsburg, Cumberland Co., Pa.
 Baines, H. K., Shelbyville, Shelby Co., Ohio.
 Bair, H., Tiffin, Ohio.
 Banks, C. B., New Philadelphia, Ohio.
 Barkley, T. J., Salem X Roads, Westm'd Co., Pa.
 Bartholomew, A., Newharts, Northton Co., Pa.
 Bassler, H. S., Millersburg, Dauphin Co., Pa.
 Bauman, E., Hausertown, Owen Co., Indiana.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Bauman, B., Reading, Pa.
 Beam, S. Z., Erie, Monroe Co., Michigan.
 Beck, John, Easton, Pa.
 Becker, Charles, Fennersville, Monroe Co., Pa.
 Becker, Cyrus J., Catsasqua, Lehigh Co., Pa.
 Becker, Philip, Columbia City, Whitely Co., Ind.
 Bennet, W. C., Boiling Springs, Camb'd Co., Pa.
 Bentz, H., Clarence, Erie Co., N.Y.
 Borentz, C., Grandview, Ohio.
 Biery, John, New Bedford, Coshocton Co., Ohio.
 Blitzen, J., Newtonsburg, Manitoowoc Co., Wis.
 Roger, George, Klutta Tanyard, N.C.
 Blöhringer, E. T. C., Philadelphia, Pa.
 Bokum, Herman, Philadelphia, Pa.
 Bomberger, Dr. J. H. A., 493 N. Fourth St., Phila.
 Bossard, Dr. J., Sheboygan, Wisconsin.
 Boswell, David, York, Pa.
 Boyer, B., West Greenville, Mercer Co., Pa.
 Bragonier, D. G., Edenburg, Pa.
 Brakofield, J., Evansport, Ohio.
 Brocht, J., Girard, Iowa.
 Brendo, D. F., Bethelchem, Pa.
 Bresler, N. E., Fisherville, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Bucher, John C., Millinburg, Pa.
 Bucher, T. P., Dayton, Ohio.
 Burkholder, Jacob, Shuey's Mill, Wisconsin.
 Busche, John F., New York, N.Y.
 Buser, J. H., Columbus City, Iowa.
 Butler, Thornton, Gold Hill, N.C.
 Butt, A., Pulaski, Williams Co., Ohio.
 Callender, S. N., Meadville, Pa.
 Casper, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Detroit, Michigan.
 Colliflower, J. D., N. Pittsburg, Randolph Co., Ind.
 Colliflower, Wm. E., Jefferson, Frederick Co., Md.
 Comfort, H. I., Mechanistown, Frederick Co., Md.
 Conrad, William, Somerset, Pa.
 Cort, Cyrus, Altoona, Blair Co., Pa.
 Cort, Lucian, Quakertown, Bucks Co., Pa.
 Crawford, John H., Middlebrook, Pa.
 Cremer, W. C., Sunbury, Pa.
 Dahlman, Jacob, Sen., Glassboro, N.J.
 Dahlman, Jacob, Jr., Box 800, Philadelphia, Pa.
 Dale, A., London, Mercer Co., Pa.
 Daniel, H., Kerr's Store, Clarion Co., Pa.
 Davis, P. S., Norristown, Pa.
 Davis, W. F., P., Abbotstown, Adams Co., Pa.
 Deacht, W. R. H., J., Yorkville, Franklin Co., Pa.
 Deacht, Wm. M., Charlestown, Bedford Co., Pa.
 Dechant, A. L., Frederick, Montgomery Co., Pa.
 Dechant, F. W., Harmony, Butler Co., Pa.
 Dechant, G. B., Fennersville, Monroe Co., Pa.
 Decker, J. P., Freeport, Illinois.
 Demund, I. S., Lancaster, Pa.
 Denius, S. K., Gratis, Preble Co., Ohio.
 Derr, J. H., Allentown, Pa.
 Derr, L. K., Tamaqua, Schuylkill Co., Pa.
 Diefenbacher, C. R., Rural Valley, Armstrong Co., Pa.
 Dole, A. G., Milton, Pa.
 Douglas, R., Sharpsburg, Washington Co., Md.
 Dubs, A. J. G., Allentown, Pa.
 Dubs, J. H., Pottstown, Montgomery Co., Pa.
 Dubs, J. S., North White Hall, Lehigh Co., Pa.
 Duenger, K., Ashland, Schuylkill Co., Pa.
 Eckert, J. V., New Providence, Lancaster Co., Pa.
 Edmonds, F. A., Berlin, Somerset Co., Pa.
 Edmonds, L. C., Beaver Spring, Snyder Co., Pa.
 Eichen, J., Linton, Green Co., Indiana.
 Engol, W. G., Boyertown, Berks Co., Pa.
 Erb, Edmond, Danville, N.Y.
 Ermentrout, J. S., Reading, Pa.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. B., Baltimore, Md.
 Escher, J. J., Fostoria, Seneca Co., Ohio.
 Eschmeier, H., Marion, Marion Co., Ohio.
 Exzell, J. J., Reedsburg, Wayne Co., Ohio.
 Fecte, Daniel, Philadelphia, Pa.
 Fehr, C., Youngstown, Mahoning Co., Ohio.
 Fenneman, W. H., Bucyrus, Crawford Co., Ohio.
 Fickes, Geo. A., Plymouth, Indiana.
 Fisher, P. S., Sellersville, Bucks Co., Pa.
 Fisher, Dr. S. R., Chambersburg, Pa.
 Follett, L.
 Foulk, J. S., Baltimore, Md.
 Fouse, Th., James Creek, Huntingdon Co., Pa.
 Fritchey, J. G., Taneystown, Carroll Co., Md.
 Fritzinger, J., Greenbriar, Northumb'd Co., Pa.
 Gackheimer, J. D., Leslie, Van Wert Co., Ohio.
 Gans, Daniel, Harrisburg, Pa.
 Gantenbein, J., Kreidersville, North'n Co., Pa.
 Gast, F. A., New Holland, Lancaster Co., Pa.
 Gehl, N., 1230 N. Sixth St., Philadelphia, Pa.
 Gerhard, W. T., Lancaster, Pa.
 Gerhard, Dr. E. V., Lancaster, Pa.
 Gerhart, Isaac, Lancaster, Pa.
 Giesy, S. H., 2124 Mt. Vernon St., Phila.
 Gilds, N. E., St. Clairsville, Bedford Co., Pa.
 Gilpin, Wm., Hickory Creek, Fayette Co., Ill.
 Glessner, G. W., Shippensburg, Camb'd Co., Pa.
 Good, J. H., Prof., Tiffin, Ohio.
 Good, R., Prof., Tiffin, Ohio.
 Good, W. A., Reading, Pa.
 Greding, P., Beaverdam, Allen Co., Ohio.
 Gring, D., Shrewsbury, York Co., Pa.
 Gring, John, Fredericksburg, Lebanon Co., Pa.
 Gring, W. A., Shrewsbury, York Co., Pa.
 Groh, W. H., Boalsburg, Centre Co., Pa.
 Grosshusch, T., Rochester, N.Y.
 Guterbusch, S., Berksburg, Dauphin Co., Pa.
 Hacke, N. P., Greensburg, Westmoreland Co., Pa.
 Hackman, W. G., Kulpsville, Mont'g Co., Pa.
 Hamm, J. W., Nimsilla, Summit Co., Ohio.
 Hannabery, J., Sugar Grove, Fairfield Co., Ohio.
 Harbaugh, Dr. H., Lebanon, Pa.
 Hartman, H. F., W. Greenville, Mercer Co., Pa.
 Hassler, J., Shippensburg, Cumberland Co., Pa.
 Heckerman, H., Bedford, Pa.
 Hefley, J., Canal Winchester, Ohio.
 Heilmann, U. H., Hanburg, Berks Co., Pa.
 Heiner, Dr. B., Baltimore, Md.
 Heisler, Daniel Y., Bethelchem, Pa.
 Helfenstein, A., Jr., Maytown, Lanc'r Co., Pa.
 Helfenstein, A., Sen., Shamokin, North'd Co., Pa.
 Helfenstein, S., Jr., Blue Bell, Mont'g Co., Pa.
 Helfenstein, Dr. S., Sen., Gwynedd, Montgomery Co., Pa.
 Helfrich, W. A., Fogelsville, Lehigh Co., Pa.
 Heller, J., Fremont, Ohio.
 Holm, J. H., Greensburg, Stark Co., Ohio.
 Henneman, J. C., Beavertown, Ohio.
 Henning, G. W.
 Hensell, J. C., Mt. Crawford, Va.
 Herbruck, E., Canton, Ohio.
 Herman, A. J., Maxatawny, Berks Co., Pa.
 Herman, A. L., Reading, Pa.
 Herman, H. M., West Alexandria, Preble Co., O.
 Herman, L. C., New Hanover, Mont'g Co., Pa.
 Hess, H., Shelby, Ohio.
 Hess, S., Hellertown, Northampton Co., Pa.
 Heyser, H. C., Richfield, Juniata Co., Pa.
 Hiester, J. B., Annville, Lebanon Co., Pa.
 Higbee, E. E., Pittsburg, Pa.
 Hines, Jesse, Johnson's Corners, Wayne Co., O.
 Hockman, M. H., Lancaster, Ohio.
 Hoehing, Charles A., New Brunswick, N.J.
 Hoffman, H., Conyngham, Luzerne Co., Pa.
 Hoffman, P. P. A., Oley, Berks Co., Pa.
 Hoffmeyer, C. E., McCormellsburg, Fulton Co., Pa.
 Hoffmeyer, J. W., Manchester, Carroll Co., Md.
 Hofford, W. R., Altoona, Pa.
 Hottenstein, A. R., Sellersburg, Snyder Co., Pa.
 Hoyman, C. W., Somerset, Ohio.
 Hoyman, J., Orangeville, Stephenson Co., Ill.
 Ida, William, Baltimore, Md.
 Ingold, Jeremiah, Lincoln, N.C.
 Jaechel, Carl, Decatur, Adams Co., Indiana.
 Jahncke, John G., Oxford Furnace, N.J.
 James, W. W., Tiffin, Ohio.
 Jorris, P., Waterloo, Wisconsin.
 Johnston, G. H., Somerset, Pa.
 Kefauver, L. H., Tiffin, Ohio.
 Kehm, Jacob, York, Pa.
 Keller, Eli, Belleville, Ohio.
 Kelley, D. W., New Bloomfield, Perry Co., Pa.
 Kemmerer, Dr. Wooster, Ohio.
 Kendig, A. C., Basil, Ohio.
 Kercher, J., Lacon, Illinois.
 Kerschner, Jacob B., Clearspring, Md.
 Kessler, Dr. J. S., Allentown, Pa.
 Kieffer, E., Millerstown, Dauphin Co., Pa.
 Kieffer, Dr. M., Prof., Tiffin, Ohio.
 King, H., Baltimore, Ohio.
 King, S. N., New Lisbon, Columbiana Co., Ohio.
 Kissel, J. G., Auburn, De Kalb Co., Indiana.
 Klar, J. C., Wheatland, Clinton Co., Iowa.
 Klein, D. G., Bellefonte, Pa.
 Klein, J., Schuylkill Haven, Schuylkill Co., Pa.
 Klein, J. H., Fort Wayne, Indiana.
 Klingler, J., Herring, Allen Co., Ohio.
 Klopp, D. E., Blair, Perry Co., Pa.
 Kluge, J. T., Sheboygan, Wisconsin.
 Knapp, B., Wellersburg, Somerset Co., Pa.
 Knapp, H., Ogde Station, Lee Co., Illinois.
 Knie, J., Leon, De Kalb Co., Indiana.
 Kniest, J. B., Rochester, N.Y.
 Knipe, Jesse B., Chester Springs, Chester Co., Pa.
 Koehler, R., Alcon, Ohio.
 Koplin, A. B., Stuyvesant, Somerset Co., Pa.
 Korthauer, H., Torrey Haute, Indiana.
 Krebs, W. E., Waynesboro', Franklin Co., Pa.
 Kromer, A. H., Lancaster, Pa.
 Kromer, A. E., Pattonville, Bedford Co., Pa.
 Kromer, F. W., Lebanon, Pa.
 Kretzing, John, Blair, Perry Co., Pa.
 Kroh, Daniel, Three Rivers, Michigan.
 Krol, P. H., Anna, Illinois.
 Kuhn, Samuel, Aaronburg, Centre Co., Pa.
 Kutz, Julius, Hanover, York Co., Pa.
 Kurtzman, G., Harrisburg, Pa.
 Külling, John, Baltimore, Md.
 Kuss, C., Monroeville, Erie Co., Ohio.
 Lantz, Daniel, Constantine, St. Joseph Co., Mich.
 Lantz, John, Newton, Catawba Co., N.C.
 Leberman, L. B., Meadville, Pa.
 Leifer, J. M., Carrollton, Ohio.
 Leibert, J., Dayton, Tippecanoe Co., Indiana.
 Leidy, George, Carlisle, Pa.
 Leinbach, A. S., Reading, Pa.
 Leinbach, T. C., Womelsdorf, Berks Co., Pa.
 Leinbach, T. H., Meyerstown, Lebanon Co., Pa.
 Leis, J. A., Miamisburg, Ohio.
 Leiter, S. B., Navarre, Stark Co., Ohio.
 Leonard, G. H., Hillsboro', Ohio.
 Lescher, J. W., Bloomsburg, Columbia Co., Pa.
 Levan, F. K., Prof., Mt. Pleasant, Westm'd Co., Pa.
 Lichtenstein, J., Cincinnati, Ohio.
 Lienkämper, C., Medina, Outagamie Co., Wis.
 Limberg, C. A., Troutville, Clearfield Co., Pa.
 Lisberg, Robert, Kutztown, Berks Co., Pa.
 Loehrs, C. F., Lafayette, Indiana.
 Loder, O. T., Elizabeth, N.J.
 Long, E. M., Norristown, Pa.
 Long, P. A., Midway, N.C.
 Loos, I. K., Richmond, Northampton Co., Pa.

MINISTERS OF THE GERMAN REFORMED CHURCH.

Loose, J. S., Greencastle, Pa.	Ruhl, J., Defiance, Ohio.	Van Court, R. A., Upper Hanover, Montgomery Co., Pa.
Loose, N. H., Sugar Grove, Ohio.	Ruhl, J. B., Eden, Trumbull Co., Ohio.	Vandersloot, F. W., York, Pa.
Losch, H., Hazelton, Luzerne Co., Pa.	Ruhl, J. G., Findlay, Hancock Co., Ohio.	Vaughan, A. S., Mt. Washington, Balt. Co., Md.
Lukens, Chas. H., Frankford, Philadelphia Co., Pa.	Rusley, F. A., Middletown, Frederick Co., Md.	Vergens, J. P., Maysville, Dodge Co., Wisconsin.
Martin, Geo. H., Lovettsville, Loudon Co., Va.	Russell, C. C., Latrobe, Westmoreland Co., Pa.	Vitz, P., Huntingdon, Huntingdon Co., Indiana.
Martin, K. F., Lanesville, Harrison Co., Ind.	Russell, Geo. B., Pittsburg, Pa.	Vogt, J., Delaware, Ohio.
Matzinger, I., Swanton, Fulton Co., Ohio.	Rust, H., Prof., Tiffin, Ohio.	Voigt, H. E. F., Mt. Pleasant, Westm'd Co., Pa.
May, Josiah, Rainsburg, Bedford Co., Pa.	Sandoe, W. B., Pratt, Shelby Co., Ohio.	Wagner, H., Orwigsburg, Pa.
Mayer, Jacob, Lock Haven, Clinton Co., Pa.	Santee, J. W., Cavetown, Washington Co., Md.	Wagner, J. H., Hagerstown, Md.
Mayer, L. J., West Greenville, Mercer Co., Pa.	Saure, C., Cincinnati, Ohio.	Wagner, S. G., Blue Bell, Montgomery Co., Pa.
McCauley, W. m., Springfield, Ohio.	Schaff, Dr. Philip, Mercersburg, Pa.	Wanner, Aaron, Germantown, Ohio.
McCanley, F. G., Reading, Pa.	Scheel, C., Rochester, Beaver Co., Pa.	Wald, Paul, Allentown Co., Pa.
McConnell, J., Johnstown, Licking Co., Ohio.	Schiller, C., Newtonburg, Manitoewoc Co., Wis.	Wall, F., Tipton, Iowa.
Mease, Samuel, Cincinnati, Ohio.	Schlosser, J., Fairfield, Ohio.	Wasnick, W., Pulaski, Williams Co., Ohio.
Meckling, Geo. Z., Seven Mile, Butler Co., Ohio.	Schneck, Dr. B. S., Chambersburg, Pa.	Weaver, J., Gettysburg, Ohio.
Michael, J., Winnamac, Pulaski Co., Ohio.	Schneider, Dr. B., Aintab, Syria.	Weber, Geo., Freeport, Stephenson Co., Illinois.
Mickley, J. M., Lancaster, Pa.	Scholl, F. A., Greencastle, Franklin Co., Pa.	Weiler, C., Gallon, Ohio.
Miller, J. O., York, Pa.	Schory, P. D., Lancaster, Ohio.	Weinel, Wm., Leesburg, Pa.
Miller, M., Sandusky City, Ohio.	Schroeder, A., Bridgeport, Connecticut.	Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
Miller, M. A., Uniontown, Ohio.	Schuetta, H. E. S., Roanoke, Hunt'n Co., Ind.	Weiser, D., Pennsburg, Montgomery Co., Pa.
Miller, Samuel, Pottsville, Pa.	Schultz, C. W., Camden, N.J.	Weiser, L. S., Mifflinburg, Union Co., Pa.
Millot, J. K., Walker, Centre Co., Pa.	Schwartz, J., Lorain, Stephenson Co., Illinois.	Weiser, Geo. W., Brick Church, N.C.
Mohr, F. J., Wilkesport, Lycoming Co., Pa.	Schwartz, L. B., Boston, Mass.	Whitmer, A. C., Kutztown, Berks Co., Pa.
Moore, D. R., Nankin, Ashland Co., Pa.	Schwartz, P. A., Boston, Mass.	Wiegand, H., White Deer, Lycoming Co., Pa.
Mossor, Henry, Landisburg, Perry Co., Pa.	Schwoedes, R. S., Covington, Ky.	Wiehle, J. G., 580 St. John St., Philadelphia, Pa.
Muohineier, H. A., Howard's Grove, Sheboygan Co., Wisconsin.	Seaman, C. W., Foreston, Ogle Co., Illinois.	Willers, D., Fayette, Seneca Co., N.Y.
Naile, J., Elizabethtown, Lancaster Co., Pa.	Sechler, Jacob, Littlestown, Adams Co., Pa.	Williard, G. W., Dayton, Ohio.
Neuber, J. G., 1804 Howards St., Phila., Pa.	Seemler, Jos., Orangeville, Stephenson Co., Ill.	Williard, H., Columbus, Ohio.
Nevin, Dr. J. W., Lancaster, Pa.	Seade, J. S., Lannetown, Clarion Co., Pa.	Wilson, E. B., Carlisle, Pa.
Pence, John, Fremont, Ohio.	Shafte, George, Nevins, Ohio.	Winter, H. A., Sauk City, Wisconsin.
Peters, J. A., Mt. Pleasant, Westmoreland Co., Pa.	Shaul, Hiram, Leesville, Va.	Winter, J., Chatfield, Ohio.
Pister, J. P., Prof., Egg Harbor City, N.J.	Shaw, Samuel, Port Jefferson, Shelby Co., Ohio.	Winters, David, Dayton, Ohio.
Philips, Samuel, Carlisle, Pa.	Shellhammer, I., Black Creek, Luzerne Co., Pa.	Winters, T., West Alexandria, Ohio.
Pidas, C., Arnheim, Brown Co., Ohio.	Shenke, A. B., Trappe, Montgomery Co., Pa.	Winters, T. H., Xenia, Ohio.
Poerner, J. B., 181 Asquith St., Baltimore, Md.	Shoemaker, D. O., Adams, Armstrong Co., Pa.	Wise, F., South Bend, Armstrong Co., Pa.
Porter, Thos. C., Prof., Lancaster, Pa.	Shoemaker, E. D., Charlesville, Bedford Co., Pa.	Wissler, H., Manchester, Md.
Prugh, Peter C., Xenia, Green Co., Ohio.	Shoemaker, J. G., Carlisle, Clarion Co., Pa.	Wittenvieler, W., Dayton, Ohio.
Rausser, F., Wilkins, Allegheny Co., Pa.	Shuford, M. L., Boonsboro', Washington Co., Md.	Witzgall, W., Napoleon, Ohio.
Raths, C., Hesseville, Ohio.	Skyles, N. H., Schellsburg, Bedford Co., Pa.	Wochler, E. T. H., Albion, Ashland Co., Ohio.
Rebaugh, John, Greencastle, Franklin Co., Pa.	Smith, M. A., Hummelstown, Dauphin Co., Pa.	Wolff, Dr. B. C., Mercersburg, Pa.
Reid, S. H., Huntingdon, Pa.	Smith, R. R., Dushore, Sullivan Co., Pa.	Wolff, C. B., Greencastle, Pa.
Reiley, Wm. M., Mercersburg, Pa.	Spangler, E., Edgerton, Williams Co., Ohio.	Wolff, D. W., Schuylkill Haven, Pa.
Reinecke, A. W., Nazareth, Pa.	Spangler, P. J., West Lebanon, Wayne Co., Ohio.	Wolff, G., Meyerstown, Lebanon, Pa.
Reinhart, J., North Lima, Mahoning Co., Ohio.	Spies, Wm., New Bavaria, Defiance Co., Ohio.	Wolff, G. G., Norristown, Pa.
Reiter, C. H., Wadsworth, Ohio.	Staloy, G. L., Mt. Washington, Baltimore Co., Md.	Wolff, J. G., Lancaster, Pa.
Reiter, D. H., Wadsworth, Ohio.	Steiner, J., Walkersville, Washington Co., Md.	Yearick, W. R., Line Lexington, Bucks Co., Pa.
Reiter, I. H., Miamisburg, Ohio.	Steinmetz, John W., Danville, Montour Co., Pa.	Zacharias, Dr. D., Frederick, Md.
Renter, W., Kenton, Hardin Co., Ohio.	Stern, Max, Louisville, Ky.	Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.
Rettig, Geo., Lima, Allen Co., Ohio.	Stern, M. G. I., Indianapolis, Indiana.	Zahner, J. G., Rogersville, Tuscarawas Co., O.
Rettig, J., Gallon, Ohio.	Stewart, M. A., Burkettville, Frederick Co., Md.	Zehring, J. D., Bernville, Berks Co., Pa.
Riale, J., Independence, Buchanan Co., Iowa.	Stiely, L., Rough and Ready, Schuylkill Co., Pa.	Zeiser, Philip, Hamburg, Mercer Co., Pa.
Richards, J., Northampton, Ohio.	Stonoberger, J., Astoria, Fulton Co., Illinois.	Zeller, Daniel, Allentown, Pa.
Nickel, S. S., Columbus, Ohio.	Strassburger, N. S., Allentown, Pa.	Zellers, Jonathan, Lock Haven, Clinton Co., Pa.
Riegel, Daniel, Dillsburg, York Co., Pa.	Strassner, F., Wilkesbarre, Luzerne Co., Pa.	Zieher, W. K., Hanover, York Co., Pa.
Riko, Levi, Corydon, Indiana.	Stroes, H. M. K., Clymer, Chautauqua Co., N.Y.	Ziegler, D., York, Pa.
Rinker, H., St. John, Hamburg, Va.	Stuck, J., Greenville, Ohio.	Ziegler, G., N. Georgetown, Columbiana Co., O.
Rittenhouse, C. A., Turbottville, North'd Co., Pa.	Super, H. W., Greensburg, Pa.	Ziegler, J., Gettysburg, Pa.
Romeis, John, Herrman, Wisconsin.	Swander, J. J., Chillicothe, Ohio.	Zimmerman, C. D., Gallon, Ohio.
Romich, A., Philadelphia, Pa.	Sykes, John, Allentown, Pa.	Zimmerman, W. H., Frederick, Md.
Roser, Philip, North Vernon, Jennings Co., Ind.	Tendick, P., Attica, Seneca Co., Ohio.	Zinck, H. K., Warren, Ohio.
Rodrock, W. D. C., Tortugas, Florida.	Thomas, R. P., Loudon, Franklin Co., Pa.	Zulich, John, Steinsville, Lehigh Co., Pa.
Rothrock, D., Bucksville, Bucks Co., Pa.	Thompson, Joseph B., Fremont, Ohio.	Zumpe, G. H., Poland, Clay Co., Indiana.
Ruetenik, H. J., Cleveland, Ohio.	Tizel, J. M., Emmitsburg, Frederick Co., Md.	Zwister, Chas., Canfield, Ohio.
Ruetenik, N., Lowell, Dodge Co., Wisconsin.	Tobias, D. S., Lehighburg, Lehigh Co., Pa.	
	Toensmeier, Aug., Toledo, Ohio.	

DEATHS IN THE REFORMED MINISTRY

From Oct. 1, 1862, to Oct. 1, 1863.

Name.	Residence.	Time of Death.	Age.
Rev. John R. Koonen.....	Norristown, Penn.....	Dec. 14, 1862	47
" Emanuel H. Hoffheuis.....	Abbottstown, Penn.....	March 28, 1863	47
" Samuel Seibert.....	Greentown, Ohio.....	July 8, 1863	42
" G. W. M. Schulze.....	Newville, Ind.....	July 31, 1863	38
" Charles S. Herman.....	Maxatawny, Penn.....	Aug. 4, 1863	70
" Jos. H. Johnston.....	Mount Pleasant, Penn.....	Aug. 26, 1863	31



GRANDFATHER

All good children love their grandfather, and are kind to him. They run towards him when he comes. They meet him at the gate. They take hold of his hands, one on each side, and then they lead him into the house. They give him a chair; they get on his knees when he is seated; and they are pleased with all he says and does.

It is said that young and tender vines are always fond of twining round the oldest trees. So young children love to be around their aged grandparents.

It is a beautiful sight when a flock of children are around their aged grandfather, each one trying to show most love and kindness to him. We have sometimes seen, in the woods, that when an old tree begins to grow very old, a number of young shoots grow out of its roots around it, as if they would guard the dying tree, or make its life live on in themselves. We always have to think of this when we see happy children gather around their grandfather.

We can learn from the Bible that we ought to love our grandfathers. All good men of whom we read did so. Jacob did not only love his father Isaac, but also his grandfather Abraham. God also commands us to honor all aged persons, and to be kind to them.

Grandfathers can tell us many good and useful stories; and they are fond of doing so. Cannot your grandfather tell nice stories? I know he can. Stories about old times, when the great and good Washington, and our forefathers, went to war against England, and fought for our liberties; stories about the Indians; stories about chopping down the trees, and clearing away the woods, where the nice fields now are, and even where the house and barn now stand; stories about going ten miles to mill, fifteen miles to church, and fifty miles for salt and plaster; stories about robbers that used to live in the moun-

tains and rob travellers and wagoners, when grandfather used to haul flour to the city, long, long ago, before railroads were made. Times were not as they are now when grandfather was a little boy. But how kind it is in him to tell his grandchildren stories about those early days!

Grandfather can tell even better stories than these, about still older times. Stories that he has learned from the Bible. Stories about Jesus Christ; how He was born in a stable and cradled in a manger; how He grew up in wisdom and stature, and in favor with God and man; how He took little children up in His arms and blessed them; how it pleased Him when the little children sung "Hosanna!" to Him in the temple; and how He suffered and died on the cross to save us from everlasting death!

Just you ask your grandfather to tell you some nice stories about Jesus; and you will see that he will tell you a great deal more than I can write down in this little book. I hope you will not only be pleased with the stories you hear about Jesus, but that you will also learn to love Him, and pray to Him when you go to bed.

Grandfather will also tell you about Adam and Eve; about Abraham, Isaac, and Jacob; about Joseph, who was sold by his brethren; about Moses, who was found in a little ark of bulrushes on the river when he was a child; about Miriam, and Deborah, and Hannah, and good little Samuel; about David and Solomon; about Mary the Mother of Jesus; about St. John, St. Peter, and St. Paul, and a great many other good men and women, of whom we read in the Bible. How you will love to listen to him! But you will be still better pleased when you once learn to read them yourself. Then, I have no doubt, grandfather will buy you a Bible, so that you can read about all that he has told you.

What a pity it is when children have grandfathers who do not love God and the Holy Bible, and who do not belong to Church, and never go to the Lord's house to worship! How much their grandchildren lose by this! No pretty Bible stories do they hear from them. You ought to be very thankful that you have a grandfather who loves and worships God and teaches you to do the same.

UGHT TO BE ENTIRELY DONE AWAY.—The practice, prevalent in some places, of allowing huckster-wagons to sell beer, cider, cakes, and fruit around churches on the occasion of consecrations or cornerstone laying solemnities, is a miserable barbarism, and ought not to be allowed.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

AFTER GOING TO BED.

Unto Thy hands, O Lord, I commend myself, my spirit, soul, and body; for Thou hast created and redeemed me, O Lord, Thou God of truth.

Together with me, take also under Thy fatherly care all that are near and dear to me.

Preserve my lying down and my rising up, from this time forth, and even for evermore.

Make me to remember Thee on my bed, and think of Thee when I awake.

I will lay me down in peace, and take my rest; for Thou, Lord, makest me to dwell in safety.

Glory be to the Father and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

CHILD'S EVENING PRAYER.

Now I lay me down to sleep;
I pray the Lord my soul to keep
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake.—Amen.

CHILD'S PRAYER.

Lord, look upon a little child,
By nature sinful, weak, and wild;
Oh, lay Thy gracious hands on me,
And make me all I ought to be.—Amen.

CHILD'S MORNING PRAYER.

Lord, I awake and see the light,
For Thou hast kept me through the night;
To Thee I lift my hands, and pray,
Keep me from sin throughout this day;
And if I die before 'tis done,
Save me through Jesus Christ Thy Son.—Amen.

EVENING PRAYER.

Four corners round my bed,
Four Angels guard my head
If any evil come to me,
Jesus Christ, deliver me.—Amen.

A MORNING PRAYER FOR A CHILD.

Almighty God, the Maker of all things in heaven and in earth: the darkness goes away and the daylight comes at Thy command. Thou art good and doest good continually; blessed be Thy holy name forever.

I thank Thee that Thou hast taken such kind care of me during this night, and that I am alive and well this morning.

Merciful God and Father, I beseech Thee look on a helpless child. Incline my heart to remember, love, and serve Thee. Keep me this day from every evil thought, word, and deed.

Enable me to do to others as I would they should do to me.

Like my Saviour, may I grow in grace as I grow in stature, and be in favor with God and man. Give me Thy Holy Spirit, that He may make me holy in heart and life.

Make me dutiful to my Parents, loving to all my Relatives, obedient to my Teachers, and enable me always willingly to hear advice and to receive instruction.

Preserve me, O Lord, this day from every danger, and from all sin; and give me grace to love Thee forever.

Hear, O Lord, my humble prayer for the sake of Jesus Christ my Saviour. In His blessed name I pray:

Our Father, who art in heaven, &c.

AN EVENING PRAYER FOR A CHILD.

Almighty God, who didst create me, and hast preserved me unto this hour: I praise and glorify Thy holy name for all Thy mercies.

Oh, look graciously upon me, and bless me. Forgive whatever I have done amiss this day.

Give me grace always to remember that I have been dedicated to Thee in Holy Baptism; and may I have grace to renounce the devil and all his works.

Incline my heart to all that is good; and beget in me a hatred of all that is evil. Put Thy fear and Thy love into my soul, that I may serve Thee, and worship Thee, and keep Thy commandments.

Make me dutiful to my Father and Mother, obedient to my Teachers, humble and reverent to those that are older than I; and enable me to do to others as I would have them do to me.

Preserve me, O Lord, from all evil thoughts, words, and actions.

Guide me by Thy Holy Spirit, that I may love my Saviour, live to His glory, and when I die attain unto everlasting life.

Preserve me this night from sickness and sudden death; and make me truly thankful for the many mercies which I enjoy from Thy fatherly hand.

O Lord, bless all my relatives, friends, and companions. Save and defend them and me from all danger this night and evermore, through Jesus Christ our Lord.

In His blessed name I pray: Our Father, who art in heaven, &c.

GENTLE JESUS.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Fain I would to Thee be brought
Gracious God, forbid it not:
In the kingdom of Thy grace
Give a little child a place.

Oh, supply my every want,
Feed the young and tender plant;
Day and night my keeper be,
Every moment watch round me.—Amen.

ALMANAC FOR THE YEAR OF OUR LORD 1865.

BEING A COMMON YEAR OF 365 DAYS.

Characters of the Constellations.

♈ Aries, the Ram.
♉ Taurus, the Bull.
♊ Gemini, the Twins.
♋ Cancer, the Crab.

♌ Leo, the Lion.
♍ Virgo, the Virgin.
♎ Libra, the Balance.
♏ Scorpio, the Scorpion.

♐ Sagittarius, the Bowman.
♑ Capricornus, the Goat.
♒ Aquarius, the Butler.
♓ Pisces, the Fishes.

Astronomical Characters Explained.

 New Moon.  First Quarter.  Full Moon.  Last Quarter.

 Moon's Ascending Node, or Dragon's Head.
 Moon's Descending Node, or Dragon's Tail.
 Ascension.
 Descension.

Planets and Aspects.

♄ Saturn.
♃ Jupiter.
♂ Mars.
☉ Sun.
♀ Venus.
☿ Mercury.
♁ Earth.
♃ Herschel.

♊ Conjunction, or Planets in the same longitude.
♋ Sextile, when they are 60° apart.
♌ Quartile, when they are 90° distant.
♍ Trine, when they are 120° distant.
♎ Opposition, when they are 180° distant.

Chronological Cycles.

Dominical Letter.....	A	Solar Cycle.....	26
Golden Number.....	4	Roman Indiction.....	8
Epact.....	3	Julian Period.....	6578

The Jewish Era commences 21st of September, with 5626. The Mohammedan Era commences 27th of May, with 1282.

Movable Feast Days.

Septuagesima Sunday.....	Feb. 12	Palm Sunday.....	April 9	Trinity Sunday.....	June 11
Quinquagesima Sunday.....	Feb. 26	Easter Sunday.....	April 16	Corpus Christi.....	June 15
Shrove Tuesday.....	Feb. 28	Ascension or Holy Thursday.....	May 25	First Sunday in Advent.....	Dec. 3
Ash Wednesday.....	March 1	Whit-Sunday.....	June 4	Sundays after Trinity are.....	24

EMBER-DAYS. March 8.—June 7.—September 20.—December 20.

Cardinal Points.

Vernal Equinox, Sun ☉ enters ♈ the 20th of March, at (Solar time) 8 o'clock 52 minutes Morning.
Summer Solstice, " ☉ " ♊ the 21st of June, " " 5 " 47 " Morning.
Autumnal Equinox, " ☉ " ♏ the 22d of September, " " 8 " 0 " Evening.
Winter Solstice, " ☉ " ♐ the 21st of December, " " 7 " 48 " Morning.

♿ Mercury is called the Governing Planet.

Eclipses for the Year 1865.

There will be this year four Eclipses, two at the sun, and two at the moon.

1. A partial Eclipse of the Moon, on the 10th of April, 11 o'clock 28 minutes, in the evening, visible as follows:
Beginning of the Eclipse, 10 o'clock 35 minutes Evening.
Middle " " 11 " 23 " Evening.
End " " the 12th of April, 12 o'clock 20 minutes Morning. Duration 1 hour 45 minutes.
3 Digits on the Northern part of the Moon will be eclipsed.

2. A total Eclipse of the Sun, on the 25th of April, 9 o'clock, in the morning, invisible here; visible in South America, South sea, and Africa.

3. A partial Eclipse of the Moon, on the 4th of October, 5 o'clock 26 minutes, in the evening, a small part visible. The Moon rises after sunset, and is partly eclipsed on the Western Limb. The Eclipse ends at 6 o'clock 30 minutes, in the evening, and is mostly visible in Europe.

4. An Annular Eclipse of the Sun, on the 19th of October, 11 o'clock 20 minutes, in the Forenoon; visible as a partial Eclipse of the sun.

Beginning of the Eclipse, 8 o'clock 47 minutes Morning.
Middle " " " 10 " 2 " Morning.
End " " " 11 " 25 " in the Forenoon. Duration 2 hours 38 minutes. 9 Digits on the Northern part of the sun will be eclipsed.

The calculations of this Almanac are for the Meridian of Chambersburg, Pa.

LAURENCE J. IBACH.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
1. New Year Sunday.			St. Luke ii.			Day's length, 9 hours 14 minutes.			
S	1	NEW YEAR	3 32	9 34	♈	26 ☽ in per. ☾ in perigee.	☾	4 7 23 4 37	20
M	2	Abel, Seth	4 26	10 36	♈	8 ♀ sets 7h. 53m.		4 7 23 4 37	21
T	3	Enoch	5 20	11 43	♈	20 ♀ rises 4h. 45m.		5 7 23 4 37	22
W	4	Methuselah	6 7	morn.	♈	2 ☾ 4. ♀ rises 1h. 14m.		5 7 22 4 38	23
T	5	Simon	6 58	12 46	♈	14 ☾ stationary.		6 7 22 4 38	24
F	6	EMIPHANY	7 52	1 53	♈	26 ♀ * south 8h. 29m.		6 7 21 4 39	25
S	7	Isidor	8 46	2 53	♈	8 ☾ ☽ ☾ ☽ south 8h. 40m.		7 7 21 4 39	26
2. First Sunday after Epiphany.			St. Luke ii. 41-52; Rom. xii. 1-5.			Day's length, 9 hours 20 minutes.			
S	8	Erhard	9 40	3 50	♈	20 ☾ ☽ ☽ inferior.		7 7 20 4 40	27
M	9	Julian	10 44	4 56	♈	4 ☾ ☽ ☽ sets 8h. 8m.		8 7 20 4 40	28
T	10	Paul's imprison.	11 46	5 59	♈	17 Orion south 10h. 20m.		8 7 19 4 41	29
W	11	Eugene	morn.	☽ rise	♈	0 ☾ 11. ♀ rises 4h. 14m.		8 7 19 4 41	30
T	12	Rinehold	12 59	5 30	♈	14 ☾ ☽ rises 12h. 49m.		9 7 18 4 42	31
F	13	Hilary	1 46	6 14	♈	28 ☽ gr. Hel. L. N.		9 7 17 4 43	Jan. 1
S	14	Felix	2 30	7 12	♈	12 Sirius south 10h. 54m.		9 7 16 4 44	2
3. Second Sunday after Epiphany.			St. John ii. 1-11; Rom. xii. 6-16.			Day's length, 9 hours 28 minutes.			
S	15	Maurice	3 14	8 6	♈	24 ☽ south 8h. 0m.		10 7 16 4 44	3
M	16	Marcellus	4 4	9 4	♈	6 ♀ * south 7h. 47m.		10 7 15 4 45	4
T	17	Anthony	4 50	9 58	♈	18 ☽ in apo. ♀ sets 8h. 24m.		10 7 14 4 46	5
W	18	Franklin born	5 32	10 56	♈	0 ☾ Regular rises 7h. 20m.		11 7 13 4 47	6
T	19	Heidelb. Catech.	6 25	11 57	♈	12 ☾ 19. ☐ ☐ ☽ ☽		11 7 12 4 48	7
F	20	F. Sebastian	7 9	morn.	♈	24 ☾ enters ♉		11 7 11 4 49	8
S	21	Agnes	7 52	1 0	♈	5 ♀ ♀ rises 11h. 59m.		12 7 11 4 49	9
4. Third Sunday after Epiphany.			St. Matthew viii. 1-13; Rom. xii. 17-21.			Day's length, 9 hours 40 minutes.			
S	22	Vincent	8 40	2 4	♈	17 ♀ sets 8h. 33m.		12 7 10 4 50	10
M	23	Emerenth	9 30	3 7	♈	29 ☾ ☽ ♀ rises 3h. 37m.	☾	12 7 9 4 51	11
T	24	Timothy	10 16	4 9	♈	10 Sirius south 10h. 14m.		12 7 8 4 52	12
W	25	Paul's conversion	10 59	5 5	♈	22 ☾ ☽ ☽ rises 5h. 28m.		13 7 7 4 53	13
T	26	Polycarpus	11 46	5 55	♈	4 ☾ 7 * south 7h. 5m.		13 7 6 4 54	14
F	27	St. Chrysostom	12 34	☽ sets	♈	15 ☾ 27. ☽ south 7h. 20m.		13 7 5 4 55	15
S	28	Charles	1 26	7 0	♈	27 ☽ in per. ♀ rises 11h. 34m.		13 7 4 4 56	16
5. Fourth Sunday after Epiphany.			St. Matthew viii. 23-27; Rom. xiii. 8-10.			Day's length, 9 hours 54 minutes.			
S	29	Valerius	2 16	8 12	♈	8 ☽ rises 5h. 24m.		13 7 3 4 57	17
M	30	Adelgunda	3 8	9 20	♈	20 ☾ ☽ ♀ sets 8h. 44m.		14 7 2 4 58	18
T	31	Virgil	3 58	10 28	♈	2 ☽ gr. Elong. West.		14 7 1 4 59	19

MOON'S PHASES.

CONJECTURES OF THE WEATHER.

First Quarter, 4th day, 10 o'clock 30 minutes. Morning.
 Full Moon, 11th " 5 " 44 " Evening.
 Last Quarter, 19th " 9 " 18 " Evening.
 New Moon, 27th " 4 " 10 " Morning.

1, 2, 3, fair; 4, 5, rain and snow; 6, 7, variable; 8, 9, cold, N. W.; 10, 11, 12, cloudy with snow; 13, 14, 15, cold, N. W.; 16, 17, 18, moderate; 19, clear; 20, 21, 22, cold; 23, 24, 25, moderate; 26, 27, snow; 28, 29, 30, clear cold; 31, snow.



EPIPHANY.

EPIPHANY always comes on the 6th of January. It celebrates the visit of the wise men who, soon after our Saviour's birth, "came from the east to Jerusalem, saying, Where is He that is born King of the Jews?" We hope your mother will read you the story from Matthew ii. 1-12. In the picture you can see them worshipping the infant Jesus. Some ancient writers say that they were three Kings, and that their coming to worship Christ, and their presenting Him presents, was a fulfilment of prophecy. (Is. 72. 10. Is. 60. 6.) They were the first of the Gentile world who did homage to Christ, and hence, on this day and during Epiphany season, ministers preach on the necessity of sending the light of the gospel into heathen lands. The word Epiphany means *manifestation*—Christ's showing himself to the Gentiles. The church ought to celebrate the Epiphany season by praying and contributing for missionary work. Even little children can give them little gifts, and pray, "Thy Kingdom come."

PHILADELPHIA IN 1748.

"The old German Reformed Church," the present Race St. Church, "says Prof. Kalm, a Swedish traveller in 1748, "is situated in the north western part of the town, and resembles in its construction the Church in Ladugoid's-place, in Stockholm. It

is not yet entirely finished, although they have preached in it for some years." The same writer says: "The German Reformed have their graveyard to one side of the town, and not at the church." This graveyard is now the north-east corner of Franklin Square, where the remains of thousands of German Reformed members are now walked over by the passing crowd. The remains of Rev. M. Schlatter, lie in the same place.

AN ITEM FOR THE PEOPLE.

When a minister goes to assist a pastor in his labors at a communion season or on any other occasion, the congregation ought to pay at least his travelling expenses. This is often neglected, and the kind pastor must bear the burden himself! No congregation that has proper Christian self-respect will allow this. It is not only unkind but unjust. The small amount they pay him is as nothing to the congregation, but it is a serious matter to the pastor, who has to bear it alone. He needs it for bread, and ought not to be asked to give his labor and money to those whom he kindly goes to serve. Make a note of this.

A Bad Habit.

Do not stand around the door of the church until the service begins. Go right in. The first thing you do, after entering your pew, offer up your "silent prayer," as our fathers used to do. If the time of service has not then come, you can spend the time profitably in meditation. All this will fit you much better for the service than standing outside the church.

Number of Days in each Month.

The Fourth, Eleventh, Ninth, and Sixth,
Have Thirty days to each affixed,
And every other Thirty-one,
Except the Second month alone,
Which has but Twenty-eight in fine
Till Leap year gives it Twenty-nine.

Another.

Thirty days hath September,
April, June, and November;
All the rest have Thirty-one,
Except the Second month alone,
Which hath but Twenty-eight in fine
Till Leap year gives it Twenty-nine.

JANUARY 9th, 1746, Rev. Michael Schlatter leaves his home in Switzerland for Holland to offer his services as missionary to America.

Day of Week	Day of Moth	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.
			H. M.	H. M.	H. M.	H. M.				H. M.	H. M.	H. M.	
W	1	Bridget	4	46	11	55	15	♀ sets 8h. 46m.		14	6	59	20
T	2	<i>Candle Mass</i>	5	34	morn.		28	☾ 2. ♀ in ♍		14	6	58	21
F	3	Blasius	6	22	12	34	14	☾ 2. ♀ rises 3h. 6m.		14	6	57	22
S	4	Veronica	7	8	1	36	27	♂ ♀ ♀ ♀ south 6h. 48m.		14	6	56	23

6. Fifth Sunday after Epiphany.

St. Matthew xiii. 24-30; Col. iii. 12-17.

Day's length, 10 hours 10 minutes.

S	5	Agathe	7	58	2	32	9	♂ ♀ ♀ ♀ sets 8h. 50m.		14	6	55	24
M	6	<i>Dorothy</i>	8	46	3	20	22	♂ rises 11h. 10m.		14	6	54	25
T	7	Richard	9	36	4	4	4	Sirius south 9h. 16m.		14	6	53	26
W	8	Solomon	10	26	4	50	16	♂ stationary.		14	6	52	27
T	9	Apollonia	11	24	5	40	28	Orion south 8h. 18m.		15	6	51	28
F	10	Scholastica	morn.		♂ rise		10	☾ 10. ♀ rises 2h. 42m.		15	6	50	29
S	11	Euphrosyne	12	8	6	0	22	☾ 7 * south 6h. 2m.		15	6	48	30

7. Septuagesima Sunday—Third before Lent. St. Matt. xx. 1-16; 1 Cor. ix. 24-x. 5. Day's length, 10 hours 26 minutes.

S	12	Eulalia	12	56	6	50	4	♀ sets 9h. 6m.		15	6	47	31
M	13	Castor	1	48	7	48	16	♂ in apo. ♀ south 6h. 10m.		15	6	46	Feb. 1
T	14	<i>Valentine</i>	2	36	8	46	28	Spica rises 10h. 3m.		14	6	44	2
W	15	Faustine	2	24	9	46	11	Arctur. rises 9h. 4m.		14	6	43	3
T	16	Julianus	4	8	10	46	24	♂ ♀ ♀ rises 10h. 35m.		14	6	42	4
F	17	Constantine	4	58	11	49	6	☾ ♀ Regulus south 11h. 58m.		14	6	41	5
S	18	Concordia	5	46	morn.		19	☾ 18. Sirius south 8h. 28m.		14	6	39	6

8. Sexagesima Sunday—Second before Lent. St. Luke viii. 4-15; 2 Cor. xi. 19-xii. 9. Day's length, 10 hours 44 minutes.

S	19	Susanna	6	34	12	51	3	♀ sets 9h. 10m. ☉ enters ♈		14	6	38	7
M	20	Eucharis	7	33	1	51	17	♂ ♀ ♀ ♀ rises 2h. 7m.		14	6	37	8
T	21	Eleonora	8	31	2	48	0	Orion south 7h. 26m.		14	6	36	9
W	22	<i>Washington born</i>	9	30	3	42	14	Rigel south 6h. 45m.		14	6	34	10
T	23	Serenius	10	28	4	30	29	Spica rises 9h. 28m.		14	6	33	11
F	24	<i>Matthias</i>	11	26	5	16	14	☾ ♀ ♀ ♀ sets 1h. 40m. Mo.		13	6	32	12
S	25	Victorinus	12	24	♂ sets		29	☾ 25. ♀ gr. Elong East.		13	6	31	13

9. Quinquagesima—Sunday before Lent. St. Luke xviii. 31-43; 1 Cor. xiii. 1-13. Day's length, 11 hours 2 minutes.

S	26	Nestor	1	16	6	54	14	♂ in per. ♀ rises 1h. 52m.		13	6	29	14
M	27	Leander	2	8	8	27	29	♂ rises 9h. 56m.		13	6	28	15
T	28	<i>Shrove Tuesday</i>	3	0	9	35	14	♂ ♀ ♀ ♀ sets 9h. 30m.		13	6	27	16

☿ Venus is Evening Star till the 7th of May, 8 o'clock 47 minutes in the evening, then Morning Star to the end of the year.

MOON'S PHASES.

First Quarter, 2d day, 7 o'clock 48 minutes. Evening.
 Full Moon, 10th " 11 " 4 " Forenoon.
 Last Quarter, 18th " 4 " 15 " Afternoon.
 New Moon, 25th " 2 " 44 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, 6, N. W. cold; 7, cloudy; 8, 9, 10, cold; 11, snow; 12, 13, 14, variable; 15, 16, snow; 17, N. W. cold; 18, 19, coldest days; 20, 21, 22, moderate; 23, cloudy; 24, 25, 26, rain; 27, 28, stormy.



SWEET SLEEP.

Now I lay me down to sleep;
 I pray the Lord my soul to keep;
 If I should die before I wake,
 I pray the Lord my soul to take:
 And this I ask for Jesus' sake.—Amen.

FEBRUARY 15th, 1747, Rev. M. Schlatter was installed by Rev. Boehm as pastor of the congregations of Philadelphia and Germantown.

SCHLATTERS MISSION TO EUROPE.

FEBRUARY 5th, 1751, Rev. M. Schlatter went on board the ship at New Castle, on his mission to Europe under the instructions of Synod "in order" as Gov. Hamilton says in his pass, "to appear before ye most Reverend ye Synods of South and North Holland, on behalf of ye Congregations of ye several Churches of that Perswasion within this Province." On his return he landed in New York July 28th, 1752, after a voyage of four months, bringing six ministers with him.

PIOUS FAIRS.

What right have you our acts to scan?
 We're of the Lord, and not of man;
 We *raffle* in a holy cause,
 But ye to *fill your needy maws*.
 Our *winnings* go to build a *Church*
 Or help our brethren in a lurch;
 And, though *against* our church's creed,
 The purpose *justifies* the deed.
 But *you*, ye poor and ragged set,
 With pockets always to be let,
 Ye play against your country's laws,
 And have no *prayer* to help your cause.

Large Charges.

Many of our pastors are compelled to serve charges that are too large for one man. This is an evil both for pastor and people. The pastor has to be on the wing too much. He cannot properly attend to study and preparation for the pulpit. Besides, it is too heavy a tax on his strength and will wear him out. The people also will suffer loss from not having sufficient of his attention. Charges that are too large are like a farm that is too large to be farmed by one man. Where too much work is left to be done by one man, it is impossible for him to do it all well. A congregation of from two to three hundred members is abundantly able to sustain a pastor. Yet there are many such congregations connected with two, three or four others in one charge! If the church is to prosper, this bad system must be changed. Many earnest members see and feel the evil. Let them labor and speak of it, and it will in time be remedied.

RULES FOR PREACHING.

One of the Reformers gave the following three rules for preaching:

Rise up earnestly,
 Open your mouth widely,
 Get through quickly,

Which means, we suppose; Have a heart for the work.
 —Speak with a holy beldness, and do not preach too long.

WHAT THEN?

After the joys of earth,
 After its songs of mirth,
 After its hours of sight,
 After its dreams so bright—WHAT THEN?
 Only an empty name,
 Only a weary frame,
 Only a conscience smart,
 Only an aching heart.
 After this empty name,
 After this weary frame,
 After this conscious smart,
 After this aching heart—WHAT THEN?
 Only a last farewell
 To a world loved too well:
 Only a silent bed
 With the forgotten dead!
 After this long farewell
 To a world loved too well—
 After this silent bed
 With the forgotten dead—WHAT THEN?

Day of Week.	Day of Moth.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.
			H. M.	H. M.					H. M.	H. M.	
W	1	ASH WEDNESDAY	3	50	10 34		29 ♄ rises 9h. 50m.	13	6 25	5 35	17
T	2	Simplicius	4	48	11 34		12 ♄ stationary.	12	6 24	5 36	18
F	3	Samuel	5	47	morn.		25 ☾ ♄ rises 1h. 45m.	12	6 23	5 37	19
S	4	Adrian	6	30	12 24		7 ☾ ♄ ♃ ♄ sets 12h. 58m.	12	6 21	5 39	20

10. Invocavit—First Sunday in Lent. St. Matthew iv. 1-11; 2 Cor. vi. 1-10. Day's length, 11 hours 20 minutes.

S	5	Frederick	7	22	1 17		19 ♄ sets 9h. 38m.	12	6 20	5 40	21
M	6	Fridolin	8	14	2 6		1 ♄ * sets 11h. 48m.	11	6 19	5 41	22
T	7	Perpetua	8	54	2 49		13 Sirius south 7h. 45m.	11	6 17	5 43	23
W	8	Emberday	9	40	3 28		25 ♄ gr. Hel. L. S. ♄ in perihelion.	11	6 16	5 44	24
T	9	Prudence	10	30	4 0		7 ♄ rises 9h 20m.	11	6 15	5 45	25
F	10	Apollonia	11	10	4 36		19 ☐ ♄ ☉ ♄ sets 12h. 44m.	11	6 13	5 47	26
S	11	Ernestus	11	50	5 8		1 Orion sets 12h. 46m.	10	6 12	5 48	27

11. Reminiscere—Second Sunday in Lent. St. Matthew xv. 21-28; 1. Thess. iv. 1-8. Day's length, 11 hours 38 minutes.

S	12	Gregory	morn.		Drise		13 ☾ 12. ☾ in apo.	10	6 11	5 49	28
M	13	Macedon	12	52	7 5		25 ☾ ♄ sets 9h. 48m.	10	6 10	5 50	Mar. 1
T	14	Zachariah	1	42	7 59		8 Castor south 7h. 45m.	10	6 8	5 52	2
W	15	Christopher	2	30	8 59		20 ☐ ☾ ♄ ☐ ☐ ☐ ☐	9	6 7	5 53	3
T	16	Cyprianus	3	20	9 59		3 ☾ ♄ rises 8h. 34m.	9	6 6	5 54	4
F	17	St. Patrick	3	59	10 58		16 ♄ rises 1h. 6m	9	6 4	5 56	5
S	18	Anselmus	4	41	11 57		29 ☐ ♄ ☉ ♄ sets 12h. 38m.	8	6 3	5 57	6

12. Oculi—Third Sunday in Lent. St. Luke xi. 14-28; Eph. v. 1-9. Day's length, 11 hours 56 minutes.

S	19	Josephus	5	31	morn.		12 ♄ sets 9h. 56m.	8	6 2	5 58	7
M	20	Matrona	6	18	12 54		25 ☾ 20. ☉ enter ♄ Day and ☾	8	6 0	6 0	8
T	21	Benedict	6	59	1 50		9 ☾ night equal. Spring comm.	7	5 59	6 1	9
W	22	Paulina	7	44	2 38		23 ♄ * sets 11h. 2m.	7	5 58	6 2	10
T	23	Everard	8	45	3 20		8 Wega rises 9h. 34m.	7	5 56	6 4	11
F	24	Gabriel	9	47	3 59		23 Regulus south 9h. 45m.	6	5 55	6 5	12
S	25	Ann. Virg. Mary.	10	49	4 39		8 Sirius sets 11h. 21m.	6	5 54	6 6	13

13. Laitare—Fourth Sunday in Lent. St. John vi. 1-14; Gal. iv. 21-31. Day's length, 12 hours 16 minutes.

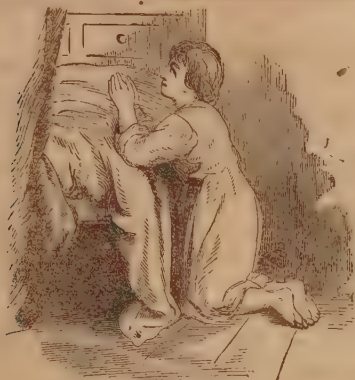
S	26	Emanuel	11	50	5 5		23 ☾ in per. ♄ sets 12h. 28m.	6	5 52	6 8	14
M	27	Gustavus	12	48	☾ sets		7 ☾ 27. ☐ ☾ ♄	5	5 51	6 9	15
T	28	Gideon	1	38	8 20		22 ♄ rises 7h. 52m.	5	5 50	6 10	16
W	29	Eustatius	2	26	9 45		6 ☐ ☾ ♄ ☐ sets 9h. 58m.	5	5 48	6 12	17
T	30	Guido	3	34	10 35		20 ☾ ♄ gr. Hel. Lat. N.	5	5 47	6 13	18
F	31	Detlaus	4	22	11 22		3 ♄ rises 12h. 20m.	4	5 45	6 15	19

MOON'S PHASES.

First Quarter,	4th day,	7 o'clock	0 minutes.	Morning.
Full Moon,	12th	5	23	Morning.
Last Quarter,	20th	7	20	Morning.
New Moon,	27th	12	14	Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, snow; 4, 5, 6, N. W. cold; 7, 8, 9, 10, clear; 11, 12, 13, variable; 14, 15, snow; 16, 17, 18, N. W. cold; 19, 20, 21, fair; 22, 23, cloudy; 24, 25, 26, rain; 27, 28, storm; 29, 30, fair; 31, variable.



LENT.

This good little girl is confessing her sins to God. The season of Lent is a time of solemn preparation for Easter, in commemoration of our Saviour's passion. It covers forty days, in remembrance of our Saviour's forty days' fasting and temptation in the wilderness. It is a time set apart specially for repentance over the sins of the past year. As "there is no man that sinneth not," we ought always to be tenderly penitent, and humbly confess our sins to Almighty God. During Lent the ministers will especially call upon the people to remember that our sins caused Christ's dreadful sufferings.

'Twas for my sins, my dearest Lord
Hung on the accursed tree,
And groaned away a dying life,
For thee, my soul, for thee!

HAVE YOU EVER READ IT THROUGH?

Have you ever read the Bible through? If not, read three chapters every day, and five every Sunday, and it will take you through in a year. Begin on the first day of January, 1865.

COUGHING IN CHURCH.

Some persons cough as a habit. Do not cough in church, if you can avoid it; for your coughing will start half a dozen of others. It is as contagious as gaping.

ALMS.

The giving of alms on the Sabbath during the service, is a part of the religious service. Our Saviour puts alms, prayers, and fasting on a level

with one another as devotional acts. These alms ought to be conscientiously preserved for the poor, to be distributed by the ministry of the Deacons. (Acts 6.) To use these alms in the current expenses of the church, is to forget their nature and objects entirely. This is an evil that needs correction.

GO RIGHT IN.

When you go to church, go right in. To wait outside till the minister enters is not reverent. If you go in at once, you have time to compose your thoughts, to offer up a silent prayer, and to engage in devout meditation; and thus prepare for the service. If you stand outside, you will entirely lose all that advantage, and be tempted to engage in idle and unprofitable conversation.

A STRANGE FASHION.

In some congregations the pastor is expected to be at church regularly, while his members take it by turns.

SYSTEMATIC BENEVOLENCE.

"Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by Him in store, as God has prospered him, that there be no gatherings when I come." (1 Cor. 16: 12.) Here is an "order" commanding us to give: 1st. Every week regularly. 2d. To give according to our means, or as God has prospered us.

A BEAUTIFUL MEMORIAL.

A certain man in the church, who lost his only son in the service of the country, gave \$500 to the Theological Seminary in honor of his memory. Could he have adopted a more beautiful way of honoring the memory of his son? His example is worthy of imitation.

HATS OFF.

Take off your hat when you enter a church, and keep it off till you are out again. So our forefathers did; and having had such good examples, it is a shame that any one should have fallen into such bad manners as we are at present sometimes pained to behold. The church is the palace of the Great God, our King, let us reverently uncover our heads in His presence.

10



RECLINING ON THE CROSS.

By Thine hour of dark despair,
By Thine agony of prayer,
By Thy purple robe of scorn,
By Thy wounds, Thy crown of thorn,
By Thy cross, Thy pangs and cries,
By Thy perfect sacrifice:
Jesus, look with pitying eye,
Hear our Solemn Litany!

EASTER HYMNINGS.

Welcome, blessed Easter day! My Saviour, who had lain in the grave, has risen from the dead. The Angels beheld Him gloriously rise.

He lived a life of severest suffering. He died a death of deepest agony. Then he rested in the grave. He sanctified the resting-place of the Saints. Then He rose, and opened the gate to our Father's house.

Hail! O beautiful day! From the night of the grave came forth He, who is the life of all beings. He enters now upon His royal inheritance, as the heir of all things. Yet still He remains our brother!

How all nature revives with Him! Blessing on you, ye smiling fields and gardens. In you I behold traces of the resurrection power. Every flower that comes forth from the bosom of winter, is His—is from Him, and blooms for Him! On this Easter day, my revived heart is glad in Him. How is my heart gladdened to see again my dear Lord Jesus, who has come forth from the tomb.

My Saviour, I desire an Easter gift. Bestow on me a pure heart, full of peace and love. Lead me through this life quietly, if it may be; and if not, walk Thou on the waves that toss me, and speak Thou to the storms that may beat upon me.

This Easter is beautiful. But I shall yet see a far more lovely Easter day than this! One that shall so bless my heart as not to leave a single wo behind. Through death and the resurrection, I shall come to that glorious, heavenly land, where there will be a morning without clouds, and a day that shall know no setting sun.

There shall I see my Saviour in the glad light of heaven. There I shall also see around me, all whom I have known and loved on earth. In that blest kingdom, there shall be eternal peace.

Saviour, as I look toward Thy holy heaven on this Easter day, my heart grows large with hope, and tender with love. Deep in my heart I hear a voice, sweet as Thine, which seems to say: My peace I leave with you. Hail! glorious Easter. Hail! my risen Lord!—*From the German.*

IRREVERENCE DURING SINGING.

Do not look round at the choir during singing, but sit devoutly and sing yourself. If you cannot sing, follow at least the words of the hymn. It is to be deplored, that so many take no part in this beautiful part of the service. It was not so among our forefathers. It is still the case in many German congregations, that almost every body sings. Can it be that our English congregations are not so well trained in this respect?

Singing in Church.

We have seen congregations worshipping, where one half had no Hymn Books. These sat as if they had nothing to do with what was going on, but were waiting for something else. If you are one among the few who cannot sing, you can still join in the worship by following the words of the Hymn. Therefore always have your hymn book with you in church.

Young men for the ministry.

God often selects his ministers from among the poor, who are not able to educate themselves. Hence the Church must take up such and educate them. Many of the most efficient pastors in the Church have been educated in this way. Congregations ought to look out for pious and talented young men, and help them forward into the holy ministry. Now and then one, who is thus educated, proves recreant and worthless; but so do also some, who educate themselves. This ought not to discourage us in this good cause. If Christ took up a Judas that proved a failure, the same thing will undoubtedly happen at times to His Church. Every man sometimes finds smut heads among his wheat; but, if he is a sensible man, he does not say he will, on that account, sow no more grain. We must not give up our efforts to do good, because we now and then fail to succeed.

12



HE HAS ASCENDED.

Do not forget Ascension Day, May 25th. That mother in the picture is reading to her little daughter how Christ ascended into heaven. Ascension Day comes on Thursday, and there will be service on that day in the church. That mother, after she has finished all about that event from the Bible, and told her child all else she knows about it, will take the little child with her to church to hear what more her pastor shall say about it. Some people work on Ascension Day! And some churches on that day are closed! Just as if they did not care whether Jesus Christ ascended to heaven or not! What do you think of that?

ASCENSION DAY.

This is the day on which Jesus Christ ascended into heaven. It comes just forty days after Easter, and ten days before Whitsuntide.

Jesus ascended into heaven from Mount Olivet, near Jerusalem. His disciples saw Him go up until a cloud received Him out of their sight. When they could see Him no more, they still stood gazing up into heaven. Then "two men stood by them in white apparel." These were holy angels. They told them that Jesus would so come again from heaven in like manner as they had seen Him go up. They meant that He would come again at the end of the world.

Jesus blessed His disciples as He was about to ascend. And just while He was lifting His holy hands over them, in the act of blessing them, He was parted from them, and taken up into heaven. What a beautiful sight that must have been!

As Jesus went away from us in that way, we may well believe that in heaven He still lifts his hands over us to bless us; especially, whenever we lift our hearts in worship toward that holy and happy heaven, into which He has gone, and to which He will receive all the good when they die.

What a beautiful holy day this Ascension Day is! It comes in a season of life and love. Even Nature around speaks to us of Ascension. All things that live, tend upward at this season. The germ of the seed, buried in Winter, now seeks the light above the ground. The sap in plants and trees ascends as fishes move up stream; insects creep up into the warm sunlight, and the birds mount upward and sing as under the very dome of heaven; the flower on the top of the stalk bursts into bloom and beauty, turns its sweet face upward, and sends its odor toward heaven, as though it would offer grateful incense to God, who made it such a "thing of beauty" and such a "joy forever."

All this ought to teach us, as the Bible does, that our true home is above, where Jesus is. He has been lifted up and is drawing our hearts after Him.

What a happy place that must be! There God is. There Jesus Christ is. There the Holy Spirit is. There the Holy angels are. There are also the saints in white robes, with palms in their hands. Many of your little brothers or sisters have died; they are also there.

PARSONAGES.

Our fathers always provided their churches with parsonages, and wherever they could, they connected a good plot of ground with it. Every pastoral charge ought to have a parsonage. We need not mention the advantages of this. Every one can think of them for himself.

BY AND BY.

There's a little mischief-maker,

That is stealing half our bliss,

Sketching pictures on a dreamland,

Which are never seen in this:

Dashing from our lips the pleasure

Of the present, while we sigh—

You may know this mischief-maker,

For his name is: "By and By."

MAY 23d, 1746, is the date of the instructions which Rev. Michael Schlatter received from the Synod of Holland as a missionary to the scattered Reformed members in this country.

Day of Week.	Day of Month.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.
			H.	M.	H.	M.	S.			D.	M.	H.	M.	
T	1	Nicodemus	6	34	morn.		2	1. ♀ rises 3h. 6m.	3	4	40	7	20	20
F	2	Marcellus	7	22	12 48		14	Regulus sets 12h. 1m.	2	4	40	7	2	21
S	3	Erasmus	8	10	1 16		26	♄ in apo. Sirius sets 8h. 54m.	2	4	39	7	21	22
23. Whit-Sunday, or Pentecost.			St. John xiv. 15-31; Acts ii. 1-11.						Day's length, 14 hours 42 minutes.					
S	4	Whit-Sunday	8	50	1 46		9	♄ ♄ ♄ ♄ ♄ south 8h. 46m.	2	4	39	7	21	23
M	5	Whit-Monday	9	38	2 16		23	Librae south 10h. 13m.	2	4	38	7	22	24
T	6	Benignus	10	26	2 46		6	♄ ♄ sets 10h. 24m.	2	4	38	7	22	25
W	7	Emberday	11	14	3 16		19	Antares south 11h. 16m.	1	4	37	7	23	26
T	8	Robertus	11	52	3 46		3	♀ rises 2h. 47m.	1	4	37	7	23	27
F	9	Medardus	morn.		♄ rise		17	♄ ♄ ♄ ♄ ♄ south 12h. 39m.	1	4	37	7	23	28
S	10	Barnimus	12	40	8 36		2	Spica south 8h. 1m.	1	4	37	7	23	29
24. Trinity Sunday.			St. John iii. 1-15; Rev. iv. 1-11.						Day's length, 14 hours 48 minutes.					
S	11	Flavius	1	36	9 26		17	♄ south 8h. 18m.	1	4	36	7	24	30
M	12	Barnabas	2	34	10 8		1	♄ Castor sets 10h 8m.	1	4	36	7	24	31
T	13	Basilides	3	32	10 46		16	♀ gr. brilliancy.	0	4	36	7	24	June 1
W	14	Tobias	4	28	11 24		0	♀ rises 2h. 24m.	sun	4	36	7	24	2
T	15	Corpus Christi	5	29	11 59		15	♄ ♄ ♄ ♄ ♄ south 12h. 10m.	slow	4	35	7	25	3
F	16	Rolandus	6	25	morn.		29	16. 7 * rises 2h. 35m.	0	4	35	7	25	4
S	17	St. Alban	7	14	12 24		12	♄ sets 10h. 11m.	1	4	35	7	25	5
25. First Sunday after Trinity.			St. Luke xvi. 19-31; 1 John. iv. 7-21.						Day's length, 14 hours 50 minutes.					
S	18	Arnolphus	7	54	12 58		25	♄ in per. Arctur. south 8h. 21m.	1	4	35	7	25	6
M	19	Gervasius	8	50	1 36		9	♄ ♄ ♄ ♄ ♄ rises 2h. 20m.	1	4	35	7	25	7
T	20	Sylvester	9	49	2 14		22	♄ ♄ ♄ ♄ ♄ Spica sets 12h. 47m.	1	4	35	7	25	8
W	21	Raphael	10	47	2 56		5	♄ enters ♄ Longest day.	1	4	34	7	26	9
T	22	Achatius	11	45	3 44		17	♄ ♄ ♄ ♄ ♄ Summer comm.	2	4	35	7	25	10
F	23	Agrippina	12	30	♄ sets		29	23. ♄ south 7h. 30m.	2	4	35	7	25	11
S	24	John Baptist	1	26	8 10		11	7 * rises 2h. 2m.	2	4	35	7	25	12
26. Second Sunday after Trinity.			St. Luke xiv. 16-24; 1 John iii. 13-24.						Day's length, 14 hours 50 minutes.					
S	25	Elogius	2	14	8 49		23	♀ rises 2h. 8m.	2	4	35	7	25	13
M	26	Jeremiah	2	56	9 24		5	♄ ♄ ♄ ♄ ♄ sets 9h. 50m.	2	4	35	7	25	14
T	27	Seven Sleepers	3	44	9 56		17	♄ stationary.	3	4	35	7	25	15
W	28	Leo	4	32	10 28		29	♀ in aphelion.	3	4	36	7	24	16
T	29	St. Peter	5	19	10 58		11	♄ ♄ south 11h. 3m.	3	4	36	7	24	17
F	30	Lucina	5	59	11 28		24	30. ♄ in apo.	3	4	36	7	24	18

♄ Jupiter is the 15th in opposition with the sun nearest to the earth, and shines all night.

MOON'S PHASES.

First Quarter, 1st day,	3 o'clock	18 minutes.	Morning.
Full Moon, 9th "	4 "	34 "	Morning.
Last Quarter, 16th "	6 "	45 "	Morning.
New Moon, 23d "	2 "	47 "	Morning.
First Quarter, 30th "	8 "	29 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, thunder-showers; 6, 7, 8, clear; 9, 10, cloudy; 11, thunder-shower; 12, 13, variable; 14, rain; 15, 16, 17, fair; 18, thunder; 19, 20, 21, clear; 22, 23, cloudy; 24, rain; 25, 26, 27, fair; 28, 29, 30, warm.



WHITSUNTIDE.

On Whitsuntide the Holy Spirit was given. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." When God poured out His Holy Spirit on the first Whitsunday, there were persons present from fifteen different countries. All these heard the wonderful works of God in their own language. Thus that great event foreshadowed how the Church, which was on that day founded by the coming of the Holy Ghost, should spread into all lands, and salvation be preached in all languages, in fulfilment of Jesus' command to his disciples: "Go ye into all the world, and preach the Gospel to every creature." This is all being fulfilled. The Holy Ghost poured out, enables Christ's ministers to preach the Gospel, and those to whom they preach, to understand what they hear. What a happy day will that be, when there will be Whitsuntide celebrated all over the world!

JUNE 1st, 1746, Rev. Michael Schlatter went on board the ship at Amsterdam, to sail for this country.

WHITSUNTIDE.

Whitsuntide is the day on which the Holy Ghost was sent down from heaven upon the disciples. That day was called Pentecost before. The word Pentecost means the fifty-day feast. It is called so, because it comes fifty days after Easter, on which day the Jewish Passover was kept.

In the second chapter of the Acts of the Apostles, you can read what took place on Pentecost, or Whitsuntide. I hope you will get your Bible and read that Chapter.

I must tell you why this holiday is called Whitsuntide. The name comes from White-sunday. But why was it called *White*-sunday? I will tell you. That was the day when, in old times, the greatest number of Baptisms and Confirmations took place.

Those that were baptized and confirmed, always dressed in *white*, as a token that they would now lead a pure and holy life. And perhaps also, because the saints in heaven are said in the Bible to be "clothed in white robes."

It must have looked beautiful to see a large number of persons around the altar in the church, all dressed in white. It was almost a heavenly sight. No wonder that they called that day Whitesunday, or Whitsuntide.

In some churches, it is still the custom, that the catechumens dress in white when they are confirmed. It is a beautiful custom. It is not good to put all these old customs out of the way.

Whitsuntide comes at a very beautiful season of the year. All nature is in bloom and beauty. This teaches us a beautiful lesson. It is a symbol of what the Holy Ghost came to do in our hearts.

The same Holy Spirit, who when God created the world, moved upon the face of the dark and cold chaos, and called forth order, and life, and beauty, is again moving over the earth. Behold! gardens and fields, woods and plains, hills and valleys, mountains and meadows, all smile and sing. So also does the Holy Ghost create in our souls those virtues and graces which beautify our lives as flowers adorn the gardens and fields, and inspire us to sing the high praises of God.

Beautiful Whitsuntide! Let us be glad, that God has given us His Holy Spirit. Let songs of praise ring through the earth. Let the saints sing praises in the holy temples of God. Let every thing that has breath praise the Lord, on this happy day!

Visits of the Pastor.

If these visits are not made profitable, the blame as often rests on the people as on the pastor. Members of the church frequently feel the want of particular information on points that come up in their reading of the Bible, or in other ways. Let them keep these in mind, and when their pastor calls, ask his explanation of them. This will help to make his visits both interesting and profitable.

How to remember it.

If you wish to remember a sermon, talk over the points with your family or some one else after you have returned from church. This will impress it upon your mind. When you hear a sermon, do not try how much fault you can find with it, but try how much fault you can find with yourself.

Day of Week	Day of Month	Remarkable Days.	Moon South. H. M.	Moon rises & sets. H. M.	Moon's Signs. S. D.	Miscellaneous Particulars.	Hour Tably, Sun slow. M.	Sun rises and sets. H. M. H. M.	Old Style.
S	1	Theobald	6 48	morn.	♈	6 ☉ in apo. ♄ ♀ ☉ superior. ☾	3	4 36 7 24	19
27.		Third Sunday after Trinity.				St. Luke xv. 1-10; 1 Pet. v. 5-11.		Day's length, 14 hours 46 minutes.	
S	2	Visit. Virg. Mary	7 36	12 10	♈	18 ♄ ☽ ♄ ♄ sets 12h. 3m. Morning.	4	4 37 7 23	20
M	3	Cornelius	8 24	12 44	♈	1 ♄ ♀ rises 1h. 59m.	4	4 37 7 23	21
T	4	INDEPENDENCE	9 12	1 30	♈	14 ♄ sets 9h. 38m.	4	4 37 7 23	22
W	5	Demetrius	9 52	2 16	♈	27 Regulus sets 9h. 44m.	4	4 37 7 23	23
T	6	John Huss	10 40	2 46	♈	11 ♄ ☽ ♄ ♄ south 10h. 34m.	4	4 38 7 22	24
F	7	Edelburga	11 28	3 29	♈	26 Antares south 9h. 13m. ☾	4	4 38 7 22	25
S	8	Aquila	morn.	D rise	♈	11 ☾ ♄ gr. Hel. Lat. N.	5	4 38 7 22	26
28.		Fourth Sunday after Trinity.				St. Luke vi. 36-42; Rom. viii. 18-23.		Day's length, 14 hours 42 minutes.	
S	9	Zeno	12 16	7 50	♈	26 ♀ rises 1h. 54m.	5	4 39 7 21	27
M	10	J. Calcin born	1 15	8 36	♈	11 Vega south 11h. 14m.	5	4 40 7 20	28
T	11	Pius	2 12	9 14	♈	26 Altair south 12h. 14m.	5	4 40 7 20	29
W	12	Henry	3 10	9 50	♈	11 Andromeda rises 8h. 56m.	5	4 41 7 19	30
T	13	Margaret	4 8	10 25	♈	25 ☽ in per. Spica sets 11h. 12m.	5	4 41 7 19 July 1	
F	14	Bonavent	5 4	10 58	♈	9 ♀ * rises 12h. 37m.	5	4 42 7 18	2
S	15		6 0	11 33	♈	23 ☾ 15. ♄ sets 9h. 11m.	6	4 43 7 17	3
29.		Fifth Sunday after Trinity.				St. Luke v. 1-11; 1 Pet. iii. 8-15.		Day's length, 14 hours 34 minutes.	
S	16	Hilary	6 50	morn.	♈	10 ☐ ♄ ☉ ☽ ♄ sets 11h. 10m.	6	4 43 7 17	4
M	17	Alexius	7 40	12 30	♈	23 ♀ gr. Elong. West.	6	4 44 7 16	5
T	18	Maternus	8 32	1 28	♈	6 ♄ ☽ ♄ ♄ rises 1h. 49m.	6	4 45 7 15	6
W	19	Ruffina	9 22	2 26	♈	18 ♄ south 9h. 46m.	6	4 46 7 14	7
T	20	Elijah	10 18	3 28	♈	6 ♄ ☽ ☽ Dog-days begin. ☾	6	4 46 7 14	8
F	21	Praxedes	11 14	4 16	♈	13 ♀ gr. Hel. L. S.	6	4 47 7 13	9
S	22	Mary Magdalene	12 1	☽ sets	♈	25 ☾ 22. ☉ enters ♏	6	4 48 7 12	10
30.		Sixth Sunday after Trinity.				St. Matthew v. 20-36; Rom. vi. 3-11.		Day's length, 14 hours 22 minutes.	
S	23	Apollinaris	12 46	7 40	♈	7 ♀ rises 1h. 38m.	6	4 49 7 11	11
M	24	Christiana	1 34	8 12	♈	19 ♄ ☽ ♄ Orion rises 3h. 3m.	6	4 50 7 10	12
T	25	St. James	2 20	8 42	♈	9 ♄ ☽ ♄ ♄ sets 8h. 40m.	6	4 50 7 10	13
W	26	St. Anne	3 0	9 10	♈	12 Pollux sets 8h. 15m.	6	4 51 7 9	14
T	27	Martha	3 40	9 40	♈	24 Arctur. sets 12h. 53m.	6	4 52 7 8	15
F	28	Pantaleon	4 20	10 8	♈	6 ☽ in apo. Spica sets 10h. 13m.	6	4 52 7 7	16
S	29	Beatrix	5 2	10 40	♈	18 ♄ ☽ ♄ ♄ sets 10h. 22m.	6	4 54 7 6	17
31.		Seventh Sunday after Trinity.				St. Mark viii. 1-9; Rom. vi. 19-23.		Day's length, 14 hours 10 minutes.	
S	30	Upton	5 44	11 34	♈	1 ☾ 30. ♄ ♄ south 8h. 56m.	6	4 55 7 5	18
M	31	Germanus	6 42	morn.	♈	13 ☾ 7 * rises 11h. 28m.	6	4 56 7 4	19

MOON'S PHASES.

Full Moon, 8th day, 3 o'clock 15 minutes. Afternoon.

Last Quarter, 15th " 11 " 18 " Forenoon.

New Moon, 22d " 1 " 15 " Afternoon.

First Quarter, 30th " 1 " 54 " Afternoon.

CONJECTURES OF THE WEATHER.

1, thunder-shower; 2, 3, 4, 5, fair; 6, 7, warm; 8, 9, warm days; 10, 11, thunder-gust; 12, 13, 14, clear; 15, 16, cloudy; 17, 18, 19, fair; 20, 21, rain; 22, 23, cloudy; 24, rain; 25, 26, 27, warm; 28, 29, thunder-showers; 30, 31, clear.



THE HEN AND HER BROOD.

All children are familiar with the scene presented in this picture. Our Saviour showed how tenderly he loved the dwellers in Jerusalem, wicked as they were, when He said that He would often have gathered their children together as a hen doth gather her brood under her wings, but they would not!

JULY 14th, 1716, Rev. Michael Schlatter born.

NEGLECTED NEIGHBORHOODS.

Within reach of every pastoral charge there are neighborhoods, sometimes thickly settled communities, and even small hamlets, which lie remote from regularly organized churches, and are therefore more or less neglected. Every pastor ought to make arrangements to preach occasionally in such places. This will soon lead to the organization of a congregation and the erection of a church. Though the congregation may be small at first, it will prove a centre of light and life for that particular place. A congregation at a distance from such places can never do the same amount of good for such people as can be done by means of a church, however small, among them. They themselves can be more useful in a small congregation at home, than in a large one at a distance from them. It has been well said, that he who makes a blade of grass grow where none grew before, is so far a public benefactor; how much more is he such who plants a congregation, and is the means of building a church, in a community where there was none before!

HOW IT WAS IN OLD TIMES.

Rev. George Michael Weiss, a native of the Palatinate; on the Rhine, came to America in 1727. He was sent by the Classis of the Palatinate, and assisted on his way by the Classis of Amsterdam. He came in company with about four hundred emigrants—natives and late inhabitants of the Palatinate upon

the Rhine, emigrating into Pennsylvania, in hope and expectation of finding a retreat and peaceable settlement therein." They settled on Skippack, where they formed a congregation, and built a log church, the first Reformed Church in this country. Mr. Weiss says, he found his own solitary labors "sadly insufficient to the thousands separated at great distances, some a hundred or two hundred miles from each other, as they begin to be scattered through the whole land." In 1727 he wrote to the Synods of the Netherlands for help. In 1730, at the Synod of Breda, "there were communications from the Upper Consistories of Heidelberg, and from the German Reformed in Pennsylvania, soliciting the aid and superintendence of the Synods of Holland in planting churches in America." How thankful ought we to be for the great results that have flowed from this small beginning! The Reformed Church in this country is bound, not only in duty but in gratitude, to labor faithfully in the cause of Home Missions. It owes its own existence to the Missionary zeal of the Church of the Fatherland. Ought we not now make the same effort to plant churches in the thinly populated states of the Great West? Do you contribute to the cause of Home Missions?

Few out.

When there are but a few at church, do not scold those few, because there are so many absent. Do not preach less earnestly because there are few. A venerable minister once preached to one man, who was a stranger that dropped in from a Hotel, where he was staying over Sunday, and that one man was so impressed, that he quit the legal profession, in which he was then engaged, and became a minister of the gospel. Twenty years afterwards, he made known this fact to the minister. But if even results are not made known in this world, they will all appear in the next. He that sows shall reap.

A Fact worth noticing.

We have heard pastors say, that they notice a marked difference between families, in which the Papers of the Church are read, and such as do not receive them. Those who read the church papers are acquainted with the general enterprises of the Church, and seem more willing to help forward every good work. Do you take the church papers?

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H. M.	H. M.	H. M.	H. M.	S. D.	M. H. M. H. M. H. M.								
T	1	Lammas day	7	40	12	10		26	♋ rises 1h. 37m.	☾	6	4	57	7	3	20
W	2	Stephen	8	38	12	56		10	♋ ♀ ♀ sets 12h. 57m. Morn.	☾	6	4	58	7	2	21
T	3	Augustus	9	30	1	45		24	♋ sets 8h. 25m.	☾	6	4	59	7	1	22
F	4	Dominick	10	22	2	34		8	♋ sets 10h. 1m.	☾	6	5	0	7	0	23
S	5	Oswald	11	8	3	22		23	♋ Orion rises 2h. 20m.	☾	6	5	1	6	59	24

32. Eighth Sunday after Trinity.

St. Matthew vii. 15-21; Rom. viii. 12-17.

Day's length, 13 hours 56 minutes.

S	6	Annun. of Christ	11	54	4	10		8	♋	♀ rises 1h. 39m.	6	5	2	6	58	25
M	7	Godfrey	morn.		♂	rise		23	♋	7. Wega south 9h. 26m.	5	5	3	6	57	26
T	8	Emily	12	42	7	44		8	♋	Sirius rises 4h. 15m.	5	5	4	6	56	27
W	9	Ericus	1	43	8	23		23	♋	♂ in per. ♀ sets 8h. 11m.	5	5	5	6	55	28
T	10	St. Lawrence	2	45	8	58		8	♋	♂ gr. Elong. East.	5	5	6	6	54	29
F	11	Titus	3	47	9	36		23	♋	♂ sets 9h. 36m.	5	5	7	6	53	30
S	12	Clara	4	52	10	15		6	♋	♂ ♀ sets 12h. 17m.	5	5	8	6	52	31

33. Ninth Sunday after Trinity.

St. Luke xvi. 1-9; 1 Cor. x. 1-13.

Day's length, 13 hours 42 minutes.

S	13	Hildebert	5	58	10	56		20	♋	13. ♀ sets 7h. 56m.	5	5	9	6	51	Aug. 1
M	14	Eusebia	6	48	11	40		3	♋	7 * rises 10h. 36m.	4	5	10	6	50	2
T	15	Assump. V. Mary	7	36	morn.			16	♋	♂ stationary.	4	5	12	6	48	3
W	16	Rochus	8	24	12	25		28	♋	♂ ♀ ♀ Orion rises 1h. 38m.	4	5	13	6	47	4
T	17	Bertram	9	12	1	15		10	♋	♂ ♀ ♀ ♀ rises 1h. 47m.	4	5	14	6	46	5
F	18	Agapetus	9	56	2	7		22	♋	♂ sets 9h. 12m.	4	5	15	6	45	6
S	19	Sebalus	10	44	3	4		4	♋	Antares sets 10h. 49m.	3	5	17	6	43	7

34. Tenth Sunday after Trinity.

St. Luke xix. 41-47; 1 Cor. xii. 1-11.

Day's length, 13 hours 24 minutes.

S	20	Bernard	11	32	4	0		16	♋	♂ sets 11h. 41m.	3	5	18	6	42	8
M	21	Rebecca	12	20	♂	sets		28	♋	21. Spica sets 8h. 40m.	3	5	19	6	41	9
T	22	Philibert	12	59	6	59		9	♋	♂ sets 7h. 26m.	3	5	20	6	40	10
W	23	Zaccheus	1	47	7	29		21	♋	♂ ♀ ♀ ♀ enters ♍	2	5	21	6	39	11
T	24	St. Bartholomew	2	35	7	59		3	♋	♀ rises 1h. 58m.	2	5	23	6	37	12
F	25	Ludovicus	3	23	8	28		15	♋	♂ in apo. ♄	2	5	24	6	36	13
S	26	Samuel	4	11	9	0		27	♋	♂ ♀ ♀ ♀ sets 8h. 42m.	2	5	25	6	35	14

35. Eleventh Sunday after Trinity.

St. Luke xviii. 9-14; 1 Cor. xv. 1-14.

Day's length, 13 hours 8 minutes.

S	27	Gephard	4	57	9	35		10	♋	Sirius rises 3h. 12m.	1	5	26	6	34	15
M	28	St. Augustine	5	45	10	15		23	♋	Rigel rises 12h. 10m.	1	5	27	6	33	16
T	29	John's decollat.	6	32	11	1		6	♋	29. Altair south 9h. 12m.	1	5	28	6	32	17
W	30	Benjamin	7	21	11	54		19	♋	♂ ♀ ♀ ♀ sets 11h. 16m.	0	5	30	6	30	18
T	31	Paulina	8	1	morn.			2	♋	♂ gr. Hel. Lat. S.	0	5	31	6	29	19

MOON'S PHASES.

Full Moon, 7th day, 12 o'clock 15 minutes. Morning.
 Last Quarter, 13th " 4 " 29 " Afternoon.
 New Moon, 21st " 2 " 6 " Morning.
 First Quarter, 29th " 6 " 38 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, cloudy; 6, 7, rain; 8, 9, 10, clear;
 11, 12, variable; 13, 14, showers; 15, 16, 17, clear; 18,
 19, 20, warm; 21, cloudy; 22, 23, thunder-showers; 24,
 25, 26, fair; 27, cloudy; 28, 29, 30, 31, clear.



BLOWING BUBBLES.

Blow away at your bubbles, little boy. They move away prettily on the air like a balloon; and when they fly in the light of the sun, they show beautiful colors like a rainbow.

We know very well how you do it. You make suds of soap in a bowl; and then you take a clay smoke pipe, and dip the big end into the suds. Then lifting it out, you blow into the little end, and the soapy water that hangs to the mouth of the pipe swells into a bubble as large as a pound-apple.

You enjoy the fun. Very well. Blow away; when you get a little older you will have some other things to do besides blowing bubbles. Some grown people blow bubbles too, but they are not of the same kind.

August 1st, 1746, Rev. Michael Schlatter arrived at Boston after a voyage of just two months. Boston was then "the largest and most populous of the English colonies in America, containing about three thousand well built houses." September 6th, 1746, Rev. Michael Schlatter arrived in Philadelphia—which city had, at that time, 10,000 inhabitants.

Lesson for Children.

A grain of corn an infant's hand
May plant upon an inch of land,
Where twenty stalks may spring, and yield
Enough to stock a little field.
The harvest of that field might then
Be multiplied to ten times ten,
Which sown thrice more, would furnish bread
Wherewith an army might be fed.
A penny is a little thing,
Which e'en the poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.

LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, Located at Lancaster, Pa. Sixty students in the college proper, with nine in the Preparatory Department.

FACULTY.

Rev. E. V. Gerhart, D. D., President, and Professor of Mental and Moral Philosophy.

W. M. Nevins, Esq., A. M., Professor of Ancient Languages and Belles-Lettres.

Rev. Thomas C. Porter, A. M., Professor of Natural Science.

Rev. Theodore Appel, A. M., Professor of Mathematics and Mechanical Philosophy.

Rev. Prof. Falke, D. D., Professor (elect) of the German Language and Literature.

Rev. John W. Nevins, D. D., Professor of History and Aesthetics.

John L. Atlee, M. D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term, from Sept. 15th to Dec. 22d. Second term, from Jan. 5th to April 13th. Third term, from May 5th to July 27th—the day of Commencement.

HEIDELBERG COLLEGE, Located at Tiffin, Ohio. The Faculty are:

Rev. G. W. Aughinbaugh, A. M., President, and Professor of Mental and Moral Philosophy.

Rev. J. H. Good, A. M., Professor of Mathematics.

Rev. Reuben Good, A. M., Professor of Natural Science, and Rector of the Preparatory Department.

John Kieffer, A. M., Professor of Languages.

WESTMORELAND COLLEGE, Located at Mount Pleasant, Westmoreland Co., Pa.

F. K. Levan, A. M., President. *J. A. Peters, A. M.,* Professor of Languages. Two female Assistants.

CLARION COLLEGIATE INSTITUTE, Located at Rimersburg, Pa.

Professor Rev. J. H. Apple, A. M., Principal. With a male and two female Assistants.

CATAWBA COLLEGE, Newton, North Carolina.



SITTING ON THE GATE.

Halloo, little fellow! what are you doing on that gate? I would not wonder if your parents sent you to school, and you are playing truant, and are now idling your time away on the gate. But perhaps you are only crossing, and taking a brief look over the fields before you jump down. If so, you will soon be on your way again. You look too respectable to be an idle boy. One thing I know: if you are idle, your parents are not; for if they were, you would not have such good clothes on. Now jump off, and run to make up lost time.

SEPTEMBER 17th, 1746. Rev. M. Schlatter united the congregations of Philadelphia and Germantown into one pastoral charge, which charge, having no regular pastor, was then supplied by Rev'ds Boehm and Schlatter.

The first Synod.

In autumn, 1746, Rev. M. Schlatter consulted with the four regular German Reformed Ministers in Pennsylvania: Boehm, Weiss, Reiger and Dorstius, in regard to the organization of the Synod, and invited them to meet in Philadelphia on the 12th of October. All met except Dorstius, who was providentially absent, but sent greeting by a friendly letter.—They did not, at that time, organize, but held preliminary counsel. On the 22d of May, 1747, Schlatter visited New York, "in order to confer with the reverend ministers there (of the Dutch Church,) in regard to the founding of a Synod of the German congregations in these regions." In the month of August, he "addressed circular letters to all the Ministers and Elders of the German Reformed congregations; to invite them, in the most friendly and fraternal manner, to attend the first ecclesiastical Synod or Assembly, which was contemplated to be

held on the 19th of September in this year." The day arrived. Thirty-one, including Ministers and Elders, met in Rev. M. Schlatter's house, from whence, at 9 o'clock in the morning, they proceeded to the church, where the Rev. J. B. Reiger opened the Synod with a sermon on Ps. 133. In the afternoon, at 2 o'clock, the first session was commenced, which was opened with prayer and closed with thanksgiving—the same was also done at every subsequent session. Thus the Synod of the German Reformed Church in North America was organized, Sept. 29th, 1747. How great the change since that time and the meeting in the same place of the Tercentenary Convention, Jan. 19th, 1863—one hundred and seventeen years later!

The Second Annual Meeting of Synod.

The second meeting of Synod commenced its sessions in Philadelphia, Sept. 29th, 1748. Six Ministers and twelve Elders were present. "It was favorably commenced and harmoniously continued with solemn prayer and thanksgiving to God." After a session of seven days the Synod adjourned on the fifth of October in the afternoon.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, Located at Mercersburg, Pa. The Professors are: *Rev. Philip Schaff, D.D.*, Professor of Exegetical and Historical Theology. (Has at present leave of absence.)

Rev. H. Harbaugh, D.D., Professor of Systematic and Practical Theology.

Rev. E. E. Higbee, A.M., Professor of Church History and Exegesis.

J. B. Kerschner, A.M., Theological Tutor.

The Seminary year is divided into three Sessions. First Session, from Sept. 15th to Dec. 22d. Second Session, from Jan. 5th to April 6th. Third Session, from May 5th to July 20th.

WESTERN THEOLOGICAL SEMINARY, Located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

MISSION HOUSE. Located at Howard Grove, near Sheboygan, Wisconsin. The Teachers are:

Rev. Dr. J. Bengtson, Rev. H. Miller, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.	H.		M.
40. Sixteenth Sunday after Trinity. St. Luke vii. 11-17; Eph. iii. 13-21. Day's length, 11 hours 38 minutes.															
S	1	Remigius	9	26	2	28		26	♀ rises 3h. 16m.	10	6	11	5	49	19
M	2	Ch. Columbus	10	20	3	36		10	♂ sets 6h. 16m.	11	6	12	5	48	20
T	3	Jairus	11	16	4	48		15	♂ gr. Hel. L. N.	11	6	13	5	47	21
W	4	Francis	morn.		♂	rise		10	4. ♀ sets 9h. 35m.	11	6	15	5	45	22
T	5	Placidus	12	10	6	15		25	♂ in per. ♂ ½ sets 6h. 20m.	12	6	16	5	44	23
F	6	Fides	1	8	6	56		9	7 * rises 7h. 25m.	12	6	17	5	43	24
S	7	Amelia	2	7	7	40		23	Antares sets 7h. 50m.	12	6	19	5	41	25
41. Seventeenth Sunday after Trinity. St. Luke xiv. 1-11; Eph. iv. 1-6. Day's length, 11 hours 20 minutes.															
S	8	Pelagius	3	5	8	30		7	♀ rises 3h. 30m.	12	6	20	5	40	26
M	9	Dionysius	4	3	9	22		20	Sirius rises 12h. 38m.	13	6	21	5	39	27
T	10	Gereon	5	1	10	16		3	♂ ♀ ♀ Orion rises 10h. 17m. ☾	13	6	23	5	37	28
W	11	Burkhart	6	0	11	10		15	☾ 11. ♀ sets 9h. 18m.	13	6	24	5	36	29
T	12	Veritas	6	50	morn.			27	Regulus rises 2h. 17m.	13	6	25	5	35	30
F	13	Coloman	7	38	12	20		9	Arcturus sets 8h. 10m.	14	6	27	5	33	Oct. 1
S	14	Fortuna	8	24	1	32		21	Altair south 6h. 20m.	14	6	28	5	32	2
42. Eighteenth Sunday after Trinity. St. Matthew xxii. 34-46; 1 Cor. i. 4-9. Day's length, 11 hours 2 minutes.															
S	15	Hedwick	9	10	2	46		3	Fomal. south 9h. 29m.	14	6	29	5	31	3
M	16	Gallus	9	50	3	48		15	♂ ♀ ♀ rises 3h. 59m.	14	6	31	5	29	4
T	17	Florentine	10	38	4	49		27	Marcab. south 9h. 30m.	15	6	32	5	28	5
W	18	St. Luke Ev.	11	26	5	48		9	♂ ♂ ♀	15	6	33	5	27	6
T	19	Ptolemy	12	6	♂	sets		21	☾ 19. ♀ in apo. ☾ eclipsed.	15	6	34	5	26	7
F	20	Felicianus	12	46	6	20		3	♂ ♂ ♀ ♂ ♀	15	6	36	5	24	8
S	21	Ursula	1	32	7	2		16	♂ ♀ ☾ superior.	15	6	37	5	23	9
43. Nineteenth Sunday after Trinity. St. Matthew ix. 1-8; Eph. iv. 17-32. Day's length, 10 hours 44 minutes.															
S	22	Cordula	2	20	7	56		29	Aldebaran rises 7h. 45m.	15	6	38	5	22	10
M	23	Severinus	3	1	8	45		12	♀ rises 4h. 6m. ☾ enters ♍	16	6	39	5	21	11
T	24	Salome	3	41	9	41		25	♂ ♀ ♀ sets 8h. 59m. ☾	16	6	41	5	19	12
W	25	Crispin	4	20	10	42		9	7 * south 1h. 42m.	16	6	42	5	18	13
T	26	Amandus	5	1	11	44		23	☾ ♀ ☾ Sirius ris. 11h. 32m.	16	6	43	5	17	14
F	27	Sabina	5	58	morn.			7	☾ 27. Orion rises 9h. 14m.	16	6	44	5	16	15
S	28	Simon Jud.	6	58	12	50		21	♂ ♀ ♀ Altair sets 12h. 2m.	16	6	45	5	15	16
44. Twentieth Sunday after Trinity. St. Matthew xxii. 1-14; Eph. v. 15-21. Day's length, 10 hours 26 minutes.															
S	29	H. Zwinglius	7	50	1	58		5	♀ rises 4h. 18m.	16	6	47	5	13	17
M	30	Serapion	8	42	2	56		20	Antares sets 6h. 25m.	16	6	48	5	12	18
T	31	Hallow Eve	9	30	3	38		5	Procyon rises 10h. 52m.	16	6	49	5	11	19

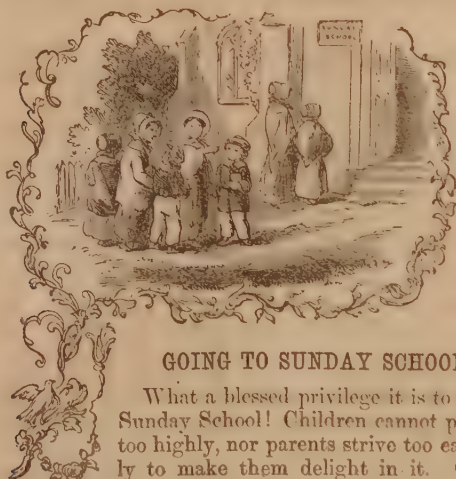
♄ Saturn is the 26th in conjunction with the sun, and cannot be seen.

MOON'S PHASES.

Full Moon,	4th day,	5 o'clock	28 minutes.	Evening.
Last Quarter,	11th	"	10	"
New Moon,	19th	"	11	"
First Quarter,	27th	"	10	"

CONJECTURES OF THE WEATHER.

1, 2, cloudy; 3, 4, rain; 5, 6, variable; 7, 8, 9, fair; 10, 11, 12, clear; 13, 14, cloudy; 15, 16, 17, rain; 18, 19, fair; 20, 21, cloudy; 22, rain; 23, 24, 25, clear; 26, 27, variable; 28, 29, rain; 30, 31, fair.
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GOING TO SUNDAY SCHOOL.

What a blessed privilege it is to go to Sunday School! Children cannot prize it too highly, nor parents strive too earnestly to make them delight in it. Off to Sunday School, then, as the Sabbath returns. Let nothing hinder you from going. You there hear of Jesus, who died to save you, and are taught to love and obey Him, who has done so much for you. Good books are given you there, which you take home with you and read. You also get the Sunday School paper, the "Pastor's Helper," in which you find so many things to please and instruct you. Be orderly and attentive, when you are at Sunday School, and when School is out, go right home quickly, as Christian children should do. Think and speak of what you hear and read, and try, by the help of God's Spirit, to act it out. Sunday School privileges are not had by all children. The children of heathen know nothing about them. You should, therefore, feel for them and do all you can to send them the Gospel, so that they also may have the Sunday School set up amongst them.

OCTOBER 11th, 1747, Rev. M. Schlatter was married to Maria Henrica Schleidorn, daughter of a prominent and wealthy merchant in New York, formerly from Hamburg, Germany.

A Beautiful incident.

In 1731, while the Synod of South Holland was in Session in Dortrecht, eight hundred exiled Palatines passed through the place to take ship at Rotter-

dam for America. They were visited by the whole Synod in a body, and were furnished by them with provisions and medicines. After Christian exhortation, prayer, and singing, they were dismissed with the assurance, that they might rely upon the Church of Holland for support in their new abode. This promise was faithfully kept; for they afterwards sent them pastors, school-masters, books, and money. We now owe a similar duty to thousands of our Reformed brethren scattered throughout the western States and Territories. God has blessed our people with the means to help them; may he also give to thousands a heart to contribute liberally to this great work.

PRAYER.

All good children pray. I have no doubt you already know some nice little prayers. I must now tell you something which the Bible says about prayer.

The Bible tells us, that all good people love to pray. I will point out some places, where the Bible speaks about persons who prayed. If you cannot read yet, you must ask your father or mother to read the passages for you.

How Jesus prayed.

Jesus prayed in a mountain. St. Matt. xiv. 23.

Jesus prayed in the garden of Gethsemane. St. Matt. xxvi. 36-44.

Jesus prayed in the wilderness. St. Luke v. 16.

Jesus prayed all night in a mountain. St. Luke vi. 12.

Jesus prayed with His disciples in a mountain. St. Luke ix. 28.

Jesus once prayed all night. St. Luke vi. 12.

Jesus prayed for all his people. St. John 17.

Jesus taught His disciples how to pray. St. Luke xi. 1-14.

How the Saints of old prayed.

David sometimes prayed seven times a day. Psalm cxix. 164.

At other times he prayed morning, noon, and evening. Psalm lv. 17.

Daniel prayed three times a day. Dan. vi. 10.

Solomon prayed long. 1 Kings viii. 22-53.

The Publican made a short prayer. St. Luke xviii. 13.

Jesus tells us to pray in secret. St. Matt. vi. 6.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.	H.		M.
W	1	All Saints	10	31	4	26	♈	19	♈ rises 4h. 25m.	16	6	51	5	9	20
T	2	All Souls	11	29	5	36	♈	3	♈ in per. ♀ sets 8h. 32m.	16	6	52	5	9	21
F	3	Theophilus	morn.		♊	rises	17	♊	♊ rises 8h. 46m.	16	6	53	5	9	22
S	4	Charlotte	12	26	6	22	♊	1	♊ rises 10h. 56m.	16	6	54	5	6	23

45. Twenty-first Sunday after Trinity. St. John iv. 46-54; Eph. vi. 10-20. Day's length, 10 hours 10 minutes.

S	5	Maiechi	1	25	7	12	24	14	Altair sets 11h. 32m.	16	6	55	5	5	24
M	6	Leonard	2	22	8	4	27	♂ ♀ Mareeb. south 8h. 13m. ☾	16	6	56	5	4	25	
T	7	Engelbert	3	23	9	59	10	Regulus rises 12h. 25m.	16	6	57	5	3	26	
W	8	Cecilia	4	24	9	55	22	Fomal. south 7h. 56m.	16	6	58	5	2	27	
T	9	Theodore	5	25	10	49	4	Aldebaran rises 6h. 36m.	16	6	59	5	1	28	
F	10	Martin Luther	6	26	11	45	16	☾ 19. ♀ gr. Hel. Lat. N.	16	7	0	5	0	29	
S	11	Mart. Bish.	6	58	noon.	28	☾	♂ ♀ ☾ rises 4h. 46m.	16	7	1	4	59	30	

43. Twenty-second Sunday after Trinity. St. Matt. xviii. 21-35; Phil. i. 3-11. Day's length, 9 hours 54 minutes.

S	12	Jonas	7	30	12	44	9	2	sets 7h. 50m.	16	7	3	4	57	31
M	13	Winebert	8	12	1	42	21		Andromeda south 8h. 44m	16	7	4	4	56	Nov. 1
T	14	Levin	8	52	2	37	3		Rigel rises 7h. 21m.	15	7	5	4	55	2
W	15	Leopold	9	49	3	33	15		♂ in apo. ♀	15	7	6	4	54	3
T	16	Ogmarus	10	36	4	34	28		♂ ♀ h h rises 4h. 48m. Morn.	15	7	7	4	53	4
F	17	Alpheus	11	30	5	36	5		♂ ♀ Aret. rises 3h. 27m.	15	7	7	4	53	5
S	18	Gelasius	12	28	2	sets	24		18. 7 * south 12h. 7m.	15	7	8	4	52	6

27. Twenty-third Sunday after Trinity. St. Matt. xxii. 15-22; Phil. iii. 17-21. Day's length, 9 hours 42 minutes.

N	19 Elizabeth	1 15 5 56	7 5 5 8	♀ rises 5h. 4m.	14 7 9 4 51	7
M	20 Amos	1 58 6 40	21 12 sets	7h. 20m.	14 7 10 4 50	8
T	21 <i>St. Virginia Mary</i>	2 44 7 40	5 5 5 2	♂ ♀ ½	14 7 11 4 49	9
W	22 Alphonsus	3 30 8 45	19 ☉ enters ♍		14 7 12 4 48	10
T	23 Clement	4 16 9 52	3 7 * south	11h. 48m.	13 7 13 4 47	11
F	24 Chrysogonus	5 6 10 59	17	Orion rises 7h. 2m.	13 7 14 4 46	12
S	25 Catharine	5 56 morn.	1	☾ 25. Sirius rises 9h. 33m.	13 7 15 4 45	13

43. Twenty-fourth Sunday after Trinity. St. Matt. ix. 18-26; Col. i. 9-14. Day's length, 9 hours 30 minutes.

Z	26	Courad	6	44	12	8		15	♀ rises 5h. 18m.	12	7	15	4	45	14
M	27	Jehoshaphat	7	32	1	12		0	♀ gr. Hel. L. S.	12	7	16	4	44	15
T	28	Guthnerus	8	20	2	18		14	2 sets 6h. 52m.	12	7	17	4	43	16
Z	29	Saturn	9	8	3	26		28	♂ h rises 4h. 2m.	11	7	17	4	43	17
T	30	St. Andrew	10	6	4	33		12	2 in per. Arctis south 9h. 32m.	11	7	18	4	42	18

† Mars is the 11th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

Full Moon,	3d day,	3 o'clock	10 minutes.	Morning.
Last Quarter,	10th "	12 "	53 "	Morning.
New Moon,	18th "	8 "	8 "	Morning.
First Quarter,	25th "	10 "	4 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, 6, fair; 7, 8, cloudy; 9, 10, 11, clear; 12, 13, rain; 14, 15, 16, variable; 17, 18, rain; 19, 20, 21, clear; 22, 23, cloudy; 24, 25, rain and snow; 26, 27, 28, clear; 29, 30, variable.



TEACHING HIS LITTLE DOG.

We find no fault with the little boy for teaching his dog. That is innocent amusement, and while he is doing that, he is not likely to get into any mischief. Children must have something to amuse them, and it is best for parents to provide amusements for their children at home. The little dog seems to have learned some things already. His little master seems to talk to him with great interest, and the rest of the children are enjoying the fun.

COMPARATIVE STATISTICS.

The number of Communicant Members in the German Reformed Church is given at 87,000, that of the Presbyterian Church at 231,960.

The German Reformed Church added by Confirmation 5,552

The Presbyterian Church added by examination 9,250

Had the Presbyterian Church increased in proportion to its membership, as much as the German Reformed, it would have added instead of 9,250 14,804

The Reformed Church baptized infants and adults 11,000

The Presbyterian Church baptized infants and adults 12,181

In equal proportion the number of baptisms in the Presbyterian Church would have been, instead of 12,181 29,332

The German Reformed Church has 447 ministers, while the Presbyterian Church has 2,265.

As to the relative amount of ministerial labor performed: if 447 pastors added 5,552, then in proper proportion, 2,265 would instead of 9,250, have added

74,000—the difference in the number of ministers being as 1 to 5—or even something less.

In the same proportion, if 1,099 congregations added 5,552, then 2,626, instead of 9,250, should have added 34,542.

Again, if 447 pastors baptized 11,000, then 2,265, instead of 12,181, would have baptized 60,905.

Good Homoletical Rules.

Tritt frisch auf,
Mach's Maul auf,
Hör bald auf.

Which being interpreted meaneth,

Rise up vigorously,
Open your mouth widely,
Get through quickly.

Eternity.

ETERNITY HAS NO GRAY HAIRS. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity. Eternity! Stupendous thought! The ever-present, unborn, undecaying and undying—the endless chain composing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; its palaces, they are but the gilded sepulchre; its pleasures, they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its way will know no darkening—eternal splendor forbids the approach of night.

Ventilate the Church.

A church that is closed all the week, ought to have all the windows opened on Saturday, or Sunday morning before service, in winter and summer. The chilly air that is housed up for days in a close building is not pure. Let in pure air. Even in winter, you can warm the church sooner, if you first let fresh air into it. Try it, and you will find it so. Any one who knows the properties and laws of air can give you a satisfactory reason for it.

Day of Week.	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signus.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.
			H. M.	H. M.	S.	D.	H. M.	H. M.					
F	1	Longinus	11	2	5 34		25		♀ rises 5h. 30m.	11	7 19	4 41	19
S	2	Candidus	morn.		☾ rise		8		2. Regulus rises 10h. 36m.	10	7 19	4 41	20
49. First Sunday in Advent. St. Matt. xxi. 8-11; Rom. xiii. 11-14. Day's length, 9 hours 20 minutes.													
S	3	Cassianus	12	0	5 48		21	♊	sets 6h. 34m.	10	7 20	4 40	21
M	4	Barbara	12	50	6 41		4	♈	☽ ♄ ♃ ♀ sets 5h. 47m.	10	7 20	4 40	22
T	5	Abigail	1	51	7 38		17	♈	♄ ♃ ♊ ♄ gr. Elong. East.	9	7 21	4 39	23
W	6	St. Nicholas	2	53	8 34		0	♈	♄ rises 3h. 37m.	9	7 21	4 39	24
T	7	Agathon.	3	56	9 31		12	♈	Sirius rises 8h. 42m.	8	7 22	4 38	25
F	8	Con. V. Mary	4	55	10 28		24	♈	Orion rises 6h. 20m.	8	7 22	4 38	26
S	9	Joachim	5	58	11 24		6	♈	9. ♀ rises 5h. 49m.	7	7 23	4 37	27
50. Second Sunday in Advent. St. Luke xxi. 25-33; Rom. xv. 4-13. Day's length, 9 hours 14 minutes.													
S	10	Judith	6	40	morn.		18	♈	sets 6h. 9m.	7	7 23	4 37	28
M	11	Barsabas	7	28	12 20		0	♈	* south 10h. 30m.	6	7 23	4 37	29
T	12	Otilia	8	14	1 16		12	♈	☽ in apo. Fomal. sets 9h. 30m.	6	7 24	4 36	30
W	13	Lucian	8	54	2 16		24	♈	♄ Rigel rises 6h. 14m.	6	7 24	4 36	Dec. 1
T	14	Nicasius	9	40	3 34		6	♈	☽ ♄ ♈ ♄ rises 3h. 9m.	5	7 24	4 36	2
F	15	Ignatius	10	20	4 42		19	♈	Arietis south 8h. 28m.	5	7 25	4 35	3
S	16	Ananias	11	10	5 56		2	♈	☽ ♄ ♀ ♀ rises 6h. 3m.	4	7 25	4 35	4
51. Third Sunday in Advent. St. Matt. xi. 2-10; 1 Cor. iv. 1-5. Day's length, 9 hours 10 minutes.													
S	17	Lazarus	12	1	☽ sets		16	♈	17. ♄ ♄ ♈	4	7 25	4 35	5
M	18	Arnold	12	51	5 20		0	♈	♄ ♄ ♄ ♄ ♄ ♄ ♄	3	7 25	4 35	6
T	19	Abraham	1	40	6 14		14	♈	sets 5h. 33m.	3	7 25	4 35	7
W	20	Emberday	2	30	7 20		29	♈	♄ rises 2h. 48m.	2	7 25	4 35	8
T	21	St. Thomas	3	20	8 30		13	♈	☉ enters ♊ Shortest day.	2	7 26	4 34	9
F	22	Beata	4	12	9 41		28	♈	Winter commences.	1	7 25	4 35	10
S	23	Dagobert	4	44	10 50		12	♈	♄ ♄ ☉ inferior.	1	7 25	4 35	11
52. Fourth Sunday in Advent. St. John i. 19-34; Phil. iv. 4-7. Day's length, 9 hours 10 minutes.													
S	24	Adam, Eve	5	32	11 56		26	♈	♀ rises 6h. 14m.	0	7 25	4 35	12
M	25	Christmas	6	22	morn.		10	♈	25. Sirius rises 7h. 22m.	sun	7 25	4 35	13
T	26	Stephen	7	12	1 4		24	♈	☽ Regulus rises 9h. 7m.	slow	7 25	4 35	14
W	27	St. John Evan.	8	10	2 9		8	♈	♄ rises 2h. 23m.	1	7 25	4 35	15
T	28	11. Innocents	9	8	3 13		21	♈	☽ in per. ♄ rises 6h. 12m. Morn.	2	7 25	4 35	16
F	29	Noah	9	58	4 12		4	♈	♄ ♄ ♄ ♄ ♄ ♄	2	7 24	4 36	17
S	30	David	10	46	5 10		17	♈	♀ gr. Hel. Lat. N.	3	7 24	4 36	18
53. Sunday after Christmas. St. Luke ii. 45-52; Rom. xii. 1-5. Day's length, 9 hours 12 minutes.													
S	31	Sylvester	11	56	6 4		29	♈	☽ ♄ ♄ ♄ ☉	3	7 24	4 36	19

21 Jupiter is the 31st in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

Full Moon,	2d day,	1 o'clock	46 minutes.	Afternoon.
Last Quarter,	9th "	7 "	12 "	Evening.
New Moon,	17th "	11 "	41 "	Evening.
First Quarter,	25th "	7 "	22 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, moderate; 3, 4, cloudy, with snow; 5, 6, moderate; 7, 8, 9, 10, variable; 11, 12, 13, fair; 14, 15, cloudy; 16, 17, 18, rain; 19, 20, 21, clear; 22, 23, variable; 24, 25, snow; 26, 27, 28, clear and cold; 29, 30, cloudy; 31, fair.

A CHRISTMAS CAROL.

BY DORA GREENWELL.



ADVENT AND CHRISTMAS.

Advent comes this year on the 3d of December. Now the children begin to talk earnestly about the coming of Christmas. The Ministers preach about the coming of Christ—how His coming was foreshadowed dimly even in heathenism—how it was foretold to the Jews—how He comes in the flesh—how He came by the Holy Ghost—how he still comes by the Church into the hearts of His people—and how He shall come at the last day to judge the living and the dead.

In the picture, the little children are enjoying a happy Christmas: Christ, who was once a little child, is among them. He holds out His hands, and looks mildly down on them, as if He were blessing them.

When children are happy at Christmas, and find nice presents on the Christmas-Tree, we hope they will remember that they are indebted to Christ for all this. His birth made Christmas, and His grace opens the hearts of parents to give good gifts to their children, in remembrance of the great fact, that He gave Himself for the life and joy of the world.

If ye would hear the Angels sing,
"Peace on earth, and mercy mild,"
Think of Him who was once a child,
On Christmas-Day in the morning.

If ye would hear the Angels sing.
Christians! See ye let each door
Stand wider than it ever stood before,
On Christmas-Day in the morning.

Rise, and open wide the door;
Christians, rise! the world is wide,
And many there be that stand outside,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Rise and spread your Christmas fare;
'Tis merrier still the more that share,
On Christmas-Day in the morning.

Rise, and bake your Christmas bread.
Christians, rise! the world is bare,
And bleak, and dark with want and care,
Yet Christmas comes in the morning.

If ye would hear the Angels sing.
Rise and light your Christmas fire;
And see that ye pile the logs still higher,
On Christmas-Day in the morning.

Rise, and light your Christmas fire;
Christians, rise! the world is old,
And Time is weary, and worn, and cold,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Rise and spice your warsail bowl
With warmth for body, and heart, and soul,
On Christmas-Day in the morning.

Spice it warm, and spice it strong.
Christians, rise! the world is gray,
And rough is the road, and short is the day,
Yet Christmas comes in the morning.

If ye would hear the Angels sing,
Christians! think on Him who died;
Think of your Lord, the Crucified,
On Christmas-Day in the morning.



THE VISIT OF ST. NICHOLAS.

FATHER.

It is said in the papers—now, children, give ear—
It is said that St. Nicholas will shortly appear.
From Moscow he comes, where he usually stays,
And is honored as saint in a great many ways.
Even now he has left, and is far on his way.
He is coming to visit the children, they say:
He will call on each one—for this is his rule—
To see what, this year, they have learned in the school.

He will know who are pious and nice in their play,
How well they can read, write and cipher, and pray:
He carries a sack, which is filled with a store
Of books, cakes, and candies, and many things more.

To good pious children, he is friendly and pleasant,
And will give to each one some nice Christmas present.

CHILD.

Come, friendly St. Nicholas, from Moscow, I pray,
And stop at our house, when you travel this way.
Bring books with nice pictures, and clothes, and fine shoes,

And other nice presents besides, if you choose:
I will learn all I can, and you surely shall see
That I have been good as a child ought to be.

ST. NICHOLAS.

God bless you, my children, I hold you most dear;
Love father and mother throughout the whole year:
Then will you get presents when I shall appear.
But if I shall find that in these things you lack,
I'll come with a rod, and a switch for your back!

EASTER EGGS.

It is a great pleasure to children at Easter to have Easter eggs. If they make nests for them in the garden, or in the yard, the evening before Easter, they will be sure to find some eggs in them, on Easter morning. And then, how beautiful they are—red, and yellow, and dark, and spotted!

I suppose, that good children will find their nests full; and the eggs will be very pretty. If you want to know how the Easter eggs get there, you must ask your mother. May be that she can tell you. If she does not tell you, she will be apt to smile, and say that somehow, good children always get nice Easter eggs, if they make nests for them.

If one of the Easter eggs should get broken, you may eat it. But take care that you do not break yours too soon.

Some children are very fond of playing “pecking” or “plunging” with their eggs. They take their eggs, and strike the ends together, when the weaker one of the two will break. Then the broken one is eaten. If you play in this way, you must be careful not to eat too many, or they might make you sick.

I must tell you what I know about the origin of Easter eggs. It is a very old Easter custom in the Christian Church; and has existed so long, that it is not known when it began. From very ancient times, the children in Christian families, have had great joy in playing with their colored eggs on Easter day; and grown people, and aged fathers and mothers took great delight, in ornamenting them for the children, with all kinds of devices. They would engrave on them the name of the child, or the picture of a church, or the cross on which Jesus died. Thus they would teach the children a useful lesson, and at the same time greatly please them.

The same customs still exist in all Christian lands; and as they are beautiful customs, and help to make the children happy, on the day when Jesus Christ rose from the dead, it is not likely that they will soon go out of use.

If parents know what these beautiful customs mean, they will surely keep them up for their children. I must explain to you what the Easter egg means. For, although we do not know exactly when the custom of having them began, we know what it was intended to mean.

Writers on old Church customs tell us, that the Easter egg is a symbol of the Resurrection. The

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egg, you know, seems to be a dead thing. But yet, there is something in it, out of which comes a living fowl! The germ of this living being, or fowl, is walled in by the shell of the egg, like Jesus was walled in the rocky tomb. But, as the fowl comes out of the egg, so He came forth from his tomb. Life comes out of death!

So, also, when we die, our bodies will be laid in the tomb, and show no signs of life; but the same power which makes the egg give forth a living being, can also make us come forth again, as living beings, from the grave where they lay us. This is the beautiful lesson which the Easter egg teaches us.

May be, you would like to know, why the Easter eggs are colored? I will tell you. On Good Friday, the third day before Easter, Jesus Christ shed his blood for us on the cross. The colored Easter eggs are to remind us of that blood of Christ, which is the ground and cause of a happy resurrection to us. Hence, the Easter eggs are generally colored red, or purple. This is the reason, too, why the cross, on which Christ died, was often engraved on the Easter egg as an ornament.

Some people, think these holiday customs are foolish, and ought to be set aside. But such persons do not know what these customs mean. If they did, they would think them beautiful, and gladly keep them up. I thought I would tell you all I know about the Easter egg, so that, if any one says it is a useless custom, you may be able to tell him what you have read about it.

Now, if you ask your mother, where the Easter eggs come from, perhaps, she will say from Jesus Christ. But she will not mean that He puts them in the nests you make. She will only mean that you have them on Easter day, because Jesus died and rose from the dead. No children have Easter eggs except those who live in Christian countries, and who know that Jesus Christ died and rose again. He made Easter; and only where Easter is kept, children have Easter eggs.

I hope you will learn to know, as you grow up, that all the best joys of children, as well as all truly good things, are in reality the gifts of Jesus Christ.

TERCENTENARY FREEWILL OFFERINGS.

The following is a summary of the Freewill offerings made during the Tercentenary Jubilee, as reported at the closing Tercentenary Convention at Reading, on Trinity Sunday, in May 1864. The re-

ports of many congregations were, however, not complete. Measures were taken to have a full report presented before Synod. The report of Clarion Classis, as will be judged from the amount, is as yet very incomplete. The final report will greatly swell the amount. The result of the whole solemnity is highly satisfactory in every respect. All our institutions and benevolent interests smile with gladness under this gracious shower of charity. Thanks to God who has so widely opened the hearts of his people! The Jubilee will be long remembered, and the seed sown during its happy continuance, will spring up and bear rich fruit for generations to come.

East Pennsylvania.....	\$6,646 84
Lebanon.....	11,324 60
Zion.....	4,690 08
Maryland.....	17,859 10
Philadelphia.....	16,664 41
Mercersburg.....	17,553 50
Goshenhoppen.....	5,930 84
New York.....	236 07
Lancaster.....	2,624 77
East Susquehanna.....	3,898 23
West Susquehanna.....	2,782 36
Clarion.....	100 00
St. Paul's.....	2,787 05
Western New York.....	120 50
Total.....	\$103,218 40

ORPHAN'S HOME BOARD.

Established November 1863, by the General Synod at Pittsburgh, as a centre of union and supervision for the cause of Orphan Homes throughout the Reformed Church.

The Board consists at present of the following members: Rev. J. W. NEVIN, D.D., Lancaster, *President*; Rev. G. B. RUSSELL, Allegheny City, *Secretary*; G. S. GRIFFITH, Esq., Baltimore, *Treasurer*; CHARLES SANTEE, Esq., Philada; W. E. SCHMERTZ, Esq., Pittsburgh.

Only one institution, as yet, has been received in form into connection with the Board; namely, the *Orphan's Home of the Shepherd of the Lambs*, under the care of the Rev. EMANUEL T. C. BOHRINGER, in Philadelphia.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

THE ANXIOUS BENCH SYSTEM AND THE CATECHETICAL SYSTEM OF RELIGION EXAMINED IN THE LIGHT OF THEIR STATISTICS.

It is said that "figures do not lie." On figures, therefore, we propose to base a chapter on the anxious-bench system. So bold in its pretensions, so plausible in the mode of its own advocacy, is this system, that it seems as if the Church would not by any means open its eyes to the profound vanity, which underlies the whole system. Besides, as it stands professedly in the interest of vital religion, it is itself so sensitive, that it will not allow itself to be touched or questioned without a shudder of holy agony at the supposed sacrilege. This self-claimed divine right has been too long allowed the self-complacent system. We shall not be hindered by such plea from confronting it with some startling statistical developments!

We draw our statistics from the Methodist Church, not because the system is confined to that communion, but because it is there so systematized as to present to us its results in full form. We take the statistics of the Methodist Church from 1849 to 1859, ten years. Here are the facts which we learn from them:

In 1849, there were white members.....	558,467
In 1859 " " " " " " " " " " " "	832,657
Increase in ten years.....	274,190
Dividing 10 into 274,190 gives the increase per year.....	27,419
Now the column of probationers—those who had been at the anxious bench and been pronounced converted—for the same ten years, adds up.....	1,209,146
Average number of probationers each year.....	120,914
Allowing 10,000 a year for deaths (they are given in 1859 at 9845) would make in ten years.....	100,000
Add these 100,000 deaths to the 274,190 as part of the increase during the ten years, and you have an increase of.....	374,190
This increase of 374,190 deducted from the 1,209,146 probationers, will leave the number of professed converts, or probationers who fell back again to their old ways.....	834,856
The average number that fall back each year is.....	83,495

In 1859 the membership should have been.....	1,667,663
Instead of this it was.....	832,657

In order to show how this process of conversions goes on from year to year, we will give a table, showing the number of probationers or converts reported each year, and also the number of increase reported in the year.

1840, No. of Probationers, 74,308	Increase 23,241
1850 " " " " " " " " " "	86,156 " 27,367
1851 " " " " " " " " " "	99,899 " 32,122
1852 " " " " " " " " " "	90,170 " 27,419*
1853 " " " " " " " " " "	103,957 " 29,134
1854 " " " " " " " " " "	104,676 " 30,732
1855 " " " " " " " " " "	107,176 " 16,073
1856 " " " " " " " " " "	102,010 " 13,538†
1857 " " " " " " " " " "	110,551 " 20,792
1858 " " " " " " " " " "	188,555 " 36,086
1859 " " " " " " " " " "	141,688 " 17,790

These "figures are figures." They need no comments. They are themselves a profound commentary on that plausible, but mistaken system, which, while it assumes to itself the highest character of spirituality, clearly proves itself to move in the sphere of mere nature and the flesh.

In order to estimate on its true merits, even that which is shown by these statistics to be an increase, we must bear in mind several things, which will still more abate the honor of the system; showing that even these results of increase are far from being all due to the system.

1. It must be remembered, that a large number of those who make up the increase, as in all other churches, have been received by *certificate*, or by a mode which amounts to the same thing. These, and the good which they bring from previous training, cannot be claimed as any part of the fruits of the system.

2. A still greater number of those who have passed through the bench exercises, and are counted among the converts, are such as were at the time worthy members of other denominations. They now united with the Methodist Church; but they brought with them a solid religious character, for which they are wholly indebted to previous instruction. Some of them were catechumens at the time—young persons who had long grown in substantial piety under the

* Not given. We put down the average number.

† Not given. We put in the number that brings out the aggregate correctly.

nurture of pious families, and the precious educational influences of the Churches to which they properly belonged. The largest number of those who remain firm, are such as have thus been Christians before; and the so-called conversion which they received at the anxious bench, did them not a whit more good than it did the 834,936 who went back to their old ways. These would have done the same, had they not already been well instructed and serious Christians when they were drawn into the false system.

If any one doubt the justice of this view of the matter, let him examine the membership of any such congregation, and he will find that the majority by far of the members, who are steady, consistent and active, are such as have, in their former life, been members of other Churches, or enjoyed good family Christian nurture in their younger years. We speak not at random. We know what we assert. We have made close observations in regard to this point for years, and the result has been the solemn conviction we have just expressed. For the truth's sake we challenge investigation of the point.

In our early ministry we had a Lutheran colleague who adopted the same system, and during one winter 150 were passed through the anxious bench process, successfully, according to his judgment. They were published as such in the public papers of the Church. The following autumn we were informed by an intelligent, pious, consistent elder of his own congregation, that at that time there was *not a single one* of the 150 remaining faithful, *except those who had always been consistent members of the Church before*. Let any one examine the results of any such so-called revival in the Methodist or any other Church, and he will find the same thing true. Let the number of anxious bench converts be twenty, and you will find from five to seven among them, at least, who are members of other Churches, or are in training to become such. And this is about the proportion of those who remain firm.

3. It must also be remembered, in estimating the value of the increase above presented, that, as in all Churches, so also in those who grow by this mode, not all are Christians who continue in outward connection with the congregation. If Judas continued among the twelve as a hypocrite, or a self-deceived man, it is also conceivable that some who have been passed into the Church by this process, may continue in it under some one or other delusion.

If we allow all these considerations the weight

which belongs to them, they will demand a great abatement in our estimate of the merits of the system, making its real results much less than even the statistics would at first view allow to it. How small an amount of wheat—to all of which the system cannot even lay just claim—and what a vast amount of chaff appears, after such a statistical winnowing of the results of the high-pressure Anxious-Bench system.

On account of the deception which thus lies in the system, the statistics of that Church are a standing falsehood, as kept before the public. The Conferences meet in the spring; the reports of the winter-revivals are handed in at that time; these figures are put on record, and are published as the enormous increase of the Church. But by the coming fall *three-fourths* of them are gone! Thus the system from year to year takes credit publicly for a success which is not sustained by facts.

Take the following, from a Methodist paper in November 1858, as an illustration of the manner in which these inflated statistics are used for public effect in favor of the system:

"METHODISM IN THE UNITED STATES.—In the Northern connection of the Methodist E. P. Church there are forty-seven annual conferences, of which nineteen, viz:—East New York, North Indiana, Providence, West Virginia, New England, New York, Kansas and Nebraska, Troy, Pittsburg, Erie, Ohio, East Genesee, Iowa, Cincinnati, Rock River, Michigan, Detroit, South-Eastern Indiana and North Ohio, have a net increase of membership of nearly 69,000 during the year. If the other twenty-eight conferences yet to report, show the same average, the increase this year will be in the Northern Division alone, about 170,000. The Methodist E. P. Church, South, has twenty-three annual conferences, and the other minor branches of Methodism, scattered over the United States, being brought into calculation, it is fair to assume that the increase of the present year will largely exceed 200,000 communicants. What an astonishing exhibition of efficiency is here shown in the working of that mighty system devised by that great and good man of the last century, John Wesley!"

That sounds loudly in the public ear! These are all claimed as actual increase! "It is fair to assume, that the increase of the present year will largely exceed 200,000 communicants." Now, let the reader glance at the statistics for 1858, as above given from their own minutes, and he will see that, when the

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summer heat had dried away the vast spiritual mushroom crop, the increase had sobered down to 36,086! These taken from the 188,555 converts given for that year, show the number of spurious conversions to have amounted to the enormous sum of 152,469! Such a system may have been "devised by a great and good man of the last century, *John Wesley*," but sad were it indeed, did we not know of an infinitely better one devised by a *divine-human* Saviour, over eighteen centuries ago, **JESUS CHRIST**.

Such a view of the statistics of the system also enables us to form a proper estimate of the items of "revival intelligence" published from week to week in religious papers that stand in the system. What a *vanity* there is in both senses of the word, connected with this public "counting of the people." Take the following from the "Independent" of Feb. 13th, under the head of "Methodist religious intelligence," copied from the *Christian Advocate and Journal*.

“REVIVAL SUMMARY.—The revival intelligence of the *Pittsburg Advocate* this week reports 258 conversions; that of the *Northern Advocate*, 276; that of the *Northwestern Advocate*, 309; that of the *Central Advocate* for last week 237, and for this week, 294. These, with 414 reported in our own columns this week, make a total of 1,906. Several of the notices in the papers mentioned give no figures and are not counted.”

A reference to the statistics we have given, will enable any one to form a judgment of what these conversions are worth. To us it seems unaccountable how men of intelligence and candor can continue to have confidence and delight in a system so unreliable and so clearly condemned by its own fruits. We judge none uncharitably. We have not written this article in the spirit of controversy as against any denomination of Christians, but with a much higher object, as God is our witness! The system is not confined to the Methodist Church, but has wrought with disastrous power in other communions. It has a like character wherever it is found. We have taken our data from the Methodist statistics, because they are there accessible, and the system belongs legitimately to that Church.

Our object is truth—the true glory of God, and the true honor of our common, holy Christianity. The figures we have given speak truth—they cannot lie. They reveal startling facts! They furnish an argument against the system which demands respect.

By them we call the system to solemn account before God and men.

The following are the corresponding statistics in the German Reformed Church for five years from 1856 to 1860 inclusive:

In 1856 there were members.....	71,280
In 1860 " " " "	92,684

Increase in five years.....	21,404
During the same five years there were received by confirmation.....	26,887
By certificate.....	6,136

Total number received.....	33,023
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Add to the number of members in 1856....	71,280
The number received.....	33,023

	104,303
Deduct the deaths, which are given at.....	15,839

88,464

Thus the statistics would show that the actual increase of members is more by 4,220 than the reported increase by confirmation and certificate would have made it. This is readily accounted for by the fact, that the pastors generally report all burials, many of whom were not members of their charges. Thus the number of deaths may easily be too many by several thousand. There are also dismissals by certificate 2,687. These deducted would show the increase for the five years to stand at the end of that period just about what the regular additions would make it.

Here is, therefore, no such falling off as we have seen to take place under the Anxious Bench system, amounting on an average to *three-fourths of the whole!*

It may also be seen by a comparison of the statistics given, that the increase of the German Reformed Church, *pro rata*, has far exceeded the increase of the Methodist Church. The average increase of the Reformed Church has been 6,600 per year, or 33,023 in five years, from 1856 to 1860. Taking the Methodist body as being during the same period six times as large, which it actually was, it should have increased per year 39,600 instead of 27,419: in other words, had it increased at the same rate as the German Reformed Church, it would have increased 39,600 in a year, instead of 27,419.

But this is not all which the statistics show against the Anxious Bench system. That Church has not only increased less in proportion than the Reformed

Church, where the educational system of religion prevails, but it has gradually and fearfully decreased in its own effectiveness and success during the last several decades. Strange as this may sound, it is true—their own writers are the witnesses. A writer in the Methodist organ thus speaks of the declining power of the system:

"The statistics speak for themselves.

"During the first 20 years the average increase was 25 per cent.; for the second 20 years it was only 7 per cent.; for the third 20 years $3\frac{1}{2}$ per cent.; and for the fourth 20 years 5 per cent.; or, for the first half of the Church's history, 16 per cent.; and for the second half $5\frac{1}{2}$ per cent. I do assert, that the present working of her system, with all her increased opportunities and multiplied facilities, does effect less for God and humanity than it did formerly. If any one be in doubt on this point, let him visit the hundreds of almost deserted class-rooms; our meagerly attended prayer meetings; and he will soon be convinced that there is a manifest decline in devoted piety with the masses; or that he has discovered that class-meetings and prayer-meetings are not the efficient agents for promoting godliness that our fathers believed them to be." "We have nearly a score of *struggling* colleges, and we convert fewer sinners than when we had none. Our seminaries crown almost every hill, and enliven almost every valley, and fewer of our sons and daughters are converted to God than before. The conclusion must therefore be, either that the Church is misdirecting her moral power, or that her moral power is declining."—*The New York Independent*, quoted in the *American Quarterly Church Review*, April 1858, pp. 176, 177.

The secret of the decline here exhibited with such faithfulness by a Methodist pen, is easily accounted for. It lies partly in the fact incidentally stated in the extract just given, relating to colleges and seminaries. It is no uncharitable remark, but a simple historical fact, when we say, that Methodism started out, making little account of knowledge of any kind. Though Wesley was an educated man, his followers, for the most part, were not, nor cared to be. It is only lately that the system has ceased to reproach learning, even in the ministry. It did not, could not, take any profound view of Christianity. The system was plausible, but not profound. Leaders and subjects were alike willing to surrender themselves to its plausible spirit, without any concern about those deep theological foundations, by which all religious phenomena must be ultimately tried, and to which,

after all wilful wanderings, they must at last return. Thus the golden age of the system extended over that early period of its history, when it moved freely in its own element, unquestioned by its votaries, and unembarrassed by any adequate views of its historical, theological, or practical relations and tendencies. That was for it the age of implicit faith in itself by leaders and followers.

The advent of colleges, seminaries, theological journals, and the rising up in its bosom of a number of profound men of a Catholic spirit, has greatly unnerved its complacency and its youthful implicit faith in itself. Many pleasant dreams have been disturbed by a self-conscious waking. The system has been constrained by its own friends to give an account of itself. It has been seen that to "strengthen its stakes" is as important as to "lengthen its cords." Thus it may be true, that, on account of "scores of colleges," and seminaries crowning almost every hill," they will "convert fewer sinners" after the manner of conversions indicated by the statistics we have presented.

Then, too, time has tried the system; and it would be strange indeed, if such evidence of its defects as is furnished by its own history and statistics, did not shake the confidence of earnest and thoughtful persons in it. It has done so to a greater extent than is known. Besides this, the people, who have sought to solve the most solemn problem of life by means of it, have learned by repeated endeavors, that it does not bestow what the soul needs. We have heard of a man who declared that he was *thirty-one times* converted in that way! He lost confidence in it at last. Need we wonder, if many less gifted with perseverance should drop their efforts in that direction at a much earlier date.

Though it is still the popular idea of religion—as is shown by the multitudes of the young and ignorant, who are drawn into it every winter—yet the number who know of, and have learned to believe in, "a more excellent way," has greatly increased. The substantial character of the fruits of the system, after having been witnessed year after year, has done much to correct the general Christian mind on this subject.

H. H.

. The foregoing deserves to be read and pondered carefully and impartially by all candid thinking persons. If any one can show a better way, and one more in accordance with the word of God, than that which is intended to be supplanted by the high-pressure system, let him speak—if not, let him keep silent, and follow that which has been long since pointed out by One, whose wisdom cannot be questioned, when he said: "Train up a child in the way he should go, and when he is old, he will not depart from it."

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TREASURERS OF THE DIFFERENT BOARDS AND SYNODS.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingard,
Greencastle, Franklin County, Pa.

BOARD OF FOREIGN MISSIONS.—Rudolph F. Kelker, Harrisburg, Pa.

BOARD OF DOMESTIC MISSIONS.—Charles Santee,
No. 239 N. Third Street, Philadelphia, Pa.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher,
care of Jas. B. Rodgers, Nos. 52 & 54 N. Sixth Street,
Philadelphia, Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Jacob M. Long, Lancaster, Pa.

SYNOD OF GERMAN REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa.

WESTERN SYNOD.

THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

BOARD OF DOMESTIC MISSIONS.—A. H. Baughman, Xenia, Ohio.

BOARD OF FOREIGN MISSIONS.—[Same as Eastern Synod.]

SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—William Barriek, Tiffin, Ohio.

Amusing Proverbs about Women.

As the good man saith, so say we; but as the good woman saith, so it must be.

A woman and a greyhound must be small in the waist.

A little house well filled, a little land well tilled, and a little wife well willed.

All women are good; good for something or good for nothing.

A virtuous woman, though ugly, is the ornament of the house.

An obedient wife commands her husband.

A man of straw is worth a woman of gold.

A woman's work is never at an end.

A good wife is the workmanship of a good husband.

When the good man's from home, the good wife's table is soon spread.

A man's best fortune—or his worst—is a wife.

An enemy to beauty is a foe to nature.

All are good lasses; but where come the ill wives from?

A woman conceals what she knows not.

A lass that has many wooers oft fares the worst.

A man must ask his wife leave to thrive.

Fools are wise men in the affairs of women.

Every man can tame a shrew but he that hath her. Ladies will sooner pardon want of sense than want of manners.

Bare walls make gadding housewives.

You may know a foolish woman by her finery.

Women are wise on a sudden, fools on premeditation.

Beauty will buy no beef.

Choose a wife rather by your ear than your eye.

Many blame the wife for their own thriftless life.

Prettiness makes no potage.

While the tall maid is stooping, the little one has swept the house.

Women laugh when they can, and weep when they will.

Beauty in women is like the flower in spring; but virtue is like the stars of heaven.

Women grown bad are worse than men; because the corruption of the best turns to the worst.

Beauties without fortunes have sweethearts plenty, but husbands none at all.

Beauty is no inheritance.

Fire dresses the meat, and not a smart lass.

Far-fetched, and dear-bought, is good for the ladies.

Three women and a goose make a market.

There is many a good wife that can't sing and dance well.

The society of ladies is a school of politeness.

The rich widow cries with one eye and rejoices with the other.

He that tells his wife news is but newly married.

He who wishes to chastise a fool, get him a wife.

Next to no wife a good wife is best.

No woman is ugly when she is dressed.

She that is born a beauty is half married.

She that has an ill husband shows it in her dress.

Saith Solomon the Wise, "A good wife is a good prize."

She who is born handsome is born married.

Who has a bad wife has purgatory for a neighbor.

The cunning wife makes her husband her apron.

The more women look in their glasses the less they look to their houses.

There is one good wife in the country, and every man thinks he hath her.

There is no mischief in the world done, but a woman is always one.

MINISTERS OF THE GERMAN REFORMED CHURCH.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

- Accola, O. J., Auburn Clare, Fond du Lac Co., Wis.
 Ackeret, J., Mt. Eaton, Wayne Co., Ohio.
 Addams, Geo. E., Carlisle, Cumberland Co., Pa.
 Albright, D. B., Limestoneville, Montour Co., Pa.
 Albright, G. M., Stoutsville, Fairfield Co., Ohio.
 Aller, N. S., Pleasantville, Bucks Co., Pa.
 Alspach, J. W., Appleton, Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Apple, J. H., Prof., Kimmersburg, Pa.
 Apple, T. G., Greencastle, Franklin Co., Pa.
 Aughinbaugh, G. W., Tiffin, Ohio.
 Ault, J., Mechanicsburg, Cumberland Co., Pa.
 Bachman, M., Baltimore, Md.
 Baines, H. K., Shelbyville, Shelby Co., Ohio.
 Bair, H., Benton, Elkhart Co., Ind.
 Banks, C., New Philadelphia, Ohio.
 Barkley, T. J., Salem Cross Roads, Westm'd Co., Pa.
 Bartholomew, A., Newharts, Northampton Co., Pa.
 Bassler, H. S., Millersburg, Dauphin Co., Pa.
 Bauman, E., Hausertown, Owen Co., Indiana.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Bauman, B., Reading, Pa.
 Beam, S. Z., Erie, Monroe Co., Mich.
 Beck, John, Easton, Pa.
 Becker, Charles, Fennersville, Monroe Co., Pa.
 Becker, Cyrus J., White Hall Station, Lehigh Co., Pa.
 Becker, Philip, Columbia City, Whitley Co., Indiana.
 Bennett, W. C., Boiling Springs, Cumberland Co., Pa.
 Bentz, H., Clarence, Erie Co., N. Y.
 Bentzing, E., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Betz, C., Lawrenceburg, Dearborn Co., Indiana.
 Biery, John, New Bedford, Coshocton Co., Ohio.
 Blägen, J., Newtonsburg, Manitowoc Co., Wis.
 Boger, George, Klutt's Tanyard, N. C.
 Böhlinger, E. T. C., Philadelphia, Pa.
 Bokum, Herman, Philadelphia, Pa.
 Bomberger, Dr. J. H. A., 432 N. Fourth St., Philad'a.
 Bossard, Dr. J., Sheboygan, Wisconsin.
 Bousler, David, York, Pa.
 Boyer, B., West Greenville, Mercer Co., Pa.
 Bragonier, D. G., Edenburg, Va.
 Brakefield, J., Evansport, Ohio.
 Brecht, J., Girard, Iowa.
 Brendle, D. F., Bethlehem, Pa.
 Bressler, N. E., Fisherville, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Bucher, John C., Pottsville, Pa.
 Bucher, T. P., Dayton, Ohio.
 Burkholder, Jacob, Shuey's Mills, Wisconsin.
 Busche, John F., New York City, N. Y.
 Buser, J. H., Columbus City, Iowa.
 Butler, Thornton, Gold Hill, N. C.
 Butt, A., Pulaski, Williams Co., Ohio.
 Callender, S. N., Mendville, Pa.
 Caspar, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Detroit, Michigan.
 Colliflower, J. D., N. Pittsburg, Randolph Co., Ind.
 Colliflower, Wm. F., Jefferson, Frederick Co., Md.
 Comfort, H., Mechanicsstown, Frederick Co., Md.
 Conrad, William, Berlin, Somerset Co., Pa.
 Cort, Cyrus, Altoona, Blair Co., Pa.
 Cort, Lucian, Quakertown, Bucks Co., Pa.
 Crawford, John H., Middlebrook, Va.
 Cremer, W. C., Sunbury, Pa.
 Dahlman, Jacob, Sear, Glasboro, N. J.
 Dahlman, Jacob, Jr., Box 800, Philadelphia, Pa.
 Dale, A., London, Mercer Co., Pa.
 Daniel, H., Kerr's Store, Clarion Co., Pa.
 Davis, P. S., Chambersburg, Pa.
 Davis, W. F. P., New Oxford, Adams Co., Pa.
 Deatrick, W. R. H., Gettysburg, Pa.
 Deatrick, Wm. M., Charlesville, Bedford Co., Pa.
 Dechant, A. L., Frederick, Montgomery Co., Pa.
 Dechant, F. W., Harmony, Butler Co., Pa.
 Dechant, G. B., Fennersville, Monroe Co., Pa.
 Decker, J. P., Freeport, Illinois.
 Denius, S. K., Gratts, Preble Co., Ohio.
 Derr, J. H., Wooster, Ohio.
 Derr, L. K., Tannock, Schuylkill Co., Pa.
 Dieffenbacher, C. R., Rural Valley, Armstrong Co., Pa.
 Diehl, D. P.,
 Dole, A. G., Milton, Pa.
 Douglas, R., Sharpshurg, Washington Co., Md.
 Dubs, A. J. G., Allentown, Pa.
 Dubs, J. H., Pottstown, Montgomery Co., Pa.
 Dubs, J. S., North White Hall, Lehigh Co., Pa.
 Duenger, R., Ashland, Schuylkill Co., Pa.
 Eckert, J. V., New Providence, Lancaster Co., Pa.
 Edmonds, F. A., Foreston, Ogle Co., Ills.
 Edmonds, L. C., Beaver Spring, Snyder Co., Pa.
 Eichen, J., Linton, Greene Co., Indiana.
 Engel, W. G., Boyertown, Berks Co., Pa.
 Erb, Edmond, Danville, N. Y.
 Ermentrout, J. S., Reading, Pa.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. R., Baltimore, Md.
 Eschmeier, H., Marion, Marion Co., Ohio.
 Etter, T. J., New Glarus, Green Co., Wis.
 Excell, J. J., Reedsburg, Wayne Co., Ohio.
 Feete, Daniel, Philadelphia, Pa.
 Fehr, C., Youngstown, Mahoning Co., Ohio.
 Fegelman, W. H., Bucyrus, Crawford Co., Ohio.
 Fickes, Geo. A., Plymouth, Indiana.
 Fisher, P. S., Sellersville, Bucks Co., Pa.

MINISTERS OF THE GERMAN REFORMED CHURCH.

Fisher, Dr. S. R., Philadelphia, Pa.
 Follett, L.,
 Foultz, J. S., Baltimore, Md.
 Fouse, Th., James Creek, Huntingdon Co., Pa.
 Fox, F., Harrisburg, Pa.
 Fritchey, J. G., Taneytown, Carroll Co., Md.
 Fritzinger, J., Greenbrier, Northumberland Co., Pa.

Gackenheimer, J. D., Leslie, Van Wert Co., Ohio.
 Gans, Daniel, Norristown, Pa.
 Gantenbein, J., Kreidersville, Northampton Co., Pa.
 Gast, F. A., New Holland, Lancaster Co., Pa.
 Gehr, N., 1230 N. Sixth Street, Philadelphia, Pa.
 Gerhard, W. T., Lancaster, Pa.
 Gerhart, Dr. E. V., Lancaster, Pa.
 Gerhart, Isaac, Lancaster, Pa.
 Giesy, S. U., 2124 Mt. Vernon St., Philadelphia, Pa.
 Gills, N. E., St. Clairsville, Bedford Co., Pa.
 Gilpin, Wm., Hickory Creek, Fayette Co., Ill.
 Glossner, G. W., Wilkesbarre, Pa.
 Good, J. H., Prof., Tiffin, Ohio.
 Good, R., Prof., Tiffin, Ohio.
 Good, W. A., Reading, Pa.
 Greding, P., Beaverdam, Allen Co., Ohio.
 Graeff, I. E., Lancaster, Pa.
 Grether, J. M., Homerville, Medina Co., Ohio.
 Gring, D., Shrewsbury, York Co., Pa.
 Gring, John, Fredericksburg, Lebanon Co., Pa.
 Gring, W. A., Elk Lick, Somerset Co., Pa.
 Groh, W. H., Boalsburg, Centre Co., Pa.
 Grosshäsch, T., Rochester, N. Y.
 Gutelius, S., Berrysburg, Dauphin Co., Pa.

Hacke, N. P., Greensburg, Westmoreland Co., Pa.
 Hackman, W. G., Kulpsville, Montgomery Co., Pa.
 Haman, J. W., Nimishila, Summit Co., Ohio.
 Hannabery, J., Sugar Grove, Fairfield Co., Ohio.
 Harbaugh, Dr. H., Mercersburg, Franklin Co., Pa.
 Hartman, H. E., West Greenville, Mercer Co., Pa.
 Hassler, J., Shippensburg, Cumberland Co., Pa.
 Heckerman, H., Bedford, Pa.
 Heffley, J., Canal Winchester, Ohio.
 Heilmann, U. H., Jonestown, Lebanon Co., Pa.
 Heister, Daniel Y., Bethlehem, Pa.
 Helfenstein, A., Jr., Maytown, Lancaster Co., Pa.
 Helfenstein, A., Sen'r., Shamokin, North'd Co., Pa.
 Helfenstein, S. B., Blue Bell, Montgomery Co., Pa.
 Helfenstein, Dr. S., Sen., Gwynedd, Montg'y Co., Pa.
 Helfrich, W. A., Fogelsville, Lehigh Co., Pa.
 Heller, J., Fremont, Ohio.
 Helm, J. H., Greensburg, Stark Co., Ohio.
 Henrichman, J. C., Beaver, Pike Co., Ohio.
 Henning, G. W., Paris, Stark Co., Ohio.
 Hensell, J. C., Mt. Crawford, Va.
 Herbruck, P., Canton, Ohio.
 Herman, A. J., Maxatawny, Berks Co., Pa.
 Herman, A. L., Reading, Pa.
 Herman, H. M., West Alexandria, Preble Co., Ohio.

Herman, L. C., New Hanover, Montgomery Co., Pa.
 Herring, S. E., Fostoria, Ohio.
 Hertz, Daniel, Ephratah, Lancaster Co., Pa.
 Hess, H., Shelby, Ohio.
 Hess, S., Hellertown, Northampton Co., Pa.
 Heyser, H. C., Richfield, Juniata Co., Pa.
 Hibshman, H. H. W., Shamokin, Northumb'd Co., Pa.
 Hiester, Eli, Straoustown, Berks Co., Pa.
 Hiester, J. E., Annville, Lebanon Co., Pa.
 Higbee, E. E., Mercersburg, Franklin Co., Pa.
 Hines, Jesse, Johnson's Corners, Wayne Co., Ohio.
 Hockman, M. H., Lancaster, Ohio.
 Hoehing, Charles A., New Brunswick, N. J.
 Hoffman, H., Conyngham, Luzerne Co., Pa.
 Hoffman, P. P. A., Oley, Berks Co., Pa.
 Hoffmeier, C. F., Lancaster, Pa.
 Hoffmeier, J. W., Manchester, Carroll Co., Md.
 Hofford, W. R., Allentown, Pa.
 Hottenstein, A. R., Selinsgrove, Snyder Co., Pa.
 Hoyman, C. W., Somerset, Ohio.
 Hoyman, J., Orangeville, Stephenson Co., Ill.
 Huber, S. M. K., Limerick, Montgomery Co., Pa.
 Hulhoust, T., Lanark, Carroll Co., Ind.
 Hursch, F., Black Creek, Holmes Co., Ohio.

Ingold, Jeremiah, Lincolnton, N. C.

Jaecel, Carl, Decatur, Adams Co., Indiana.
 Jahncke, John G., Oxford Furnace, N. J.
 James, W. W., Shelbyville, Ill.
 Joerris, P., Surgis, St. Joseph's Co., Mich.
 Johnston, G. H., Somerset, Pa.
 Johnston, T. S., D. D., Lebanon, Pa.

Kefauver, L. H., Tiffin, Ohio.
 Kehm, Jacob, York, Pa.
 Keller, Eli, Belleview, Ohio.
 Kelley, D. W., New Bloomfield, Perry Co., Pa.
 Kemmerer, D., Pittsburg, Pa.
 Kercher, J., Lacon, Illinois.
 Kerschner, Jacob B., Clearspring, Md.
 Kessler, Dr. J. S., Allentown, Pa.
 Kieffer, E., Mifflinburg, Union Co., Pa.
 Kieffer, Dr. M., Prof., Tiffin, Ohio.
 King, H., Baltimore, Ohio.
 King, S. N., New Lisbon, Columbiana Co., Ohio.
 Kissel, J. G., Auburn, De Kalb Co., Indiana.
 Klar, J. C., Wheatland, Clinton Co., Iowa.
 Klein, D. G., Bellefonte, Pa.
 Klein, J., Schuylkill Haven, Schuylkill Co., Pa.
 Klein, J. H., Fort Wayne, Indiana.
 Klingler, J., Herring, Allen Co., Ohio.
 Klopp, D. E., Blain, Perry Co., Pa.
 Kluge, J. T., Sheboygan, Wisconsin.
 Knepper, B., Wellersburg, Somerset Co., Pa.
 Knepper, H., Ogle Station, Lee Co., Illinois.
 Knie, J., Iba, De Kalb Co., Indiana.
 Kniest, J. B., Rochester, N. Y.

MINISTERS OF THE GERMAN REFORMED CHURCH.

Knipe, Jesse B., Chester Springs, Chester Co., Pa.
 Koehler, R., Akron, Ohio.
 Koplin, A. B., Defiance, Defiance Co., Ohio.
 Korthauer, H., Terre Haute, Indiana.
 Krebs, W. E., Waynesboro', Franklin Co., Pa.
 Kremer, A. H., Lancaster, Pa.
 Kremer, A. R., Pattonville, Bedford Co., Pa.
 Kremer, F. W., Lebanon, Pa.
 Kretzing, John, Meadville, Pa.
 Kroh, Daniel, Three Rivers, Michigan.
 Kroh, P. H., Anna, Illinois.
 Kuhn, Samuel Aaronsburg, Centre Co., Pa.
 Kurtz, Julius, Hanover, York Co., Pa.
 Kurtzman, G., Harrisburg, Pa.
 Külling, John, Baltimore, Md.
 Kuss, C., Monroeville, Erie Co., Ohio.

Landis, W. M., Centre Valley, Lehigh Co., Pa.
 Lantz, Daniel, Constantine, St. Joseph Co., Mich.
 Lantz, John, Newton, Catawba Co., N. C.
 Leberman, D. D., Titusville, Crawford Co., Pa.
 Leberman, L. B., Meadville, Pa.
 Leeman, T. D., Dalton, Wayne Co., Ohio.
 Lefever, J. M., Carrollton, Ohio.
 Leibert, J., Dayton, Tippecanoe Co., Indiana.
 Leidy, George, Hatfield, Montgomery Co., Pa.
 Leinbach, A. S., Reading, Pa.
 Leinbach, T. C., Womelsdorf, Berks Co., Pa.
 Leinbach, C. H., Womelsdorf, Berks Co., Pa.
 Leis, J. A., Miamisburg, Ohio.
 Leiter, S. B., Navarre, Stark Co., Ohio.
 Leonard, G. H., Hillsboro', Ohio.
 Lescher, J. W., Bloomsburg, Columbia Co., Pa.
 Levan, F. K., Prof., Mt. Pleasant, Westm'd Co., Pa.
 Lichtenstein, J., Cincinnati, Ohio.
 Lienkämper, C., Medina, Outagamie Co., Wis.
 Limberg, C. A., Troutville, Clearfield Co., Pa.
 Lisberger, Robert, Kreidersville, Northampton Co., Pa.
 Loeders, C. F., Lafayette, Indiana.
 Lohr, O. T., Rahway, Union Co., N. J.
 Long, E. M., Norristown, Pa.
 Long, P. A., Midway, N. C.
 Loos, I. K., Richmond, Northampton Co., Pa.
 Loose, J. S., Williamsport, Md.
 Loose, N. H., Sugar Grove, Ohio.
 Losch, H., Hazelton, Luzerne Co., Pa.
 Love, J. W., Alexandria, Huntingdon Co., Pa.
 Lukens, Chas., Frankford, Philadelphia Co., Pa.
 Luscher, R., Bowling Green, Ky.

Martin, Geo. H., Lovettsville, Loudon Co., Va.
 Martin, K. F., Lanesville, Harrison Co., Ind.
 Matzinger, I., Rochester, Olmstead Co., Minn.
 May, Josiah, Ada, Hardin Co., Ohio.
 Mayer, Jacob, Lock Haven, Clinton Co., Pa.
 Mayer, L. J., West Greenville, Mercer Co., Pa.
 McCaughey, Wm., Springfield, Ohio.
 McCauley, C. F., Reading, Pa.

McConnell, J., Johnstown, Licking Co., Ohio.
 Mease, Samuel, Cincinnati, Ohio.
 Meehling, Geo. Z., Seven Mile, Butler Co., Ohio.
 Michael, J., Winnamac, Pulaski Co., Ohio.
 Mickley, J. M., Cashtown, Adams Co., Pa.
 Miller, Henry, Schuylkill, Chester Co., Pa.
 Miller, J. O., York, Pa.
 Miller, M., Sandusky City, Ohio.
 Miller, M. A., Lake, Stark Co., Ohio.
 Miller, Samuel, Pottsville, Pa.
 Millet, J. K., Walker, Centre Co., Pa.
 Mohr, F. J., Williamsport, Lycoming Co., Pa.
 Moore, D. R., Mohicanville, Ashland Co., Ohio.
 Mosser, Henry, Lancaster, Pa.
 Mühlmeier, H. A., Howard's Grove, Sheboygan Co., Wis.

Naible, J., Elizabethtown, Lancaster Co., Pa.
 Neuber, J. G., 1304 Howard St., Philadelphia, Pa.
 Nevin, Dr. J. W., Lancaster, Pa.

Pence, John, Fremont, Ohio.
 Peters, J. A., Prof., Mt. Pleasant, Westmoreland Co., Pa.
 Pfister, J. P., Egg Harbor City, N. J.
 Philips, Samuel, Carlisle, Pa.
 Plüss, C., Arnheim, Brown Co., Ohio.
 Poerner, J. B., 181 Anquith St., Baltimore, Md.
 Porter, Thos. C., Prof., Lancaster, Pa.
 Prugh, Peter C., Xenia, Greene Co., Ohio.

Rahausser, F., Wilkins, Allegheny Co., Pa.
 Rath, C., Hessville, Ohio.
 Rebaugh, John, Greencastle, Franklin Co., Pa.
 Reid, S. H., Huntingdon, Pa.
 Reily, Wm. M., Lewisburg, Pa.
 Reinecke, E. W., Nazareth, Pa.
 Reinhart, J., North Lima, Mahoning Co., Ohio.
 Reiter, C. H., Wadsworth, Ohio.
 Reiter, D. H., Wadsworth, Ohio.
 Reiter, I. H., Miamisburg, Ohio.
 Renter, W., Patterson, Hardin Co., Ohio.
 Rettig, Geo., Lima, Allen Co., Ohio.
 Rettig, J., Gallon, Ohio.
 Riale, J., Independence, Buchanan Co., Iowa.
 Richards, J., Northampton, Ohio.
 Rickli, S. S., Columbus, Ohio.
 Riegel, Daniel, Dillsburg, York Co., Pa.
 Rike, Levi, Corydon, Indiana.
 Rinker, H., St. John, Hamburg, Va.
 Rittenhouse, C. A., Phoenixville, Pa.
 Romels, John, Howard's Grove, Wisconsin.
 Romich, A., Philadelphia, Pa.
 Roser, Philip, North Vernon, Jennings Co., Ind.
 Rodrock, W. D. C., Washington, D. C.
 Rothrock, D., Bucks Co., Bucks Co., Pa.
 Ruetenik, H. J., Cleveland, Ohio.
 Ruetenik, N., Lowell, Dodge Co., Wisconsin.
 Ruhl, J., Defiance, Ohio.
 Ruhl, J. B., Eden, Trumbull Co., Ohio.

MINISTERS OF THE GERMAN REFORMED CHURCH.

Ruhl, J. G., Finley, Hancock Co., Ohio.
 Rupley, F. A., Middletown, Frederick Co., Md.
 Russell, C. C., Latrobe, Westmoreland Co., Pa.
 Russell, Geo. B., Pittsburg, Pa.
 Rust, H., Prof., Tiffin, Ohio.

Sandoe, W. B., Pratt, Shelby Co., Ohio.
 Santee, J. W., Cavetown, Washington Co., Md.
 Saure, C., Cincinnati, Ohio.
 Schaff, Dr. Philip, No. 5 Bible House, New York.
 Scheel, C., Freedom, Beaver Co., Pa.
 Schiller, C., Linaville, Stark Co., Ohio.
 Schlosser, J., Fairfield, Ohio.
 Schneck, Dr. B. S., Chambersburg, Pa.
 Schneider, Dr. B., Aintab, Syria.
 Scholl, F. A., Greencastle, Franklin Co., Pa.
 Schory, P. D., Lancaster, Ohio.
 Schroeder, A., Hackensack, N. J.
 Schnette, H. E. S., Three Rivers, St. Joseph Co., Mich.
 Schultz, C. W., Camden, N. J.
 Schwartz, J., Loran, Stephenson Co., Illinois.
 Schwartz, L. B., Boston, Mass.
 Schwartz, P. A., Greenfield, Mass.
 Schwodes, R. S., Covington, Ky.
 Scott, J., St. Paris, Ohio.
 Seaman, C. W., Foreston, Ogle Co., Illinois.
 Sechler, Jacob, Littlestown, Adams Co., Pa.
 Sechler, Jos., Lena, Stephenson Co., Ill.
 Seibert, G., D. P., Newark, N. J.
 Shade, J. S., Jefferson Furnace, Clarion Co., Pa.
 Shafer, George, Nevins, Ohio.
 Shaull, Hiram, Leesville, Va.
 Shaw, Samuel, Pratt, Shelby Co., Ohio.
 Sheip, E. S., Bellefonte, Pa.
 Sheip, L. C., Doylestown, Pa.
 Shellhammer, I., Conyngham, Luzerne Co., Pa.
 Shenkle, A. B., Trappe, Montgomery Co., Pa.
 Shoemaker, D. O., Adams, Armstrong Co., Pa.
 Shoemaker, E. D., Latrobe, Westmoreland Co., Pa.
 Shoemaker, J. G., Curllsville, Clarion Co., Pa.
 Shuford, M. L., Boonsboro', Washington Co., Md.
 Skyles, N. H., Schellsburg, Bedford Co., Pa.
 Smith, M. A., Hummelstown, Dauphin Co., Pa.
 Smith, R. R., Dushore, Sullivan Co., Pa.
 Snyder, W. H. H., Akron, Ohio.
 Spangler, E., Edgarton, Williams Co., Ohio.
 Spangler, P. J., West Lebanon, Wayne Co., Ohio.
 Spies, Wm., New Bavaria, Defiance Co., Ohio.
 Staley, G. L., Mt. Washington, Baltimore Co., Md.
 Stein, J. P., Schuylkill Haven, Schuylkill Co., Pa.
 Steiner, J., Walkersville, Washington Co. Md.
 Steinmetz, John W., Danville, Montour Co., Pa.
 Steppeler, J. H., Norton, Delaware Co., Ohio.
 Stern, Max, Louisville, Ky.
 Stern, M. G. I., Indianapolis, Indiana.
 Stewart, M. A., Burkettville, Frederick Co., Md.
 Stiely, I., Rough and Ready, Schuylkill Co., Pa.
 Stoneberger, J., Astoria, Fulton Co., Illinois.

Strassburger, N. S., Allentown, Pa.
 Strassner, F., Berwick, Seneca Co., Ohio.
 Stroes, H. M. K., Clymer, Chautauque Co., N.Y.
 Stuck, J., Greenville, Ohio.
 Super, H. W., Greensburg, Pa.
 Swander, J. J., Chillicothe, Ohio.
 Sykes, John, Easton, Pa.

Tendick, P., Attica, Seneca Co., Ohio.
 Thomas, R. P., Springfield, Ohio.
 Thompson, Joseph B., Fremont, Ohio.
 Titzel, J. M., Emmittsburg, Frederick Co., Md.
 Tobias, D. S., Rebersburg, Centre Co., Pa.
 Toensmeier, Aug., Toledo, Ohio.
 Transue, S., Shickshinny, Luzerne Co., Pa.
 Trautman, H., Cleveland, Ohio.

Van Court, R. A., Upper Hanover, Montgomery Co., Pa.
 Vandersloot, F. W., York, Pa.
 Vaughan, A. S., Reading, Pa.
 Vergens, J. F., Maysville, Dodge Co., Wisconsin.
 Vitz, P., Huntingdon, Huntingdon Co., Indiana.
 Vogt, J., Delaware, Ohio.
 Voigt, H. E. F., Mt. Pleasant, Westmoreland Co., Pa.
 Von Puchelstein, Dr. Anton, Egg Harbor City, N. J.

Wagner, H., Orwigsburg, Pa.
 Wagner, J. H., Pittsburg, Pa.
 Wagner, S. G., Blue Bell, Montgomery Co., Pa.
 Wanner, Aaron, Germantown, Ohio.
 Wald, Paul, Natchez, Miss.
 Wall, F., Berlin, Somerset Co., Pa.
 Wasnick, W., Pulaski, Williams Co., Ohio.
 Weaver, J., Sidney, Ohio.
 Weber, Geo., Freeport, Stephenson Co., Illinois.
 Weiler, C., Galion, Ohio.
 Weinel, Wm., Leechburg, Pa.
 Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, Daniel, Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Mifflinburg, Union Co., Pa.
 Welker, Geo. W., Brick Church, N. C.
 Whitmer, A. C., Martinsburg, Blair Co., Pa.
 Wiegand, H., Slifer, Union Co., Pa.
 Wiehle, J. G., 530 St. John St., Philadelphia, Pa.
 Willers, D., Fayette, Seneca Co., N.Y.
 Williard, G. W., Dayton, Ohio.
 Williard, H., Columbus, Ohio.
 Wilson, E. B., Upper Strasburg, Franklin Co., Pa.
 Winter, H. A., Sauk City, Wisconsin.
 Winter, J., Chatfield, Ohio.
 Winters, David, Dayton, Ohio.
 Winters, T. H., Xenia, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wissler, H., Shepherdstown, Va.
 Wittenwieler, W., Dayton, Ohio.
 Witzgall, W., Napoleon, Ohio.
 Woehler, E. T. H., Appleton, Wisc.
 Wolff, Dr. B. C., Lancaster, Pa.

MINISTERS OF THE GERMAN REFORMED CHURCH.

Wolff, C. B., Johnstown, Pa.	Zeller, Daniel, Allentown, Pa.
Wolff, D. W., Meyerstown, Lebanon Co., Pa.	Zellers, Jonathan, Lock Haven, Clinton Co., Pa.
Wolff, G., Meyerstown, Lebanon Co., Pa.	Zieber, W. K., Hanover, York Co., Pa.
Wolff, G. D., Norristown, Pa.	Ziegler, D., York, Pa.
Wolff, J. G., Lancaster, Pa.	Ziegler, G., Paris, Stark Co., Ohio.
	Ziegler, J., Gettysburg, Pa.
Yearick, W. R., Doylestown, Bucks Co., Pa.	Zimmerman, C. D., Galion, Ohio.
	Zimmerman, W. H., Frederick, Md.
Zacharias, Dr. D., Frederick, Md.	Zinck, H. K., Warren, Ohio.
Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.	Zuileh, John, Steinsville, Lehigh Co., Pa.
Zahner, J. G., Rogersville, Tuscarawas Co., Ohio.	Zumpe, G. H., Poland, Clay Co., Indiana.
Zehring, J. D., Hanover, York Co., Pa.	Zumpe, J. B., Evansville, Indiana.
Zeiser, Philip, Hamburg, Mercer Co., Pa.	Zwisler, Chas., Canfield, Ohio.

DEATHS IN THE REFORMED MINISTRY,

From Oct. 1st, 1863, to Oct. 1st, 1864.

NAME.	RESIDENCE.	TIME OF DEATH.	AGE.
Rev. Thomas Winters	West Alexandria, Ohio . . .	October 2, 1863	85
" Elias Heiner	Baltimore, Md.	October 20, 1863	53
" Adam C. Kendig	Basil, Ohio	January 16, 1864	36
" Thomas H. Leinbach . .	Meyerstown, Pa.	March 31, 1864	62

STATISTICS OF THE GERMAN REFORMED CHURCH.

The following is a general summary of the Statistics of the Church, as given in the minutes of the Eastern and Western Synods:

	EASTERN SYNOD	WESTERN SYNOD	TOTAL.
Classes.....	15	11	26
Ministers.....	191	268	459
Congregations.....	697	431	1,128
Unconfirmed Members.....	45,821	22,760	68,581
Confirmed Members.....	80,041	27,251	107,292
Communicants.....	66,977	23,723	90,700
Baptisms.....	8,349	3,579	11,925
Confirmations.....	8,887	1,571	5,460
Received by Certificate.....	722	786	1,558
Dismissed by Certificate.....	324	226	550
Excommunicated and Erased.....	12	149	161
Deaths.....	3,691	1,081	4,772
Sunday Schools.....	639	277	916

NOTE.—The statistics, as above given, are far from being complete, a number of pastoral charges having failed to report. A full statistical report from each charge would add considerably to the aggregate number in each case, except ministers and classes.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

AFTER GOING TO BED.

Unto Thy hands, O Lord, I commend myself, my spirit, soul, and body; for Thou hast created and redeemed me, O Lord, Thou God of truth.

Together with me, take also under Thy fatherly care all that are near and dear to me.

Preserve my lying down and my rising up, from this time forth, and even for evermore.

Make me to remember Thee on my bed, and think of Thee when I awake.

I will lay me down in peace, and take my rest; for Thou, Lord, makest me to dwell in safety.

Glory be to the Father and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

CHILD'S EVENING PRAYER.

Now I lay me down to sleep;
I pray the Lord my soul to keep
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake.—Amen.

CHILD'S PRAYER.

Lord, look upon a little child,
By nature sinful, weak, and wild;
Oh, lay Thy gracious hands on me,
And make me all I ought to be.—Amen.

CHILD'S MORNING PRAYER.

Lord, I awake and see the light,
For Thou hast kept me through the night;
To Thee I lift my hands, and pray,
Keep me from sin throughout this day;
And if I die before 'tis done,
Save me through Jesus Christ Thy Son.—Amen.

EVENING PRAYER.

Four corners round my bed,
Four Angels guard my head
If any evil come to me,
Jesus Christ, deliver me.—Amen.

A MORNING PRAYER FOR A CHILD.

Almighty God, the Maker of all things in heaven and in earth: the darkness goes away and the daylight comes at Thy command. Thou art good and doest good continually; blessed be Thy holy name forever.

I thank Thee that Thou hast taken such kind care of me during this night, and that I am alive and well this morning.

Merciful God and Father, I beseech Thee look on a helpless child. Incline my heart to remember, love, and serve Thee. Keep me this day from every evil thought, word, and deed.

Enable me to do to others as I would they should do to me.

Like my Saviour, may I grow in grace as I grow in stature, and be in favor with God and man. Give me Thy Holy Spirit, that He may make me holy in heart and life.

Make me dutiful to my Parents, loving to all my Relatives, obedient to my Teachers, and enable me always willingly to hear advice and to receive instruction.

Preserve me, O Lord, this day from every danger, and from all sin; and give me grace to love Thee forever.

Hear, O Lord, my humble prayer for the sake of Jesus Christ my Saviour. In His blessed name I pray:

Our Father, who art in heaven, &c.

AN EVENING PRAYER FOR A CHILD.

Almighty God, who didst create me, and hast preserved me unto this hour: I praise and glorify Thy holy name for all Thy mercies.

Oh, look graciously upon me, and bless me. Forgive whatever I have done amiss this day.

Give me grace always to remember that I have been dedicated to Thee in Holy Baptism; and may I have grace to renounce the devil and all his works.

Incline my heart to all that is good; and beget in me a hatred of all that is evil. Put Thy fear and Thy love into my soul, that I may serve Thee, and worship Thee, and keep Thy commandments.

Make me dutiful to my Father and Mother, obedient to my Teachers, humble and reverent to those that are older than I; and enable me to do to others as I would have them do to me.

Preserve me, O Lord, from all evil thoughts, words, and actions.

Guide me by Thy Holy Spirit, that I may love my Saviour, live to His glory, and when I die attain unto everlasting life.

Preserve me this night from sickness and sudden death; and make me truly thankful for the many mercies which I enjoy from Thy fatherly hand.

O Lord, bless all my relatives, friends, and companions. Save and defend them and me from all danger this night and evermore, through Jesus Christ our Lord.

In His blessed name I pray: Our Father, who art in heaven, &c.

GENTLE JESUS.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Fain I would to Thee be brought
Gracious God, forbid it not:
In the kingdom of Thy grace
Give a little child a place.

Oh, supply my every want,
Feed the young and tender plant;
Day and night my keeper be,
Every moment watch round me.—Amen.

ALMANAC

FOR

The German Reformed Church,

FOR THE YEAR OF OUR LORD

1866.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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A number of Miscellaneous publications also were destroyed in the Establishment, of a few of which only some copies remain, which were in the depositories at the time, such as “The Family Assistant,” “Church Member's Manual,” “Banner on the Family,” “Conrad on Baptism,” “Brownlee on Baptism,” “Principle of Protestantism (English and German),” “Guldin's Prayer Book (German),” and a few others, which will be sold at former prices.		

A Liberal deduction made from the above retail prices to those who buy to sell again. A copy of either of the above works will be sent by mail, postage paid, on the receipt of the retail price. The prices stated, however, are subject to the variations of the market.

GERMAN PUBLICATIONS.

An office for the publication and sale, principally, of German Books, has been established at Cleveland, Ohio, under the direction of the “Buch-Verein,” organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

ALMANAC FOR THE YEAR OF OUR LORD 1866.

BEING A COMMON YEAR OF 365 DAYS.

CHARACTERS OF THE CONSTELLATIONS.

♈ Aries, the Ram.	♌ Leo, the Lion.	♐ Sagittarius, the Bowman.
♉ Taurus, the Bull.	♍ Virgo, the Virgin.	♑ Capricornus, the Goat.
♊ Gemini, the Twins.	♎ Libra, the Balance.	♒ Aquarius, the Butler.
♋ Cancer, the Crab.	♏ Scorpio, the Scorpion.	♓ Pisces, the Fishes.

ASTRONOMICAL CHARACTERS EXPLAINED.

New Moon.	First Quarter.	Full Moon.	Last Quarter.	Moon's Ascending Node, or Dragon's Head.
				Moon's Descending Node, or Dragon's Tail.
				Ascension.
				Descension.

PLANETS AND ASPECTS.

♄ Saturn.	♀ Venus.	♂ Conjunction, or Planets in the same longitude.
♃ Jupiter.	☿ Mercury.	* Sextile, when they are 60° apart.
♂ Mars.	♁ Earth.	□ Quartile, when they are 90° distant.
☉ Sun.	♃ Moon.	△ Trine, when they are 120° distant.
	♃ Herschel.	♌ Opposition, when they are 180° distant

CHRONOLOGICAL CYCLES.

Dominical Letter.....	G.	Solar Cycle.....	27
Golden Number.....	5	Roman Indiction.....	9
Epact.....	14	Julian Period.....	6579

The Jewish Era commences 11th of September, with 5627. The Mohammedan Era commences 16th of May, with 1283.

MOVABLE FEAST DAYS.

Septuagesima Sunday.....	Jan. 28	Palm Sunday.....	March 25	Trinity Sunday.....	May 27
Quinquagesima Sunday.....	Feb. 11	Easter Sunday.....	April 1	Corpus Christi.....	May 31
Shrove Tuesday.....	Feb. 13	Ascension Day.....	May 10	First Sunday in Advent.....	Dec. 2
Ash Wednesday.....	Feb. 14	Whit-Sunday.....	May 20	Sundays after Trinity are.....	26

EMBER-DAYS. February 21.—May 23.—September 19.—December 19.

CARDINAL POINTS.

Vernal Equinox,	Sun ☉ enters ♈	the 20th of March, at (Solar time)	2 o'clock 47 minutes	Afternoon.
Summer Solstice,	" ☉ " ♊	" 21st " June,	" 11 " 35 "	Forenoon.
Autumnal Equinox,	" ☉ " ♏	" 23d " September,	" 1 " 57 "	Morning.
Winter Solstice,	" ☉ " ♐	" 21st " December,	" 7 " 52 "	Evening.

☾ Moon is called the Governing Planet this year.

Eclipses for the Year 1866.

There will be five Eclipses this year, three at the Sun, and two at the Moon.

The First is a Partial Eclipse of the Sun, the 16th of March, 4 o'clock 50 minutes, in the Afternoon, invisible here. Visible in the North-Eastern part of Asia, towards the North Pole.

The Second is a Total Eclipse of the Moon, the 30th of March, 11 o'clock 32 minutes, in the Evening, visible as follows:

Eclipse begins.....	9 o'clock 36 minutes	Evening.
Total Eclipse begins.....	10 " 42 "	"
Middle of Total Eclipse.....	11 " 52 "	"
End of Total Eclipse, the 31st of March,	12 o'clock 21 minutes	Morning.

End of Eclipse, the 31st of March, 1 o'clock 28 minutes Morning.

Duration of Total Eclipse, 1 hour 39 minutes. Duration of the Whole Eclipse, 3 hour 52 minutes.

The Third is a Partial Eclipse of the Sun, the 15th of April, 1 o'clock 45 minutes, in the Morning, therefore invisible here. Will be visible in Australia and on the South sea.

The Fourth is a Total Eclipse of the Moon, the 24th of September, 9 o'clock 6 minutes, in the Morning, consequently invisible here.

The Fifth is a Partial Eclipse of the Sun, the 8th of October, 11 o'clock 55 minutes, in the Forenoon, invisible here. Visible in the Eastern States, Canada East, Greenland, and the Western part of Europe.

LAURENCE J. IBACH,

Missemers Mills P. O., Pa.

Calculated for the Meridian of Philadelphia.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Sign.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
Day of Week	Day of Month		H. M.	H. M.	S. D.		H. M.	H. M.	
M	1	NEW YEAR	morn	5 rise	11	1. ☉ in perigee.	4	7 23 4 37	20
T	2	Abel Beth	12 40	9 16	23	2 stationary.	4	7 23 4 37	21
W	3	Enoch	1 26	7 12	6	☿ rises 6h. 24m.	5	7 23 4 37	22
T	4	Methuselah	2 14	8 8	12	♄ rises 5h. 52m.	5	7 22 4 38	23
F	5	Enoch	3 0	9 3	0	☿ in ☿ Sirius rises 6h. 33m.	6	7 22 4 38	24
S	6	Epiphany	3 42	9 59	12	♄ south 8h. 34m.	6	7 21 4 39	25

1. First Sunday after Epiphany.

St. Luke ii. 41-52; Rom. xii. 1-5.

Day's length, 9 hours 18 minutes.

S	7	Isidor	4 24	10 51	23	☿ rises 6h. 27m.	7	7 21 4 39	26
M	8	Erhard	5 4	11 51	5	8. Orion south 10h. 31m.	7	7 20 4 40	27
T	9	John	5 46	morn	17	☿ in apo. ☿	7	7 20 4 40	28
W	10	Paul's imprisonment.	6 31	12 42	29	♄ ☿ ½ ½ rises 1h. 12m.	8	7 19 4 41	29
T	11	Eugene	7 17	1 44	11	♄ Aldebaran south 2h. 54m.	8	7 19 4 41	30
F	12	Ruehold	8 6	2 39	24	♄ Rigel south 9h. 30m.	9	7 18 4 42	31
S	13	Hilary	8 57	3 37	7	☿ gr. Elong West. ☿ ☿ ♄	9	7 17 4 43	Jan. 1

2. Second Sunday after Epiphany.

St. John ii. 1-11; Rom. xii. 6-16.

Day's length, 9 hours 26 minutes.

S	14	Felix	9 53	4 36	20	☿ ☿ ☿ rises 5h. 20m.	9	7 17 4 43	2
M	15	Maurice	10 50	5 32	5	☿ ☿ ☿ ☿ rises 6h. 30m.	10	7 16 4 44	3
T	16	Marcellus	11 49	6 28	19	16. ☿ rises 5h. 36m.	10	7 15 4 45	4
W	17	Anthony	12 42	6 4	4	½ rises 1h. 1m.	10	7 14 4 46	5
T	18	Franklin	1 40	7 14	19	☿ rises 6h. 4m. Morning	11	7 13 4 47	6
F	19	Heidelb. Catsch.	2 32	8 22	6	♄ Sirius south 10h. 34m.	11	7 12 4 48	7
S	20	P. Sebastian	3 25	9 32	20	☿ enters ♋	11	7 12 4 48	8

3. Third Sunday after Epiphany.

St. Matthew viii. 1-13; Rom. xii. 17-21.

Day's length, 9 hours 38 minutes.

S	21	Agnes	4 39	10 47	4	☿ rises 6h. 40m.	12	7 11 4 49	9
M	22	Vincent	5 44	11 53	12	♄ rises 12h. 49m. ☿	12	7 10 4 50	10
T	23	Emerenth	6 56	morn	2	23. ☿ in per. ☿ in ☿	12	7 9 4 51	11
W	24	Timothy	7 50	12 54	16	☿ ♄ south 7h. 6m.	12	7 8 4 52	12
T	25	Paul's conversion	8 40	1 56	29	☿ ☿ ♄ rises 5h. 24m.	13	7 7 4 53	13
F	26	Polycarpus	9 44	2 54	12	♄ Spica rises 11h. 16m.	13	7 6 4 54	14
S	27	St. Chrysostom	10 35	3 57	25	☿ ☿ ♄ ☿ ☿	13	7 5 4 55	15

4. Septuagesima Sunday.

St. Matthew xx. 1-16; 1 Cor. ix. 24 - x. 5.

Day's length, 9 hours 52 minutes.

S	28	Charles	11 16	4 59	24	☿ rises 6h. 46m.	13	7 4 4 56	16
M	29	Valerius	11 55	5 59	20	☿ ☿ ♄ ♄ rises 5h. 30m.	13	7 3 4 57	17
T	30	Adelgunda	morn.	rise	2	30. Arctur. rises 10h. 2m.	14	7 2 4 58	18
W	31	Virgil	12 40	5 36	14	☿ ☿ ☿ rises 12h. 28m.	14	7 1 4 59	19

MOON'S PHASES.

	1st day.	1 o'clock	43 minutes	Morning.
Full Moon,	8th	3	56	Afternoon.
Last Quarter,	14th	3	27	"
New Moon,	23d	3	41	"
First Quarter,	30th	3	15	"

CONJECTURES OF THE WEATHER.

1, snow; 2, 3, 4, clear; 5, 6, 7, moderate; 8, 9, 10, variable; 11, 12, cloudy; 13, 14, snow; 15, cloudy; 16, 17, 18, rain and snow; 19, 20, variable; 21, snow; 22, 23, 24, N. W. cold; 25, 26, fair; 27, 28, cloudy; 29, 30, variable; 31, fair.



THE OLD AND THE NEW.

I wonder whether that old man does not represent the old year and that young child the new. He has some useful experience to impart to the young child. Poor old man, his days are nearly ended; but we have no doubt he is prepared for the change. The child is listening to what he says. It seems to be reading the Bible. That Book is a good guide to conduct us safely through the new year.

A Selfish Congregation.

As an individual may be selfish, so a congregation which is made up of a number of individuals, may be selfish. A selfish congregation cares only for itself. It provides for its own wants, but never looks beyond itself. It knows little, and cares less, for the Church at large. All its interest is confined to its own narrow circle. A selfish congregation scarcely knows that there is such a thing as a Classis and Synod. It is not acquainted with the Missionary and other benevolent Boards of the Church. It is not favorable to taking up collections for building churches and supporting pastors in poor and weak

congregations in the West. Not many persons in selfish congregations take the church papers, because they are not interested in the Church in general. If the selfish congregation had been the one first founded at Jerusalem or Antioch, few persons beyond it would ever have heard of the Gospel! To the selfish congregation St. Paul never could have said, as he did to the church at Thessalonica: "From you sounded out the word of the Lord," so that "in every place your faith to God-ward is spread abroad."

"Where is our Pastor to-day?" asked an Elder of a large and wealthy congregation one Sunday, when the church, which usually had its two services a day, was for once closed.

"He has gone to Blank Church to preach. That church has been long vacant; and they asked him to serve them one Sunday," was the reply.

"I wonder who pays him,—does the Blank Church pay him or do we pay him!"

That Elder is a specimen of the spirit of a selfish congregation. He does not know what are the first principles of the Gospel of Christ. What is a selfish congregation good for? Nothing.

DOES IT PAY EXPENSES?

One of our Pastors' first experience, after he left the Seminary was to hire a horse and buggy for three days,—charge \$4.50,—travelled forty miles, and preached three times on Sunday in a vacant charge,—received all that "fell" in the collections, which was \$1.41,—out of pocket \$3.09 for three days' hard work. He paid just \$1.03 for the privilege of preaching each sermon, and had the ride of 80 miles in the bargain. But this was 22 years ago. It may be that supply services have risen since then. We suggest that congregations, who get ministers from a distance to supply them, count "what falls" before they hand it over. It might happen that an extravagant sum would "fall."

Will it hold Water.

We mean that excuse of yours. You cannot possibly attend church to-day, it is too hot,—too cold,—too far. But there goes your Pastor; he rides five miles to church and preaches in the forenoon, and then rides six miles more and preaches again in the afternoon; and then perhaps rides home in the evening. If you should go four miles to church and not find him there, you would perhaps grumble at his absence; but he rides five, finds you absent and takes it patiently.

Day of Week.	Day of Month.	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M. H. M.	H. M.	
T	1	Bridget	1 24	6 37		♄ rises 6h. 48m.	14	7 0 5 0	20
F	2	Candle Mass	2 8	7 34		♄ rises 5h. 16m.	11	6 59 5 1	21
S	3	Blasius	2 50	8 32		♄ rises 5h. 2m.	14	6 58 5 2	22

5. Sexagesima Sunday.
 St. Luke viii. 4-16; 2 Cor. xi. 19-xii. 9.
 Day's length, 10 hours 8 minutes.

S	4	Veronica	3 30	9 27		♄ Sirius south 9h. 27m.	11	6 56 5 4	23
M	5	Agathe	4 12	10 24		♄ Arctur. rises 9h. 41m.	11	6 55 5 5	24
T	6	Dorothy	4 56	11 18		♄ ♄ in apo. ♄	11	6 54 5 6	25
W	7	Richard	5 44	morn.		♄ 7. ♄ ♄ ♄ rises 12h. 2m.	14	6 53 5 7	26
T	8	Solomon	6 34	12 12		♄ ♄ in aphelion.	14	6 52 5 8	27
F	9	Apollonia	7 24	1 14		♄ Orion south 8h. 19m.	15	6 51 5 9	28
S	10	Scholastica	8 14	2 12		♄ Spica rises 10h. 16m.	15	6 50 5 10	29

6. Quinquagesima Sunda
 St. Luke xviii. 31-43; 1 Cor. xiii. 1-13.
 Day's length, 10 hours 24 minutes.

S	11	Euphrosyne	8 54	3 2		♄ Rigel south 7h. 29m.	15	6 48 5 12	30
M	12	Eulalia	9 40	3 52		♄ ♄ ♄ ♄ rises 4h. 10m.	15	6 47 5 13	31
T	13	Shrove Tuesday	10 32	4 51		♄ ♄ ♄ ♄ ♄ rises 5h. 6m.	15	6 46 5 11	Feb. 1
W	14	ASH WEDNESDAY	11 20	5 42		♄ 7 * south 5h. 50m.	14	6 45 5 15	2
T	15	Faustine	12 10	♄ sets		♄ 15. ♄ ♄ ♄ ♄ rises 11h. 40m.	14	6 44 5 16	3
F	16	Julianus	1 6	7 12		♄ Orion south 7h. 47m.	14	6 42 5 18	4
S	17	Constantine	2 4	8 21		♄ Sirius south 8h. 37m.	14	6 41 5 19	5

7. Invocavit—First Sunday in Lent.
 St. Matthew iv. 1-11; 2 Cor. vi. 1-10.
 Day's length, 10 hours 40 minutes.

S	18	Concordia	2 58	9 36		♄ ♄ in per. ♄ rises 3h. 58m.	14	6 40 5 20	6
M	19	Susanna	3 52	10 45		♄ ☉ enters ♄	11	6 39 5 21	7
T	20	Eucharias	4 45	11 48		♄ ♄ stationary.	14	6 37 5 23	8
W	21	Emberday	5 40	morn.		♄ 21. ♄ rises 5h. 0m.	14	6 36 5 24	9
T	22	Washington	6 33	12 50		♄ ♄ rises 11h. 22m.	14	6 35 5 25	10
F	23	Serenius	7 25	1 46		♄ gr. Hel. Lat. 8.	14	6 33 5 27	11
S	24	Matthias	8 15	2 40		♄ ♄ rises 3h. 40m.	14	6 32 5 28	12

8. Reminiscere—Second Sunday in Lent.
 St. Matthew xv. 21-28; 1 Thess. iv. 1-8.
 Day's length, 10 hours 58 minutes.

S	25	Victorinus	9 8	3 24		♄ ♄ ☉ superior.	13	6 31 5 29	13
M	26	Nestor	9 54	4 8		♄ 7 * sets 12h. 36m.	13	6 29 5 31	14
T	27	Leander	10 40	4 46		♄ Spica rises 9h. 12m.	13	6 28 5 32	15
W	28	Carpus	11 44	5 20		♄ Arctur. rises 8h. 14m.	13	6 27 5 33	16

♄ Venus is Morning Star till the 25th of February, 8 o'clock 36 minutes in the evening; then Evening Star till the 11th of December, 11 o'clock 22 minutes in the forenoon; from thence Morning Star to the end of the year.

MOON'S PHASES.				CONJECTURES OF THE WEATHER.			
Last Quarter,	7th day,	2 o'clock 26 minutes	Afternoon.	1, 2, coldest days;	3, 4, cloudy;	5, 6, snow;	7, 8, 9, cloudy cold;
New Moon,	15th "	4 " 58 "	Morning.	cloudy cold;	10, 11, variable;	12, 13, moderate;	14, 15, snow;
First Quarter,	21st "	11 " 33 "	Evening.	N. W. clear;	16, 17, 18, N. W. cold;	19, 20, clear;	21, 22, 23, N. W. clear;
				24, 25, cloudy;	26, 27, 28, clear cold.		



PRAYING AT THE TABLE.

That is a beautiful sight in the picture. But we see no husband or father. He is absent, and perhaps dead. The widow and orphans are thanking God for their daily bread.

Some persons pray at the table before they eat, and some do not, as the following story will show.

Once on a time, in Berks County, a jury sat on a trial, where the jurors were required to be kept from all communications with others, till they should have rendered their verdict. The tipstaff took them to their dinner by themselves and stood guard. As soon as they were seated at the table, knives and forks began to rattle, and all were making preparation to begin the meal, except their foreman, a pious and venerable white-haired patriarch from Oley, who sat at the head of the table. He arrested the indecent hurry of the rest by rapping on the table, and saying, "Let us ask God's blessing first." They all stopped and listened. When his prayer was ended, one of the company, intending to joke at his expense and make light of the old gentleman's blessing, said to him: "I suppose, down in Oley, where

you come from, every thing prays before eating?" "O no," meekly replied the old man, "the pigs do not!"

The reader will please draw out the moral for himself.

Uniting with the Church.

A certain father whose son wished to unite with the church, said to him: "No; you are yet too young and weak; wait till you have time to show that you can live as a Christian." The son did not think his father right on this point; and waited for an opportunity to change his father's mind. One evening, having before told his son to put the sheep into the stable, he asked him whether he had put them in? "All except the young and weak ones," replied his son; "I thought they would better be left out till they have time to show that they can take care of themselves!"

This reply opened the eyes of the father, and he saw that he had gotten his views about preparation for uniting with the church from the floating notions around him, and not from the word of God which says: "Those that be planted in the house of the Lord shall flourish in the courts of our God." (Ps. 92: 13.) To advise a person to remain out of the church till he has learned to lead a Christian life, as the above incident shows, is not even good common sense. It reminds us of the advice a careful mother gave her boy, namely that he should not go near the water, till he had learned to swim!

NEW BOOKS FOR THE CHURCH.

The Synod at Carlisle, in October 1863, appointed a PUBLISHING COMMITTEE of five persons, "whose duty it shall be either to prepare themselves, or get others to prepare, such works as may be suitable for Sabbath-schools and other purposes in the Church. No work to be issued under the sanction of the Church, except it be approved by every member of the Committee."

Under these regulations the following small works have been issued:

Good Friday, per doz., \$2.25, per copy, 25c.
An Easter Walk, per doz., \$1.80, per copy, 20c.
Christ and the Lawyer, per doz., \$1.80, per copy, 20c.

Others will be issued as soon as possible. Encourage the undertaking by sending for the books, and aiding in their circulation.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.		H.
T	1	David	morn.		rise		5		 1. ϕ γ $\odot$ superior. δ rises 4h. 57m. γ gr. Hel. Lat. S.		13	6 25	5 35	17
F	2	Simplicius	12	50	6	36	17				12	6 24	5 36	18
S	3	Samuel	1	30	7	32	28				12	6 23	5 37	19

9. Oouli—Third Sunday in Lent. St. Luke xi. 14-28; Eph. v. 1-9. Day's length, 11 hours 18 minutes.

S	4	Adrian	2	14	8 28			10	γ rises 3h. 30m.	12	6 21	5 39	20
M	5	Frederick	2	58	9 24			22	Ω Sirius south 7h. 34m.	12	6 20	5 40	21
T	6	Fridolin	3	39	10 20			4	γ in apo. ϕ γ $\frac{1}{2}$ rises 10h. 49m.	12	6 19	5 41	22
W	7	Perpetua	4	20	11 16			16	Orion south 6h. 36m.	11	6 17	5 43	23
T	8	Philemon	5	10	morn.			29	γ stationary.	11	6 16	5 44	24
F	9	Prudence	6	2	12 8			12	 9. Regulus south 10h. 42m.	11	6 15	5 45	25
S	10	Apollonia	6	58	1 4			25	Andromeda sets 8h. 24m.	11	6 13	5 47	26

10. Laetare—Fourth Sunday in Lent. St. John vi. 1-14; Gal. ii. 21-31. Day's length, 11 hours 36 minutes.

S	11	Ernestus	7	48	1 58			8	Rigel south 5h. 40m.	10	6 12	5 48	27
M	12	Gregory	8	34	2 46			22	ϕ γ γ rises 2h. 59m.	10	6 11	5 49	28
T	13	Macedon	9	21	3 36			6	Sirius south 7h. 5m.	10	6 10	5 50	Mar. 1
W	14	Zachariah	10	18	4 20			21	Spica rises 8h. 17m.	9	6 8	5 52	2
T	15	Christopher	11	2	4 59			6	ϕ γ δ rises 4h. 46m.	9	6 7	5 53	3
F	16	Cyprianus	11	48	γ sets			22	 16. $\frac{1}{2}$ rises 10h. 9m.	9	6 6	5 54	4
S	17	St. Patrick	12	38	7 13			7	ϕ γ γ sets 6h. 30m.	9	6 4	5 56	5

11. Judica—Fifth Sunday in Lent. St. John viii. 46-59; Heb. ix. 11-15. Day's length, 11 hours 54 minutes.

S	18	Anselmus	1	30	8 26			22	γ in per. γ Sirius sets 11h. 46m.	8	6 3	5 57	6
M	19	Josephus	2	38	9 36			6	Regulus south 10h. 4m.	8	6 2	5 58	7
T	20	Matrona	3	20	10 42			21	$\odot$ enters γ Day and night equal.	8	6 0	6 0	8
W	21	Benedict	4	10	11 43			5	Spring commences.	7	5 58	6 2	9
T	22	Paulina	5	2	morn.			18	γ rises 2h. 35m.	7	5 57	6 3	10
F	23	Everard	5	59	12 40			1	 23. ϕ γ γ sets 10h. 58m.	7	5 56	6 4	11
S	24	Gabriel	6	48	1 33			14	δ rises 4h. 36m.	6	5 55	6 5	12

12. Palm Sunday. St. John xii. 1-16; Phil. ii. 5-10. Day's length, 12 hours 12 minutes.

S	25	Apollonarius	7	44	2 16			26	γ sets 6h. 40m.	6	5 54	6 6	13
M	26	Emmanuel	8	40	2 58			8	γ gr. Elong. East.	6	5 53	6 7	14
T	27	Gustavus	9	39	3 32			20	γ sets 6h. 50m.	6	5 51	6 9	15
W	28	Gideon	10	41	4 16			2	γ gr. Hel. Lat. N.	5	5 50	6 10	16
T	29	Maud. Th.	11	42	4 58			14	$\frac{1}{2}$ rises 8h. 22m.	5	5 49	6 11	17
F	30	Good Friday	morn.		γ rise			25	 30. γ Eclipse visible.	5	5 47	6 13	18
S	31	Detlaus	12	26	6 54			7	Andromeda sets 7h. 26m.	4	5 46	6 14	19

MOON'S PHASES.

Full Moon,	1st day,	6 o'clock	39 minutes	Morning.
Last Quarter,	9th	10	40	"
New Moon,	16th	4	28	Afternoon.
First Quarter,	23d	7	54	Morning.
Full Moon,	30th	11	25	Evening.

CONJECTURES OF THE WEATHER.

1, 2, moderate; 3, 4, rain; 5, snow; 6, 7, N. W. cold; 8, 9, 10, moderate; 11, 12, cloudy; 13, snow; 14, 15, variable; 16, 17, 18, rain; 19, 20, N. W. cold; 21, 22, 23, fair; 24, 25, cloudy; 26, 27, rain; 28, 29, 30, clear; 31, storm.



REV. M. SOHLATTER'S HOME.

This house, situated on Chestnut Hill, near Philadelphia, was the last residence of Rev. Michael Schlatter, the first German Reformed Missionary sent to this country. Here he spent the last years of his life, and here he died in 1790.

This picture is from a Photograph taken in 1857, at the instance of the author of the Life of Schlatter, who had it engraved as a frontispiece for that work. A full account of this venerable house may be found in Dr. Harbaugh's Life of Schlatter, pp. 339—341.

LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE,

Located at Lancaster, Pa. Forty-nine students in the college proper, with twelve in the Preparatory Department.

FACULTY.

Rev. E. V. Gerhart, D.D., President, and Professor of Mental and Moral Philosophy.

W. M. Nevins, Esq., A.M., Professor of Ancient Languages and Belles-Lettres.

Rev. Thomas C. Porter, A.M., Professor of Natural Science.

Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy.

Rev. Alexander Falk, D.P., Professor of the German Language and Literature.

Rev. John W. Nevins, D.D., Professor of History and Aesthetics.

John L. Atlee, M.D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term, from Sept. 13th to Dec. 20th. Second term, from Jan. 3th to April 11th. Third term, from May 7th to July 25th—the day of Commencement.

HEIDELBERG COLLEGE, Located at Tiffin, Ohio.

FACULTY.

Rev. G. W. Aughinbaugh, A.M., President, and Professor of Mental and Moral Philosophy.

Rev. J. H. Good, A.M., Professor of Mathematics.

Rev. Reuben Good, A.M., Professor of Natural Science, and Rector of the Preparatory Department.

John Kieffer, A.M., Professor of Languages.

WESTMORELAND COLLEGE, Located at Mount Pleasant, Westmoreland Co., Pa.

Rev. F. K. Levan, A.M., President.

Rev. J. A. Peters, A.M., Professor of Languages. Two female Assistants.

CLARION COLLEGIATE INSTITUTE, Located at Rimersburg, Pa.

Professor Rev. J. H. Apple, A.M., Principal. With a male and two female Assistants.

CATAWBA COLLEGE, Newton, North Carolina.

10



A SOLDIER OF THE UNION.

There is one of the soldiers who has helped to defend the union. He bears the glorious flag, on which is written *excelsior*, which means *higher*. Thanks to God that the war is over, and the union stands. Our brave soldiers have returned to their homes, and received the thanks of millions for the noble deeds they have done. Their honors will grow with their years; and as we now honor the old soldiers of the war of 1812, and the few who still remain of the war of 1776, so will these heroes of the war which closed in 1865 be honored in their old age.

While we honor the living who return to us, we no less bear in affectionate remembrance, those who have "for their country fallen," and who now sleep on the fields of battle. Their names and their brave deeds will mingle with fireside stories for generations to come; and the Union which their lives have defended, will be the lasting monument over their graves.

THE BIBLE.—As the Word of God contains in its mysteries, capable of exercising the most penetrating wits, so does it also afford plain and manifest truths fit for the nourishment of the simple and less knowing. Upon its surface there is milk for children, and within its secret recesses there is matter of admiration and wonder for the most profound. It is like a river whose water is shallow enough for a lamb to wade in, and deep enough for an elephant to swim.

EASTER CAROL.

BY MARIE MASON.

Ye happy bells of Easter-day!
Ring, ring your joy
Through earth and sky!
Ye ring a glorious word!
The notes that swell, in gladness tell,
The rising of the Lord!

Ye carol-bells of Easter-day!
The teeming earth,
That saw His birth
When lying 'neath the sword,
Upspringeth now in joy, to show
The rising of the Lord!

Ye glory-bells of Easter-day
The hills that rise
Against the skies,
Re-echo with the word.
The victor-breath that conquers death—
The rising of the Lord!

Ye passion-bells of Easter-day!
The bitter cup
He lifted up,
Salvation to afford.
Ye saintly bells! your passion tells
The rising of the Lord!

Ye mercy-bells of Easter-day!
His tender side
Was riven wide,
Where floods of mercy poured;
Redeemed clay doth sing to-day
The rising of the Lord!

Ye victor-bells of Easter-day!
The thorny crown
He layeth down:
Ring, ring the strong accord—
The mighty strain of love and pain,
The rising of the Lord!

WALKING WITH GOD.—I see where Christians in general are wrong. We do not make a companion of God. We should trust him more as a friend, not as a distant friend, but always near, close to us, so that we are never alone, but continually in his company.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Sign.	Miscellaneous Particulars.	Hour Table. Sun slow.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.				S.	P.		H.
T	1	<i>Phil. and James</i>	1	12	8	15	♈	23 ♀ sets 8h. 13m.	3	5	8	6 52	19
W	2	<i>Sigismund</i>	2	2	9	10	♈	6 ♀ south 11h. 45m.	3	5	7	6 53	20
T	3	<i>Inv. of Cross</i>	3	0	10	5	♈	19 Sirius sets 9h. 2m.	3	5	6	6 54	21
F	4	<i>Florianus</i>	3	52	11	0	♈	2 Orion sets 9h. 28m.	3	5	4	6 56	22
S	5	<i>Godard</i>	4	40	11	44	♈	15 Spica south 10h. 30m.	3	5	3	6 57	23

18. Fifth Sunday after Easter.

St. John xvi. 23-33; St. James i. 22-27.

Day's length, 13 hours 56 minutes.

S	6	<i>Aggeus</i>	5	28	morn.	♈	28 ☾ ♀ 2 ♀ rises 12h. 9m.	4	5	2	6 58	24
M	7	<i>Domicilla</i>	6	6	12	26	♈ 12 ☾ 7. ♀ sets 8h. 30m.	4	5	1	6 59	25
T	8	<i>Stanislaus</i>	6	43	1	7	♈ 26 Arctur. south 11h. 8m.	4	5	0	7 0	26
W	9	<i>Job</i>	7	36	1	44	11 Regulus sets 1h. 29m.	4	4	59	7 1	27
T	10	<i>Ascension</i>	8	27	2	20	25 ♀ rises 3h. 30m.	4	4	58	7 2	28
F	11	<i>Mamertus</i>	9	18	2	56	10 ☾ ♀ 8 gr. Elong. West.	4	4	57	7 3	29
S	12	<i>Pancratius</i>	10	12	3	34	24 ☾ ♀ 8 ♀ rises 4h. 8m. ☿	4	4	56	7 4	30

19. Sunday after Ascension.

St. John xv. 26-xvi. 1; 1 Pet. iv. 7-11.

Day's length, 14 hours 10 minutes.

S	13	<i>Servatius</i>	11	10	4	15	9 ♀ rises 11h. 59m.	4	4	55	7 5	May 1
M	14	<i>Christian</i>	12	8	5	sets	23 ☾ 14. ☾ in per.	4	4	54	7 6	2
T	15	<i>Sophia</i>	1	6	8	41	7 ☾ ♀ ♀ sets 8h. 40m.	4	4	53	7 7	3
W	16	<i>Peregrine</i>	2	4	9	30	21 ☾ ♀ ♀ ♀ south 11h. 4m.	4	4	52	7 8	4
T	17	<i>Jacodus</i>	2	55	10	13	5 7 * sets 7h. 32m.	4	4	51	7 9	5
F	18	<i>Liborius</i>	3	48	10	57	18 Vega south 1h. 52m.	4	4	51	7 9	6
S	19	<i>Potentius</i>	4	39	11	37	1 Librae south 10h. 58m.	4	4	50	7 10	7

20. Whit-Sunday, or Pentecost.

St. John xiv. 15-31; Acts ii. 1-11.

Day's length, 14 hours 22 minutes.

S	20	<i>Whit Sunday</i>	5	26	morn.	♈	13 ♀ stationary.	4	4	49	7 11	8
M	21	<i>Whit Monday</i>	6	10	12	16	25 ☾ 21. ☾ enters ♈	4	4	48	7 12	9
T	22	<i>Desiderius</i>	6	54	12	49	7 ☾ 3 rises 3h. 8m.	4	4	48	7 12	10
W	23	<i>Emberday</i>	7	34	1	18	19 Arctur. south 10h. 8m.	4	4	47	7 13	11
T	24	<i>Esther</i>	8	18	1	47	0 ♀ rises 11h. 39m.	4	4	46	7 14	12
F	25	<i>Urbanus</i>	8	56	2	16	12 ♀ sets 8h. 56m. ☿	3	4	45	7 15	13
S	26	<i>Beda</i>	9	44	2	46	24 ☾ ♀ ♀ ♀ south 10h. 24m.	3	4	44	7 16	14

21. Trinity Sunday.

St. John iii. 1-16; Rev. iv. 1-11.

Day's length, 14 hours 34 minutes.

S	27	<i>Lucina</i>	10	30	3	17	7 ☾ in apo. Procyon sets 9h. 35m.	3	4	43	7 17	15
M	28	<i>William</i>	11	18	3	52	19 Castor sets 11h. 13m.	3	4	43	7 17	16
T	29	<i>Sibylla</i>	morn.	♈	rises	♈	2 ☾ 20. Sirius sets 7h. 18m.	3	4	42	7 18	17
W	30	<i>Wigand</i>	12	14	8	10	15 ☾ ♀ ♀ Orion sets 7h. 45m.	3	4	41	7 19	18
T	31	<i>Corpus Christi</i>	1	10	8	58	28 ♀ in perihelion.	3	4	41	7 19	19

MOON'S PHASES.

Last Quarter, 7th day, 4 o'clock 44 minutes Afternoon.
 New Moon, 14th " 10 " 2 " Morning.
 First Quarter, 21st " 5 " 1 " "
 Full Moon, 29th " 8 " 20 " "

CONJECTURES OF THE WEATHER.

1, 2, frost; 3, 4, 5, fair; 6, 7, thunder; 8, 9, cloudy;
 10, 11, 12, rain; 13, 14, clear; 15, 16, variable; 17, 18,
 fair; 19, cloudy; 20, 21, rain; 22, 23, clear, pleasant;
 24, 25, thunder showers; 26, 27, 28, variable; 29, 30, 31,
 clear.



THE MAY-QUEEN.

There is the May-Queen. They are crowning her with a garland of flowers. The custom of celebrating the first day of May with floral rites, and rural festivities, comes down from many ages past, and belongs to various countries. After a long winter, children are glad to hail returning spring; and if they wish to go out on the first day of May to enjoy themselves among the early flowers, the Almanac man shall make no objections.

DIVINITY.—Of all sciences, that of divinity is the most sublime, the most profound, and the most comprehensive. The study of divinity demands the brightest parts, the strongest powers, and the most spacious mind. The angels desire to look into these things; and here they may look, and study, and pry forever, and still see more and more to admire, and love, and praise.

There is no book like the Bible for excellent learning, wisdom and use.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY,
Located at Mercersburg, Pa. The Professors are:

Rev. H. Harbaugh, D.D., Professor of Systematic and Practical Theology.

Rev. Philip Schaff, D.D., Professor of Historical and Exegetical Theology. (Has leave of absence.)

Rev. E. E. Higbee, A.M., Professor of Church History and Exegesis.

J. B. Kerschner, A.M., Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1864-65 was 34.

WESTERN THEOLOGICAL SEMINARY,
Located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

MISSION HOUSE, Located at Howard Grove, near Sheboygan, Wisconsin. The Teachers are:

Rev. Dr. J. Bossard, Rev. H. Muhlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

How to make a happy family.

It is related of a pious man of the olden times, that he often prayed to God, to show him how one might live happily in the married state and conduct the household properly. In answer to his prayer, a vision was shown him, of three angels. The first knelt and prayed, "*I lift up mine eyes to the hills, whence cometh my help.*" Another had a hoe, digging for roots, his brow covered with perspiration, and saying, "*In the sweat of thy brow shalt thou eat bread.*" The third gathered the roots into a basket, and carried them into a house, where the three angels dwelt together. This is to show that in order to render the married state prosperous and happy, those having entered upon it, must

1. Pray. 2. Work. 3. Be frugal. 4. Dwell together in angelic peace and harmony.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.				S.	D.	H.	M.		H.
F	1	Nicodemus	2	4	9	45		11	☿ sets 9h. 15m.	3	4	40	7	20	20
S	2	Marcellus	2	58	10	32		25	♂ ☿ ♀ ♀ rises 10h. 28m.	2	4	40	7	20	21

22. First Sunday after Trinity.

St. Luke xvi. 19-31; 1 John iv. 7-21.

Day's length, 14 hours 42 minutes.

S	3	Erasmus	3	53	11	13		9	Arctur. south 9h. 26m.	2	4	39	7	21	22
M	4	Darius	4	40	11	49		23	Spica south 8h. 28m.	2	4	39	7	21	23
T	5	Bonifacius	5	29	morn.			7	♂ south 9h. 40m.	2	4	39	7	21	24
W	6	Benignus	6	12	12	27		21	♂ ☿ sets 9h. 20m.	2	4	38	7	22	25
T	7	Artemus	7	10	1	0		6	Regulus sets 11h. 41m.	2	4	38	7	22	26
F	8	Robertus	8	8	1	36		20	♂ Antares south 11h 14m.	1	4	37	7	23	27
S	9	Medardus	9	6	2	14		4	♂ ☿ ♀ ♀ rises 2h. 20m.	1	4	37	7	23	28

23. Second Sunday after Trinity.

St. Luke xiv. 16-24; 1 John iii. 13-24.

Day's length, 14 hours 46 minutes.

S	10	Barnimus	10	4	2	54		18	♀ rises 9h. 58m.	1	4	37	7	23	29
M	11	Flavius	11	2	3	39		2	♂ in per. Altair south 2h. 25m.	1	4	36	7	24	30
T	12	Barnabas	11	49	♂ sets			16	♂ ☿ ♀ ♀ 12. ♂ ☿ ♀	1	4	36	7	24	31
W	13	Basilides	12	40	8	10		29	♂ ☿ ♀ ♀ ♀ south 8h. 59m. ☾	0	4	36	7	24	June 1
T	14	Tobias	1	34	9	8		13	♂ ☿ ♀ ♀ sets 9h. 24m.	0	4	36	7	24	2
F	15	<i>Cornus Christi.</i>	2	29	9	38		26	Pollux sets 9h. 49m.	sun	4	35	7	25	3
S	16	Rolandus	3	24	10	8		9	♂ ☿ ☿ superior.	slow	4	35	7	25	4

24. Third Sunday after Trinity.

St. Luke xv. 1-10; 1 Pet. v. 5-11.

Day's length, 14 hours 50 minutes.

S	17	<i>St. Alban</i>	4	20	10	48		21	♂ rises 2h. 6m.	0	4	35	7	25	5
M	18	Arnolphus	5	10	11	42		3	Wega south 12h. 51m.	1	4	35	7	25	6
T	19	Gervasius	5	58	morn			15	♂ ☿ ♀ ♀ 19. ♀ rises 9h. 16m.	1	4	35	7	25	7
W	20	Sylverius	6	44	12	6		27	♂ ☿ ♀ ♀ Ant. south 10h. 22m.	1	4	35	7	25	8
T	21	Raphael	7	30	12	35		9	☉ enters ♍ Longest day.	1	4	34	7	26	9
F	22	Achatius	8	18	1	6		21	♂ ☿ ♀ ♀ ☿ Summer commences	1	4	35	7	25	10
S	23	Agrippina	9	8	1	40		3	♂ in apo. Arctur. south 7h. 58m	2	4	35	7	25	11

25. Fourth Sunday after Trinity.

St. Luke vi. 36-42; Rom. viii. 18-23.

Day's length, 14 hours 50 minutes.

S	24	<i>John Baptist</i>	9	58	2	16		15	♂ gr. Hel. Lat. N.	2	4	35	7	25	12
M	25	Elogius	10	48	3	0		27	♂ ☿ ☉ ♀ sets 9h. 24m.	2	4	35	7	25	13
T	26	Jeremiah	11	40	3	48		10	♂ ☿ ♀ ♀ ♀ sets 1h. 34m. Morning.	2	4	35	7	25	14
W	27	Seven Sleepers	morn.	♂ rise				23	♂ ☿ ♀ ♀ ♀ 27. ♀ rises 1h. 50m.	3	4	35	7	25	15
T	28	Leo	12	38	8	1		7	Wega south 12h. 4m.	3	4	35	7	25	16
F	29	<i>St. Peter</i>	1	33	8	48		21	♂ ☿ ♀ ♀ ♀ rises 8h. 50m.	3	4	36	7	24	17
S	30	Lucina	2	26	9	36		5	Regulus sets 9h. 58m.	3	4	36	7	24	18

MOON'S PHASES.

Last Quarter,	6th day,	2 o'clock 15 minutes	Morning.
New Moon,	12th "	5 " 9 "	Afternoon.
First Quarter,	19th "	6 " 44 "	"
Full Moon,	27th "	10 " 33 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, variable; 6, 7, rain; 8, 9, 10, clear; 11, showers; 12, 13, 14, warm; 15, cloudy; 16, 17, thunder showers; 18, 19, 20, clear; 21, 22, cloudy; 23, 24, 25, 26, fair; 27, 28, 29, warm; 30, showers.



BIRDS AND THEIR NEST.

It is said, that one reason why there are so many insects to destroy young trees, and all kinds of fruit, is that birds are more scarce than they used to be. The birds live on insects, and when birds are plenty, millions of them are devoured. It is not only cruel, but it is even unprofitable, to kill birds and disturb their nests. Boys and men ought to make haste and learn better manners.

THE PAPERS OF THE CHURCH.

Every member, or at least, every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

ENGLISH.

The German Reformed Messenger, published weekly at \$3. Edited by Rev. S. R. FISHER, D.D., No. 52 & 54 North Sixth street, Philada.

The Western Missionary, weekly, Dayton, O., at \$1.50. Rev. GEO. W. WILLIARD, Editor.

The Child's Treasury, a monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

The Guardian. A monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. H. HARBAUGH, D.D., Editor. \$1.50 per year.

GERMAN.

The Reformirte Kirchenzeitung. Weekly at \$1.50. Edited by Rev. N. GEHR, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

The Evangelist, Cleveland, Ohio. Weekly at \$1.50. Rev. H. J. RUEFENIK, Editor.

Sontagschulblatt, monthly by the Ger. Ref. Buchverein, Cleveland, Ohio.

Lämmerhirt. A child's paper. Edited by Rev. J. GANTENBEIN, Bridesburg, near Philadelphia. Terms \$2.50 for ten copies.

STATISTICS OF THE GERMAN REFORMED CHURCH.

	EASTERN SYNOD.	WESTERN SYNOD.	TOTAL.
Synods.....	1	1	2
Classes.....	16	13	29
Ministers.....	269	207	476
Congregations.....	703	431	1,134
Members.....	80,143	27,251	107,394
Unconfirmed Members.....	50,816	22,700	73,516
Baptisms.....	7,250	3,579	10,829
Confirmations.....	3,332	1,571	4,903
By Certificate.....	826	786	1,612
Communicants.....	65,892	23,723	89,615
Excommunicated and erased.....	11	149	160
Dismissed.....	448	226	674
Deaths.....	3,594	1,081	4,675
Sunday Schools.....	575	277	852
Sunday School Scholars.....	20,531	Not reported.	
Benevolent contributions.....	\$79,067 21	\$17,974 15	\$97,041 36

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.	S.	D.			M.	H.	M.	P.		M.
26. Fifth Sunday after Trinity.			St. Luke v. 1-11; 1 Pet. iii. 8-15.						Day's length, 14 hours 43 minutes.							
S	1	Theobald	2	59	10	2	♈	19	☉ in apogee.	☾	3	4	36	7	24	19
M	2	Visit. <i>Virg. Mary</i>	3	40	10	40	♈	4	☿ sets 9h. 22m.		4	4	36	7	24	20
T	3	Cornelius	4	20	11	18	♈	18	♄ sets 1h. 0m.		4	4	37	7	23	21
W	4	INDEPENDENCE	5	8	11	56	♈	2	♃ rises 8h. 34m.		4	4	37	7	23	22
T	5	Demetrius	5	50	morn.		♈	16	☾ 5. ☿ Aldeb. rises 2h. 33m.		4	4	37	7	23	23
F	6	<i>John Huss</i>	6	52	12	48	♈	0	Regulus sets 9h. 40m		4	4	38	7	22	24
S	7	Edelburga	7	46	1	30	♈	14	♄ ♃ ♄ rises 1h. 40m.		4	4	38	7	22	25
27. Sixth Sunday after Trinity.			St. Matthew v. 20-36; Rom. vi. 3-11.						Day's length, 14 hours 42 minutes.							
S	8	Aquila	8	38	2	8	♈	28	Antares south 9h. 10m.		5	4	39	7	21	26
M	9	Zeno	9	30	2	48	♈	11	☾ in per. Wega south 9h. 16m.		5	4	39	7	21	27
T	10	<i>J. Calvin born</i>	10	24	3	28	♈	25	♄ stationary.	☾	5	4	40	7	20	28
W	11	Pius	11	18	3	59	♈	8	♄ ♃ ♄ Dog days begin.		5	4	40	7	20	29
T	12	Henry	12	12	☾ sets		♈	21	☾ 12. ♃ south 12h. 40m.		5	4	41	7	19	30
F	13	<i>Margaret</i>	1	2	8	18	♈	4	☾ Spica sets 11h. 12m.		5	4	41	7	19	July 1
S	14	Bonavent	1	49	9	10	♈	17	☾ ♄ ♄ ♄ sets 9h. 6m.		5	4	42	7	18	2
28. Seventh Sunday after Trinity.			St. Mark viii. 1-9; Rom. vi. 19-23.						Day's length, 14 hours 34 minutes.							
S	15	Apostle's day	2	34	9	46	♈	29	♄ rises 1h. 28m.		6	4	43	7	17	3
M	16	Hilary	3	18	10	14	♈	11	Altair south 12h. 2m.		6	4	43	7	17	4
T	17	Alexius	4	10	10	45	♈	23	Regulus sets 8h. 9m.		6	4	44	7	16	5
W	18	Maternus	4	49	11	26	♈	5	7 * rises 12h. 23m.		6	4	45	7	15	6
T	19	Ruffina	5	58	11	49	♈	16	☾ 19. ♄ Spica sets 10h. 48m.		6	4	46	7	14	7
F	20	Elijah	6	44	morn.		♈	28	☾ ♃ ♃ ♄ ♄ sets 12h. 4m.		6	4	46	7	14	8
S	21	Praxedes	7	34	12	10	♈	10	☾ in apo. ♃ south 11h. 59m.		6	4	47	7	13	9
29. Eighth Sunday after Trinity.			St. Matthew vii. 15-21; Rom. viii. 12-17.						Day's length, 14 hours 24 minutes.							
S	22	<i>Mary Magdalene</i>	8	20	12	51	♈	23	☿ sets 9h. 2m.		6	4	48	7	12	10
M	23	Apollinaris	9	11	1	34	♈	5	☉ enters ♏		6	4	49	7	11	11
T	24	Christiana	10	6	2	16	♈	18	♄ gr. Elong. East.		6	4	50	7	10	12
W	25	<i>St. James</i>	10	56	2	58	♈	2	☿ sets 8h. 10m.	☾	6	4	50	7	10	13
T	26	<i>St. Ann</i>	11	40	3	38	♈	15	♄ ♃ ♃ ♃ south 11h. 38m.		6	4	51	7	9	14
F	27	Martha	morn.	☾ rise			♈	0	☾ 27. ♄ rises 1h. 4m.		6	4	52	7	8	15
S	28	Pantaleon	12	30	7	41	♈	14	☾ sets 11h. 25m.		6	4	53	7	7	16
30. Ninth Sunday after Trinity.			St. Luke xvi. 1-9; 1 Cor. x. 1-13.						Day's length, 14 hours 12 minutes.							
S	29	Beatrix	1	22	8	21	♈	29	☉ ♃ ☉ ☿ sets 8h. 54m.		6	4	54	7	6	17
M	30	Upton	2	14	8	59	♈	14	7 * rises 11h. 34m.		6	4	55	7	5	18
T	31	Germanus	3	8	9	38	♈	29	Aldebaran rises 12h. 50m.		6	4	56	7	4	19

☿ Jupiter is, on the 20th, in opposition with the sun, and shines all night.

MOON'S PHASES.

Last Quarter,	5th day,	9 o'clock	0 minutes	Morning.
New Moon,	12th	"	12	" 31
First Quarter,	19th	"	10	" 38
Full Moon,	27th	"	11	" 46

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, rain; 4, thunder; 5, 6, 7, 8, fair; 9, 10, warmest days; 11, 12, thunder showers; 13, 14, fair; 15, 16, rain; 17, 18, 19, warm; 20, cloudy; 21, 22, 23, 24, fair; 25, thunder; 26, 27, variable; 28, fair; 29, 30, 31, rain.



SYMBOL OF GOD'S PROTECTING LOVE.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, (Jacob,) and there was no strange god with him. (Deut. xxxii. 11, 12.)

CAUGHT THIS TIME.

To a congregation we once served, belonged an old father, who lived near the mountain, about three miles from the church. He was a very worthy old man, only he had one weakness—which was to make a very trifling excuse sufficient to keep him out of church.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning at an early hour, as the pastor was standing on his porch, looking out into a regular old-fashioned snow-storm, who should come along, but this same old father perched on a load of wood, his hat and overcoat, his hair and whiskers, all whitened by the thickly falling and fiercely blowing snow!

Seeing the pastor, he halted a moment to pay his respects, and exchange a friendly word.

"Good morning," said our old friend, "all well?"

"All well, thank you."

"Sorry I could not be in to church yesterday."

"Yes; I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much that I thought it was too bad to venture out, and"—

But here an idea struck him,—or perhaps it was a somewhat fiercer blast of snow that struck him,—which suddenly broke off his sentence! The Pastor did not much relieve his embarrassment, when he said with a sly smile:

"Fine, pleasant weather to-day! If we should

have as fine a day as this next Sunday, I shall look for you at church!"

The old father blushed, and smiled, and manifested a desire to break off the conversation,—all of which seemed as if he was inwardly saying: "Caught this time!"

M O R A L .

To the church you cannot go,
If you fear there *might be* snow;
But when it comes fiercely down
You can haul your wood to town!

Humbag Medicine-Men.

Do you know the trick? Do you know how they manage to draw the people into their meshes? We will tell you the whole secret. You read one of their advertisements and conclude to try their cure; you write to the quack for information. He replies, that his cure suits your case exactly, and that if you conclude to try it, all you have to do is to enclose a postage stamp, and the receipt for making up the medicine shall be sent without further charge. This seems fair and even generous. He sends the recipe. You take it to the drug-store to have it compounded. It is all clear except that there is *one ingredient* to go into it which the druggist has not, and which is not even found mentioned in any of the books! What is to be done? You write to the city quack that you can get all the ingredients except the one. He tells you that it is somewhat rare, but he has some of it, and will furnish it if desired: it comes high, but is the principal thing in the cure. He requests you to send on ten dollars, and he will send it by mail. If your eyes are not yet open, you will be foolish enough to send the money, and in due time you will receive the *axiphaxigus* or whatever its name may be. It is probably dried mushroom or toasted sawdust, or something of the kind.

These are the facts in the case. Now if you are determined to be humbugged, we advise you to buy a Patent Medicine Almanac, and go into it with all your heart. And if you send us the ten dollars, we will send you the *axiphaxigus* ourselves, the very best quality.

So long as you see one star in the sky the sun is not risen; so long as one leak admits the water the ship is not safe; so long as one sin reigns in a man's heart, and is practiced in his life, Jesus is neither his Saviour nor his King.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Sign.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.				H.	M.	H.	M.		
W	1	Lammas day	3	50	10	15		13	☾ sets 8h. 48m. ☽	6	4	57	7	3	20
T	2	Stephen	4	40	10	52		27	☾ sets 10h. 59m. ☽	6	4	58	7	2	21
F	3	Augustus	5	34	11	33		11	☾ 3. ☽ south 11h. 17m.	6	4	59	7	1	22
S	4	Dominick	6	26	morn.			25	Sirius rises 4h. 40m.	6	5	0	7	0	23

31. Tenth Sunday after Trinity.

St. Luke xix. 41-47; 1 Cor. xii. 1-11.

Day's length, 13 hours 58 minutes.

S	5	Oswald	7	20	12	9		9	☽ in per. ☽ ☽ ☽ rises 12h. 40m.	6	5	1	6	59	24
M	6	Annun. of Christ	8	14	12	56		22	☽ stationary. 7 * rises 11h. 20m.	6	5	2	6	58	25
T	7	Godfrey	9	8	1	47		5	☽ ☽ ☽ ☽ sets 8h. 38m.	5	5	3	6	57	26
W	8	Emily	10	6	2	42		18	Rigel rises 1h. 28m.	5	5	4	6	56	27
T	9	Ericus	10	59	3	40		1	Regulus sets 7h. 29m.	5	5	5	6	55	28
F	10	St. Lawrence	11	48	☽ sets			13	☽ 10. Orion rises 2h. 4m.	5	5	6	6	54	29
S	11	Titus	12	20	7	26		25	☽ ☽ ☽ Ant. sets 11h. 20m.	5	5	7	6	53	30

22. Eleventh Sunday after Trinity.

St. Luke xviii. 9-14; 1 Cor. xv. 1-14.

Day's length, 13 hours 44 minutes.

S	12	Clara	1	8	7	59		7	☽ south 10h. 47m.	5	5	8	6	52	31
M	13	Hilbert	1	50	8	26		19	☽ ☽ ☽ ☽ sets 8h. 25m.	5	5	9	6	51	Aug. 1
T	14	Eusebia	2	46	8	49		1	☽ rises 12h. 28m.	4	5	10	6	50	2
W	15	Assump. V. Mary	3	39	9	19		13	☽ Wega south 8h. 54m.	4	5	12	6	48	3
T	16	Rochus	4	34	9	49		25	☽ ☽ ☽ ☽ sets 9h. 46m.	4	5	13	6	47	4
F	17	Bertram	5	20	10	21		7	☽ in ☽ ☽ gr. Hel. L. S.	4	5	14	6	46	5
S	18	Agapetus	6	8	11	17		19	☽ 18. ☽ in apo.	4	5	15	6	45	6

33. Twelfth Sunday after Trinity.

St. Mark vii. 31-37; 2 Cor. iii. 4-11.

Day's length, 13 hours 28 minutes.

S	19	Schaldus	7	10	morn.			1	☽ sets 8h. 16m.	3	5	16	6	44	7
M	20	Bernard	8	12	12	15		14	☽ ☽ ☽ inf. 7 * rises 10h. 16m.	3	5	17	6	43	8
T	21	Rebecca	9	0	1	5		27	☽ sets 9h. 36m.	3	5	18	6	42	9
W	22	Philibert	9	54	2	9		10	Dog days end.	3	5	20	6	40	10
T	23	Zaccheus	10	44	3	13		24	☽ ☽ ☽ ☽ south 10h. 8m. ☽ cent. ☽	2	5	21	6	39	11
F	24	St. Bartholomew	11	34	4	24		8	Sirius rises 3h. 28m.	2	5	22	6	38	12
S	25	Ludovicus	morn.	☽ rise				23	☽ 25. ☽ rises 12h. 8m.	2	5	23	6	37	13

34. Thirteenth Sunday after Trinity.

St. Luke x. 23-27; Gal. iii. 16-22.

Day's length, 13 hours 12 minutes.

S	26	Samuel	12	30	6	59		8	☽ sets 8h. 10m.	2	5	24	6	36	14
M	27	Gephard	1	26	7	30		23	Orion rises 1h. 1m.	1	5	26	6	34	15
T	28	St. Augustine	2	22	8	10		8	Arctur. sets 10h. 52m.	1	5	27	6	33	16
W	29	John's decollat.	3	18	8	50		23	☽ stationary. ☽	1	5	28	6	32	17
T	30	Benjamin	4	14	9	30		7	☽ in per. ☽ sets 9h. 2m.	1	5	29	6	31	18
F	31	Paulina	5	10	10	44		21	Spica sets 8h. 4m.	0	5	31	6	29	19

MOON'S PHASES.

Last Quarter,	3d day,	2 o'clock 10 minutes	Afternoon.
New Moon,	10th "	9 " 30 "	Morning.
First Quarter,	18th "	4 " 10 "	"
Full Moon,	25th "	10 " 30 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, thunder showers; 3, 4, 5, variable; 6, 7, 8, sultry, warm; 9, cloudy; 10, 11, fair; 12, 13, 14, cloudy, with thunder; 15, 16, variable; 17, 18, 19, clear; 20, 21, 22, 23, warm; 24, 25, thunder showers; 26, 27, cloudy; 28, 29, showers; 30, 31, fair.



THE SWING.

Here are some little girls swinging. This is nice sport, and good exercise. Only some one must see to it that the rope is well secured, and then they must not swing too high for fear of an accident.

Ter-centenary Free-will Offerings.

As the summary of the offerings given last year was based on an incomplete return, we give here the amounts contributed by the different Classes of the Eastern Synod in their full and final form.

East Pennsylvania Classis.....	\$7,465	78
Lebanon " " " "	10,115	59
Zion's " " " "	4,784	08
Maryland " " " "	18,339	60
Philadelphia " " " "	16,334	06
Mercersburg " " " "	17,505	45
Goshenhoppen " " " "	5,947	66
New York " " " "	236	07
Lancaster " " " "	12,874	77
East Susquehanna " " " "	6,532	37
West Susquehanna " " " "	3,288	23
Clarion " " " "	1,121	70

St. Paul's Classis.....	\$3,336 70
Western New York Classis.....	243 92
North Carolina and Virginia Classes,	
No Report.....	
Total.....	\$108,125 98

This sum was distributed to the following objects and institutions:

Theo. Seminary at Mercersburg.....	\$11,201	67
Franklin and Marshall College, Lan-		
caster.....	36,084	18
Beneficiary Education.....	5,930	73
Home Missions.....	8,513	57
Foreign Missions.....	2,052	83
Church Extension.....	10,542	38
Widow's Fund Society.....	1,467	52
Orphan's Homes.....	4,819	30
Heidelberg College, Tiffin, Ohio.....	2,100	00
Theo. Seminary ".....	3,055	00
Theo. Library, Mercersburg, Pa.....	1,762	50
Mission Churches.....	6,575	08
Sunday School Literature.....	170	00
Synodical Fund.....	500	00
Undesignated Fund.....	10,691	37

This grand total of \$108,125 98 seems a large sum, and the Ter-centenary year has been pronounced a good success in this feature of it. It is certainly more liberal than any thing that the Church has before done. But is it at all what might have been done? Look at it. The minutes report for the same year in the Eastern Synod 125,862 confirmed and unconfirmed members. Hence the average has been a little over 85 cents a member, or a little over one cent and a half a week for each one! True, many have contributed largely and liberally, but that only goes to show that a correspondingly larger number contributed *nothing*.

Our present statistics report 107,394 adult members. If some plan of systematic benevolence could be put in operation, so that *all* these members would contribute an average of only 25 cents a month, the amount in a year would be \$322,182. Besides these are unconfirmed members, 73,576. An average of one cent a week for these would make \$37,259. This added to the former sum would make \$359,441 each year. Thus the Church would raise regularly for benevolent objects each year over *three times* the amount raised by special effort during the Tercentenary year!

Does any one say this *will* not be done? We know it. But it *could* be done, and it *ought* to be done.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.		H.
S	1	Egidius	5	46	11	42		5	1. ♀ sets 8h. 5m.		0	5 32	6 28	20
35. Fourteenth Sunday after Trinity. St. Luke xvii. 11-19; Gal. v. 16-24. Day's length, 12 hours 54 minutes.														
S	2	Eliza	6	22	morn.		19	δ ♀ rises 11h. 50m.		1	5 33	6 27	21	
M	3	Mansuctus	7	8	12 40		2	δ ♀ ♀ sets 8h. 50m.		1	5 35	6 25	22	
T	4	Moses	8	2	1 28		15	♀ south 9h. 28m.		1	5 36	6 24	23	
W	5	Nathaniel	8	50	2 12		28	Sirius rises 2h. 41m.		1	5 37	6 23	24	
T	6	Magnus	9	48	3 13		10	♀ gr. Elong. West.		2	5 39	6 21	25	
F	7	Regina	10	44	4 30		22	δ ♀ ♀ rises 4h. 50m.		2	5 40	6 20	26	
S	8	Nativity of V. M.	11	39	♂ sets		4	8. ♂ sets 8h. 0m.		2	5 41	6 19	27	
36. Fifteenth Sunday after Trinity. St. Matthew vi. 24-34; Gal. v. 25-vi. 10. Day's length, 12 hours 36 minutes.														
S	9	Bruno	12	30	6 30		16	Orion rises 12h. 12m.		3	5 42	6 18	28	
M	10	Pulcheria	1	20	7 1		28	7 * rises 8h. 58m.		3	5 44	6 16	29	
T	11	Protus	2	6	7 35		10	♀ rises 11h. 40m.		4	5 45	6 15	30	
W	12	J. Wickliffe	2	48	8 6		21	δ ♀ ♀ sets 7h. 56m.		4	5 46	6 14	31	
T	13	Amatus	3	34	8 37		3	δ ♀ ♀ sets 8h. 20m.		4	5 47	6 13	Sept. 1	
F	14	Elev. Holy Cross	4	22	9 21		15	Altair south 8h. 12m.		5	5 49	6 11	2	
S	15	Nicetas	5	12	10 12		27	♀ in apo. Antares sets 9h. 10m.		5	5 50	6 10	3	
37. Sixteenth Sunday after Trinity. St. Luke vii. 11-17; Eph. iii. 13-21. Day's length, 12 hours 18 minutes.														
S	16	Euphemia	6	0	10 45		10	16. Wega sets 7h. 1m.		5	5 51	6 9	4	
M	17	Lampertus	6	50	11 32		22	δ ♀ ♀ sets 7h. 48m.		6	5 53	6 7	5	
T	18	Siegfried	7	48	morn.		5	♀ stationary.		6	5 54	6 6	6	
W	19	Emberday	8	40	12 14		18	δ ♀ ♀ south 8h. 20m.		6	5 55	6 5	7	
T	20	Cornicia	9	30	1 4		2	♀ gr. Hel. L. N.		7	5 56	6 4	8	
F	21	Matthew	10	20	2 10		16	♀ in aphelion.		7	5 57	6 3	9	
S	22	Maurice	11	8	3 22		1	♂ rises 11h. 32m.		7	5 59	6 1	10	
38. Seventeenth Sunday after Trinity. St. Luke xiv. 1-11; Eph. iv. 1-6. Day's length, 12 hours 0 minutes.														
S	23	Josea	11	44	4 34		16	☉ enters ♏ Day and night equal.		8	6 0	6 0	11	
M	24	St. John concep.	morn.	♂ rise		1	24. Autumn commences.		8	6 1	5 59	12		
T	25	Cleophas	12	28	6 46		16	☿ 7 * rises 8h. 15m.		8	6 3	5 57	13	
W	26	Justina	1	26	7 30		1	♀ in per. ♀ sets 7h. 40m.		9	6 4	5 56	14	
T	27	Cosmus	2	24	8 16		16	♀ sets 7h. 38m.		9	6 6	5 54	15	
F	28	Wenceslaus	3	22	9 2		1	♀ south 7h. 44m.		9	6 7	5 53	16	
S	29	St. Michael	4	18	9 56		15	Orion rises 11h. 1m.		10	6 8	5 52	17	
39. Eighteenth Sunday after Trinity. St. Matthew xxii. 34-46; 1 Cor. i. 4-9. Day's length, 11 hours 40 minutes.														
S	30	Jerome	5	14	10 50		28	Aldebaran rises 9h. 4m.		10	6 10	5 50	18	

MOON'S PHASES.

Last Quarter,	1st day,	7 o'clock	9 minutes	Evening.
New Moon,	8th "	9 "	16 "	"
First Quarter,	16th "	10 "	33 "	"
Full Moon,	24th "	9 "	12 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, cloudy; 6, 7, 8, variable; 9, 10, 11, dry; 12, 13, rain; 14, 15, 16, variable; 17, 18, clear, warm; 19, 20, 21, rain; 22, 23, clear; 24, 25, 26, high wind; 27, 28, cloudy; 29, 30, fair.

THE CHILDREN.

We were all children once, and fond of play. Here they go on their Hobby-horses. One has a soldier cap on, and no doubt belongs to a cavalry company. The other two are too young to go to war, and are therefore seen in citizen's dress. No doubt a stroke of those whips makes the horses jump. Take care, boys; they might throw you off, and hurt you!

Our picture has its moral. Let parents provide amusement for their children at home. This is the best way to keep them out of bad company, and from forbidden tricks.

EMMA AND THE LITTLE BOY.

Emma Grey, on her way to school, passed a little boy whose hand was through the railing of a gentleman's front yard, trying to pick off a beautiful spring flower. "O, little boy," said Emma, kindly, "are you not taking that without leave?" "Nobody sees me," answered

the little boy, looking up. "Somebody sees you from the blue sky, little boy," said Emma. "God says we must not take what does not belong to us without leave, and you will grieve Him if you do so." The little boy looked up into her face as she spoke. "Shall I?" said he; "then I won't." He drew back his hand, and went away. Was it not thoughtful and kind in Emma? I think so.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof or persuasion would save many a one from sin.

A Warning to Delaying Catechumens.

What can be done now, and what ought to be done now, should never be deferred to a future time. The future is always uncertain to us; and many a great good has been lost by delay. Of this truth we have seen many painful examples.

Among an interesting class of Catechumens, which had been prepared for Easter communion, there was one, a young lady, who did not give in her name to be confirmed. When we asked her the reason, she said she would wait till Fall. We urged her to be confirmed with the rest of the class; but she persisted in her purpose to "wait till the next time." The next opportunity never came. In August we stood by her grave and said: "Earth to earth, ashes to ashes, dust to dust."

In like manner a married woman, whose husband we had just buried, was urged to join the class then preparing for confirmation. She said she intended to unite with the Church, but would wait till the next class should be started. Before that time came, we buried her by the side of her husband.

A middle-aged man, intelligent and highly respected in the community, who had an interesting young family around him, and who had for some time been earnestly thinking about being confirmed, was urged by us on Saturday before Communion to take the step now. He said he would wait till the next Communion. On Monday he was taken with typhoid fever, became insensible, and on the following Sunday we buried him.

These instances are sufficient as a solemn warning to all catechumens, who are tempted to delay their confirmation. They also speak with a voice that cannot be misunderstood, to all who ought to be catechumens, but delay the solemn duty and blessed privilege. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

PRAYER is an exercise which has the property of incorporating itself with every other, not only not impeding it, but advancing it. "There is no crevice so small that devotion may not slip in."

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun East.	Sun rises and sets.				Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.	
M	1	Remigius	6	8	11	45		11	1. ♀ gr. Elong. E. 6 D 5 ☾	10	6	11	5	49	19
T	2	Ch. Columbus	6	58	morn.		24		♂ ☿ ☉ superior.	11	6	12	5	48	20
W	3	Jairus	7	53	12	44		7	♀ sets 7h. 35m.	11	6	13	5	47	21
T	4	Francis	8	40	1	48		19	♂ rises 11h. 20m.	11	6	15	5	45	22
F	5	Placidus	9	26	2	54		1	♂ sets 12h. 0m. Morning.	11	6	16	5	44	23
S	6	Fides	10	16	3	59		13	Arctur. sets 8h. 36m.	12	6	17	5	43	24

40. Nineteenth Sunday after Trinity. St. Matthew ix. 1-8; Eph. iv. 17-32. Day's length, 11 hours 22 minutes.

S	7	Amelia	11	6	5	4		25	Antares sets 8h. 53m.	12	6	19	5	41	25
M	8	Pelagius	12	1	D sets		7		8. ☐ ☿ ☉	12	6	20	5	40	26
T	9	Dionysius	12	50	6	12		18	♄ Aldebaran rises 8h. 34m.	13	6	21	5	39	27
W	10	Gereon	1	40	6	59		0	♂ ☿ ♄ sets 6h. 49m.	13	6	23	5	37	28
T	11	Burkhard	2	27	7	37		12	♂ sets 11h. 45m.	13	6	24	5	36	29
F	12	Veritas	3	14	8	17		21	♂ in apo. ♂ ☿ ♀ sets 7h. 25m.	13	6	25	5	35	30
S	13	Coloman	4	4	9	11		6	♀ gr. Hel. L. S.	14	6	27	5	33	Oct. 1

41. Twentieth Sunday after Trinity. St. Matthew xxii. 1-14; Eph. v. 15-21. Day's length, 11 hours 4 minutes.

S	14	Fortuna	4	55	9	48		19	♄ stationary.	14	6	28	5	32	2
M	15	Hedwick	5	45	10	43		2	Orion rises 9h. 58m.	14	6	29	5	31	3
T	16	Gallus	6	38	11	40		15	16. ♂ ☿ ♄ sets 11h. 30m.	14	6	30	5	30	4
W	17	Florentine	7	32	morn.		28		☐ ☿ ☉ ♂ rises 10h. 56m.	15	6	32	5	28	5
T	18	St. Luke Ev.	8	26	12	39		11	Sirius rises 12h. 4m.	15	6	33	5	27	6
F	19	Ptolemy	9	10	1	28		25	♀ sets 7h. 20m.	15	6	34	5	26	7
S	20	Felicianus	10	0	2	18		9	♄ sets 6h. 18m.	15	6	35	5	25	8

42. Twenty-first Sunday after Trinity. St. John iv. 46-54; Eph. vi. 10-20. Day's length, 10 hours 46 minutes.

S	21	Ursula	10	42	3	30		24	Regulus rises 1h. 34m.	15	6	37	5	23	9
M	22	Cordula	11	26	4	44		9	7 * rises 6h. 26m.	15	6	38	5	22	10
T	23	Severinus	morn		D rise		24		23. ☿ ☉ enters ♍.	16	6	39	5	21	11
W	24	Salome	12	16	6	8		9	♄ ☿ ♄ ☿ in aphelion.	16	6	40	5	20	12
T	25	Crispin	1	13	6	56		24	♂ in per. ♄ sets 11h. 3m.	16	6	42	5	18	13
F	26	Amandus	2	12	7	46		9	♄ sets 5h. 52m.	16	6	43	5	17	14
S	27	Sabina	3	9	8	44		23	♀ sets 7h. 15m.	16	6	44	5	16	15

43. Twenty-second Sunday after Trinity. St. Matt. xviii. 21-35; Phil. i. 3-11. Day's length, 10 hours 30 minutes.

S	28	Sirion Jul.	4	6	9	42		7	♄ ☿ ♄ 7 * rises 6h. 2m.	16	6	45	5	15	16
M	29	H. Zwinglius	4	58	10	40		20	♄ ☿ ♄ ♄ rises 10h. 32m.	16	6	47	5	13	17
T	30	Serapion	5	52	11	38		3	30. Sirius rises 11h. 20m.	16	6	48	5	12	18
W	31	Hallow Eve	6	40	morn.		16		Orion rises 9h. 1m.	16	6	49	5	11	19

MOON'S PHASES.

Last Quarter,	1st day,	1 o'clock	19 minutes	Morning.
New Moon,	8th	"	9	Afternoon.
First Quarter,	16th	"	36	"
Full Moon,	23th	"	26	Evening.
Last Quarter,	30th	"	59	Morning.

CONJECTURES OF THE WEATHER.

1, 2, cloudy, with rain; 3, 4, 5, clear; 6, 7, variable; 8, 9, rain; 10, 11, 12, 13, clear, cold; 14, 15, variable; 16, 17, cloudy; 18, 19, clear; 20, rain; 21, fair; 22, 23, 24, rain; 25, 26, 27, fair; 28, 29, 30, 31, pleasant.



This is the church with its lofty steeple:
There is the priest in his surplice drest—
Here is the place where they preach to the people.

This is the church with its high airy steeple:
There is the font with its lettered front—
Here is the place where they sprinkle the people.

This is the church with its grand old steeple:
The glad bells chime in the merry June time—
Here is the place where they marry the people.

This is the church with its towering steeple:
The sad bells toll for the flight of the soul—
Here is the place where they bury the people.

Here is the church with its dizzy steeple:
Years hath it stood, through the gale and the flood,
The light, and the love, and the joy of the people.

This is the church with its stately steeple:
Still will they marry and still will they bury,
And still will they sprinkle and preach to the people.

Sprinkle and marry and bury the people,
While the years pass on as in years that are gone
In the dear old church with its time-worn steeple.

And still in the shade of the ancient steeple
The dead shall sleep, and the living weep,
Till the angel's trump shall arouse the people.

This is the church with its hoary steeple.
Oh! long may it stand, in a goodly land,
The joy, and the love, and the light of the people.

RARE HONESTY.

During the seven years' war a cavalry officer was dispatched on a foraging expedition. After riding about for some time, he discovered, in a remote valley, covered with copse-wood, a miserable hut, out of which, upon knocking, stepped an aged man with a hoary head.

"Show me a field," said the officer, addressing him, "where my men may obtain feed for our horses."

"With all my heart," replied the farmer, immediately walking on ahead to show the way.

After a quarter of an hour's walk, they fell in with a field of barley, on beholding which the officer said:

"Ah, here is what we want!"

"Have patience yet a little," replied the farmer, and passed on.

They followed him, till at length they arrived at another field of barley, which, however, was far inferior to the first. After the men had cut down the grain, and tied it to the horses, and were ready to proceed on their way, the officer remarked to the old farmer:

"You have, most unnecessarily, taken us a long distance; the first field we met was far superior to this."

"That may well be," replied the farmer, "*but it was not my own.*"

A RELIGIOUS LIFE.—The beauty of a religious life is one of its greatest recommendations. What does it profess? Peace to all mankind. It teaches us those arts which will render us beloved and respected, and which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity; it inculcates nothing but love and sympathy of affection; it breathes nothing but the purest spirit of delight; in short, it is a system perfectly calculated to benefit the heart, improve the mind, enlighten the understanding.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's figure.	Miscellaneous Particulars.	Hour Sun fast.	Sun rise and sets.				Old Style.
			H.	M.	H.	M.	S.	D.		H.	M.	H.	M.	
T	1	All Saints	7	28	12	34		28	2 sets 7h. 12m.	16	6 51	5 9		20
F	2	All Souls	8	10	1	33		19	2 sets 10h. 42m.	16	6 52	5 8		21
S	3	Theophilus	8	54	2	30		22	Regulus rises 12h. 50m.	16	6 53	5 7		22

44. Twenty-third Sunday after Trinity. St. Matt. xxii. 15-22; Phil. iii. 17-21. Day's length, 10 hours 12 minutes.

S	4	Charlotte	9	36	3	24		4	2 rises 10h. 12m.	16	6 54	5 6		23
M	5	Malachi	10	20	4	21		15	2 gr. brilliancy. ☿	16	6 55	5 5		24
T	6	Leonard	11	2	5	14		27	Sirius rises 10h. 51m.	16	6 56	5 4		25
W	7	Engelbert	11	50	6	sets		9	7. ☿ ☽ ♄ ☿ ☽ ☿	16	6 57	5 3		26
T	8	Cecilia	12	34	5	54		21	☿ ☽ ☿ ☽ sets 6h. 8m.	16	6 58	5 2		27
F	9	Theodore	1	20	6	36		3	☽ in apo. Orion rises 8h. 19m.	15	6 59	5 1		28
S	10	Martin Luther	2	9	7	20		15	☿ ☽ ☿ ☽ sets 7h. 6m.	16	7 0	5 0		29

45. Twenty-fourth Sunday after Trinity. St. Matt. ix. 18-26; Col. i. 9-14. Day's length, 9 hours 58 minutes.

S	11	Mart. Bish.	3	0	8	12		28	Rigel rises 8h. 32m.	16	7 1	4 59		30
M	12	Jonas	3	51	9	8		11	7 * south 12h. 33m.	16	7 2	4 58		31
T	13	Winibert	4	44	9	59		24	☿ ☽ ☽ ☽ gr. Hel. L. S.	16	7 3	4 57	Nov. 1	
W	14	Levin	5	32	10	59		7	2 sets 10h. 18m.	15	7 4	4 56		2
T	15	Leopold	6	26	morn.			21	15. ☿ rises 9h. 42m.	15	7 5	4 55		3
F	16	Ottomarus	7	18	12	8		5	Altair sets 10h. 45m.	15	7 6	4 54		4
S	17	Alpheus	8	10	1	16		19	2 sets 6h. 48m.	15	7 7	4 53		5

46. Twenty-fifth Sunday after Trinity. St. Matt. xxiv. 15-28; 1 Thess. iv. 13-18. Day's length, 9 hours 44 minutes.

S	18	Gelasius	9	2	2	22		3	2 gr. Elong. East.	15	7 8	4 52		6
M	19	Elizabeth	9	58	3	32		18	2 sets 6h. 14m. ☿	14	7 9	4 51		7
T	20	Amos	10	48	4	44		3	2 stationary.	14	7 10	4 50		8
W	21	Off. Virgin Mary	11	46	5	54		18	2 sets 9h. 56m.	14	7 11	4 49		9
T	22	Alphonsus	morn.		6	rise		3	22. ☽ in per. ☉ enters ☿	14	7 12	4 48		10
F	23	Clement	12	44	6	23		17	7 * south 11h. 44m.	13	7 13	4 47		11
S	24	Chrysogenes	1	44	7	22		1	☿ ☽ ☽ ☽ sets 6h. 8m.	13	7 14	4 46		12

47. Twenty-sixth Sunday after Trinity. St. Matt. xxv. 31-46; 2 Thess. i. 3-10. Day's length, 9 hours 30 minutes.

S	25	Catharine	2	40	8	22		15	Rigel rises 7h. 34m.	13	7 15	4 45		13
M	26	Conrad	3	38	9	20		24	☿ ☽ ☽ ☽ rises 9h. 18m.	12	7 16	4 45		14
T	27	Jehoshaphat	4	36	10	21		12	2 stationary.	12	7 16	4 44		15
W	28	Gantherus	5	30	11	25		24	28. 2 sets 9h. 26m.	12	7 17	4 43		16
T	29	Saturn	6	24	morn.			6	Sirius rises 9h. 14m.	11	7 17	4 43		17
F	30	St. Andrew	7	18	12	20		18	Orion rises 7h. 0m.	11	7 18	4 42		18

☿ Saturn is the 7th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

New Moon,	7th day,	5 o'clock 40 minutes	Morning.
First Quarter,	15th "	9 " 22 "	"
Full Moon,	22d "	5 " 28 "	"
Last Quarter,	28th "	10 " 16 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, clear; 3, 4, 5, fair; 6, rain; 7, 8, variable; 9, 10, 11, fair; 12, 13, cloudy; 14, 15, rain; 16, 17, 18, clear; 19, 20, cloudy; 21, 22, rain and snow; 23, 24, variable; 25, 26, 27, fair; 28, 29, 30, cloudy.



THE DEAD BIRD.

Those two children have found a dead bird, and have brought it in to show it to their older sister. They did not kill it. No doubt some one shot it, or crippled it, so that it died soon after. What a pity the bird is dead.

Intercession.

In one of our infant classes, writes a visitor, I found forty-five children in excellent order; and the visit to this class rewarded me for all my toil. The text on the card was, "Christ is risen from the dead;" and, joining in the lesson, I asked many questions about the life of Christ,

and referring to the passage, "He ever liveth to make *intercession* for us," I asked, without expecting an answer, "And what is meant by *intercession*?" After a few moments' pause, a bright-eyed little fellow, about six years old, replied, "*Speaking a word to God, for us, Sir?*"

HOW OLD ART THOU.

It is a singular, but very common error, which is sometimes announced, that the Presbyterian Church is older than the Reformed, and that the Reformed Church sprang from the Presbyterian, and is a branch of it. The fact is just the other way—the English Presbyterian Church is a branch of the Reformed Church, and sprang from it.

The Reformed Church is the original body. The different provincial Churches are parts of it, only taking the names of the countries in which the Reformed Church took hold. Thus the Reformed Church of Germany became the French Reformed in France, the Dutch Reformed in Holland, the English Reformed (or Presbyterian) Church in England.

Hence the English Reformed Church, or the Presbyterian, is a later branch of the Reformed Church, and sprang from the original Reformed Church of Germany. This may be seen from the date of their Creeds. The Heidelberg Catechism was formed in 1563, but the Presbyterian Westminster Confession was not formed till 1648—which is eighty-five years later.

He that prays out of custom, says Jeremy Taylor, or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast.

AMBITION often plays the wrestler's trick of raising a man up, merely to fling him down.

Baptismal Grace.

Holy Baptism is a *sign*. Sign and substance are connected. A sign of a store is a fact showing that the store is where the sign is, and not somewhere else. Only when we see blossoms on a tree, they are a sign not only that there will be fruit, but the blossom-signs are *so much* toward the fruit, a *part* of the coming fruit, and the beginning of it. So when a child is baptized, and has thus the sign of the covenant, we must regard that sacrament not only as the sign of coming blessing, but a true part of it, and its actual beginning. Thus baptism must bestow the grace which it represents. Hence the Heidelberg Catechism says: "I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water." (Ques. 69)

A Sudden Judgment.

When the Roman emperor Julian, the apostate, imagined that he had suppressed Christianity in his empire, Libanius, who had zealously aided him, happened, one day, to meet the pious Athanasius on one of the streets of Rome, and immediately accosted him by saying:

"Well, what is the carpenter's son doing now?"

"He is making a coffin for the emperor," was the Christian's reply; and behold, in a few days thereafter the intelligence arrived that Julian had fallen in battle.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table. Sun fast.	Sun rises and sets.				Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.	
S	1	Longinus	8	2	1	16	♈	6	☿ sets 5h. 49m.	11	7	19	4	41	19
43. First Sunday in Advent.			St. Matt. xxi. 8-11; Rom. xlii. 11-14.							Day's length, 9 hours 23 minutes.					
S	2	Candidus	8	43	2	11	♈	12	☿ stationary. ♀	10	7	19	4	41	20
M	3	Cas. ianua	9	30	3	4	♈	23	☿ rises 8h. 50m.	10	7	20	4	40	21
T	4	Barbara	10	18	4	1	♈	5	☿ ♀ h rises 4h. 20m. Morn'g.	10	7	21	4	39	22
W	5	Abigail	10	50	4	56	♈	17	☿ sets 8h. 39m.	9	7	21	4	39	23
T	6	St. Nicholas	11	36	5	58	♈	29	☿ in apo. Regulus rises 10h. 26m.	9	7	22	4	38	24
F	7	Agathon	12	24	5	sets	♈	12	☿ 7. ☿ ♀ ☿	8	7	22	4	38	25
S	8	Con. V. Mary	1	26	5	56	♈	25	☿ Orion rises 6h. 24m.	8	7	22	4	38	26
40. Second Sunday in Advent.			St. Luke xxi. 25-33; Rom. xv. 4-13.							Day's length, 9 hours 14 minutes.					
S	9	Joachim	2	18	6	49	♈	8	☿ in ♀ Aldch. south 11h. 23m.	7	7	23	4	37	27
M	10	Judith	3	10	7	46	♈	21	☿ rises 3h. 40m.	7	7	23	4	37	28
T	11	Barsabas	3	58	8	48	♈	4	☿ ♀ ☿ ☿ ☿ inferior.	7	7	23	4	37	29
W	12	Otilia	4	46	9	51	♈	18	☿ sets 8h. 18m.	6	7	24	4	36	30
T	13	Lucian	5	32	10	51	♈	1	☿ Arietis south 8h. 38m.	6	7	24	4	36	Dec. 1
F	14	Nicetas	6	20	morn.		♈	15	☿ 11. 7 * south 10h. 15m.	5	7	25	4	35	2
S	15	Ignatius	7	4	12	1	♈	29	☿ Sirius south 1h. 5m.	5	7	25	4	35	3
50. Third Sunday in Advent.			St. Matt. xi. 2-10; 1 Cor. iv. 1-5.							Day's length, 9 hours 10 minutes.					
S	16	Ananias	7	48	1	7	♈	11	Regulus rises 9h. 41m.	4	7	25	4	35	4
M	17	Lazarus	8	31	2	14	♈	28	☿ gr. Hel. Lat. N. ☿	4	7	25	4	35	5
T	18	Arnold	9	24	3	21	♈	13	☿ sets 7h. 54m.	3	7	25	4	35	6
W	19	Emberday	10	22	4	32	♈	27	☿ Altair south 10h. 40m.	3	7	25	4	35	7
T	20	Volutus	11	21	5	39	♈	14	☿ in per. ☿ rises 3h. 2m.	2	7	25	4	35	8
F	21	St. Thomas	morn.		☿ rises		♈	25	☿ 21. ☿ ent. in ☿ Shortest	2	7	26	4	34	9
S	22	Benta	12	26	6	53	♈	9	☿ Winter commences. [day.]	1	7	25	4	35	10
51. Fourth Sunday in Advent.			St. John i. 10-34; Phil. iv. 4-7.							Day's length, 9 hours 10 minutes.					
S	23	Dagobert	1	12	6	53	♈	23	☿ ♀ ☿ rises 6h. 50m.	1	7	25	4	35	11
M	24	Adam & Eve	2	6	7	54	♈	6	☿ sets 7h. 20m.	sun	7	25	4	35	12
T	25	Christmas	2	59	8	53	♈	19	☿ Arietis south 7h. 42m.	slow	7	25	4	35	13
W	26	Stephen	3	56	9	53	♈	2	☿ ☿ ☿ Morn'g star. ☿ rises 5h. 42m.	0	7	25	4	35	14
T	27	St. John Evan.	4	52	10	51	♈	14	☿ gr. Elong. West.	1	7	25	4	35	15
F	28	H. Innocents	5	44	11	45	♈	26	☿ 25. ☿ rises 6h. 30m.	1	7	25	4	35	16
S	29	Nonh	6	30	morn.		♈	9	☿ Orion south 11h. 14m.	2	7	25	4	35	17
52. Sunday after Christmas.			St. Luke ii. 45-52; Rom. xii. 1-5.							Day's length, 9 hours 12 minutes.					
S	30	David	7	18	12	41	♈	20	☿ rises 2h. 30m. ♀	3	7	24	4	36	18
M	31	Sylvester	7	58	1	36	♈	2	☿ in perigee. ☿ stationary.	3	7	24	4	36	19

☿ Venus is the 11th inferior conjunction with the Sun; passes from Evening star to Morning star.

MOON'S PHASES.

New Moon,	7th day,	12 o'clock	33 minutes	Morning.
First Quarter,	14th "	11 "	49 "	Evening.
Full Moon,	21st "	8 "	35 "	Afternoon.
Last Quarter,	28th "	2 "	21 "	"

CONJECTURES OF THE WEATHER.

1, 2, variable; 3, 4, 5, snow; 6, 7, moderate; 8, 9, 16, fair; 11, cloudy; 12, 13, 14, clear; 15, 16, cold; 17, 18, rain; 19, 20, 21, clear and cold; 22, cloudy; 23, 24, 25, fair; 26, 27, moderate; 28, 29, cloudy; 30, 31, snow.



A WINTER SCENE.

Winter can be made just as pleasant as summer. It is healthy sport to skip on the ice, and run through the snow. Children are very fond of it; and the Almanac man loves to see the red cheeks which they get in this way.

Winter has also long evenings, when good books can be read. But there are some children, and grown people too, who scarcely ever read a book. Such persons will never be injured by knowing too much. If ever an idea shall get into their head they will scratch it out, thinking it to be some other evil thing!

A PASTOR'S FRIENDLY WORD TO A BOY.

About forty years ago, the Rev. F. A. Sholl, who died in 1865, as he was leaving the house of one of his Elders, put his hand in a friendly way on the head of one of the Elder's little sons, then about eight years old, and said to his father: "You must send this boy to Carlisle to School, and make a minister of him." That boy never forgot those words; and he is now in the ministry. Pastors ought not to think it a small matter to pay such like friendly attention to the baptized members of the Church. "A word spoken in due season, how good it is!"

Are there not some youth in the families where this Almanac is used, who ought to go to our College and Seminary, and become Ministers of the Gospel? Perhaps they need only their parents' or their pastor's suggestion. Ministers are greatly needed, and they must come from the ranks of those, who are now the boys in the families of the Church. But what shall we say of parents, who, instead of encouraging their sons, stand in their way, and refuse to support them, though able to do it!

JESUS.—The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine in the soul; and there are no charms in any discourse in which his name is not heard.

TREASURERS OF THE DIFFERENT BOARDS AND SYNODS.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin County, Pa.

BOARD OF FOREIGN MISSIONS.—Rudolph F. Kelker, Harrisburg, Pa.

BOARD OF DOMESTIC MISSIONS.—Charles Santee, No. 239 North Third Street, Philadelphia, Pa.

CHURCH EXTENSION FUND.—John Weist, 240 Chestnut Street, Philadelphia.

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THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

BOARD OF DOMESTIC MISSIONS.—A. H. Baughman, Xenia, Ohio.

BOARD OF FOREIGN MISSIONS.—[Same as Eastern Synod.]

SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—N. L. Brewer, Tiffin, Ohio.

THE CHURCH YEAR.

TIME, in its silent flow, like space in its silent rest, is a mystery to us. We know not what space is. To us it is only that mysterious sea, in which systems, suns, and stars, move as in their natural and necessary element. To us, not space itself, but rather these worlds that move in its bosom, are the real things of interest—the only things which we can have to do.

It is first so with time. We know not what it is. To us it is only the bearer of events. These events are in time what worlds are in space.

Some of these events are ruled by the physical heavens; as for instance, day and night, summer and winter; and these form the basis of the natural year. Others are ruled by the moral heavens, being based on direct divine acts on earth, toward men. It is these divine acts that form the basis of the Church Year.

There are different kinds of year. Each receives its character from the particular order of events in time which characterize it.

1. There is a *Natural year*. This is based on the cycles of nature. Its quarter seasons are spring, summer, autumn, and winter; its lesser ones are day and night, morning and evening; also those caused by the changes of the moon.

2. There is a *National or Civil year*. This grows out of the nation's history, laws, and general spirit. Its great seasons and sacred days are the birth-day of the nation,—anniversary days,—gala days,—inaugurations and commemorations of deliverances,—birth and death days of historical men,—provincial holy days, and days for special public business. These are the way-marks in the flow of time. These form a cycle and an order through which the national life passes every year, taking up and controlling the activities of the nation as with one soul, and moulding its general spirit into unity and concert of action.

3. There is in the smaller circle of the family, a *Family year*. Here the way-marks in time are birth-days of parents and children,—anniversary days of marriages, baptisms, and deaths; besides many extraordinary events in the history of the family, which are humbly or joyfully called to mind, and receive more or less commemoration.

4. Above all these, and in Christian hearts including and sanctifying them all, are the sacred events of the Church Year. Or has the Church, in the life of its divine Author, and in the glorious

events of its wonderful founding, no days and seasons to remember and commemorate? Yea, it has! The same fact,—that events form the way marks in the flow of time,—constitutes the necessity for the Church Year. It exists because the necessity for it exists. It exists because it cannot be otherwise. It has, in fact, a higher reason for the existence of its Christmas, Good Friday, Easter, Ascension-day and Whitsuntide, than the natural year has for its spring, summer, autumn, and winter. If the movements of that which God has created, the movements of the sun, moon, and stars, can make epochs, times, and seasons, why may not the movements and acts of God Himself—when He appears in our nature, and is personally born, lives, dies, rises, and ascends—make times and seasons! It has been done. The facts are bound up with the very life and history of Christianity. As he who would abolish the seasons of the natural year, must abolish the sun, moon, and stars, so he who would annul and demolish the Church Year must put out of sight the divine acts and facts on which it is based. With the ignoring of the Church Year and its sacred festivals, goes—must go—sooner or later, the true faith in the divine events which underlie the glorious superstructure. The spirit which ignores the Church Year is essentially and fundamentally unbelieving and anti-Christian.

The Church Year is farther, and more particularly, based on the Revelation of God in Trinity. Hence it has three great festivals, with the seasons attending them.

1. In Christmas, we have a revelation of the Father's love in the gift of His Son, Jesus Christ. It called forth at first the angelic song, "Glory to God in the highest."

2. Easter, with its attendant Holy Week of the Lord's Passion, is based on the manifestation of the Son's redeeming work.

3. Whitsuntide, which gives us the glorious manifestation of the Holy Ghost.

As this revelation of God in Trinity lay already in its roots, in the Old Testament, the Church Year, in these its prominent and ruling features, is also historically based on the Jewish Sacred Year.

Thus Easter corresponds with the Passover—the one commemorating the redemption of Israel from Egyptian bondage, and the other the deliverance of the Redeemer from the bosom of the grave and the bondage of death.

Whitsuntide corresponds with Pentecost, which

feast had two elements in its commemoration: First, the ingathering of harvest, a foreshadowing of the harvest of souls which began on that Pentecost, which was the first Christian Whitsuntide. Secondly, the giving of the law, which law the Holy Ghost truly glorifies by writing it on the tables of the renewed Christian heart.

Christmas is based on the feast of tabernacles. He took to Him the tabernacle of the human body. He was born not in a house, but out of doors, and away from home, in a stable. It was also the festival of the later vintage; so Christ came as the latest, ripest, best fruits of Israel's spiritual vine.

Even Heathenism had its corresponding great festivals. The Roman Saturnalia corresponded with Christmas in time and in its general customs and character. The festivals of Spring, under various names, are known in all parts of paganism, and correspond with our Easter time, when life is celebrated as coming forth out of death. The May-day Festival, or the Festival of Bloom, the Festival of Roses is also known in all lands, and corresponds with our Whitsuntide, the season of full bloom, the love and work of the Spirit.

The Church Year falls into two hemispheres. In the first half come all the Festivals—from Advent to Trinity Sunday—called the Festival half of the year. The other half, from Trinity Sunday to Advent, is without Festivals.

The Festival side of the Church Year commemorates the great objective acts and facts of Redemption—commemorates *what God does to man*. The second half sets forth God's work *in man*, or *what man does toward God*. The Trinity Season is, therefore, in the Sacred Year, as it is in the natural year, the time of growth and ripening of fruits. It is the season of the practical religious life, the time of cultivating virtues and graces, as fruits of the Spirit.

In this feature this new creation is foreshadowed by the order of the first creation. God made first the powers above, the light, the firmament, the sun, moon, and stars; and these he set to rule, and bless the earth and man—"for times, and for seasons, and for days and for years." Then he said, "Let the earth bring forth," &c. The earth, and powers from below were now made to respond to the powers above. So what God does to man in the festival half of the Church Year, is responded to by what man is, in consequence, to do to God in the second half.

As exhibiting the more particular features of the

Church Year, as they appear successively in its course, we give the following from the *GUARDIAN* for January, 1865.

I. *The Cycle of Holy Christmas—The Festival Cycle of God the Father.*—This cycle embraces in itself the commemoration of all the acts which God the Father has done in the world's redemption. This includes His promises and preparations for the coming of Christ, the sending of His Son, and the act of placing Him into the position of Redeemer of the world.

"The cycle of Holy Christmas is again subdivided into three smaller divisions or parts:

a. The first part is called *Advent*. It is the time of preparation on the part of God, a time of waiting, expectation, and longing on the side of the world. It begins four weeks before Christmas day.

b. The second part is the *festival of Holy Christmas*. On this day we commemorate the actual coming into the flesh of Jesus Christ.

c. The third part is the *Epiphany*, coming on the sixth day of January. This festival commemorates the manifestation to the world of Christ as its Saviour.

II. The second great cycle is *the Easter season, the Cycle of God the Son*. This season commemorates all the facts in the life of Christ, which have a more direct and immediate bearing upon that which he did for the world's salvation in His Prophetical, Priestly, and Kingly functions.

The Easter, like the Christmas season, is also subdivided into three parts:

a. The first part beginning with the Epiphany, and extending to Lent. During this time Christ appears as Prophet and Teacher.

b. The second part is the forty days of Lent, and is called *the Lenten Season*. During Lent Christ exercises His Priestly functions; we remember His fasting and temptation. In this part is included *Good Friday*, the day upon which He died.

c. The third part is *Easter Day*, the day of His triumphant Resurrection from the dead. Here Christ is King—victorious over all his and all our foes—the Prince of Life and Immortality.

III. The third and last great cycle in the Church Year, is *the Pentecostal Season*. It begins on the fiftieth day after the Resurrection, from which fact it derives its name. This season commemorates the outpouring and activity of the Holy Ghost in the Church in the work of Redemption. After a short time of waiting, the outpouring of the Holy Ghost

follows, and He immediately begins his activity in calling, gathering, illuminating, converting, sanctifying, and glorifying the Church of Jesus Christ.

The Pentecostal Season is subdivided into three parts:

a. The first part, corresponding with the first part in the Christmas Season, is a time of waiting, preparation, and longing. It extends over a period of fifty days, counting from the Resurrection, or ten days from Ascension.

b. The second part is the *Day of Pentecost*. The day upon which the Holy Ghost is actually poured out, extending from Pentecost to Ascension.

c. The third part is the *Trinity Season*. This season begins with Trinity Sunday. It embraces the activity of the Holy Ghost as the Spirit proceeding from the Father and the Son. It ends with the first Sunday in Advent.

The Trinity Season is again subdivided as follows:

1. The activity of the Holy Ghost in *calling and gathering* (1st to the 5th Sunday after Trinity).

2. The activity of the Holy Ghost in *illuminating* (6th to 10th Sunday after Trinity).

3. The activity of the Holy Ghost in *converting* (11th to 14th Sunday after Trinity).

4. The activity of the Holy Ghost in *sanctifying* (15th to 23d Sunday after Trinity).

5. The activity of the Holy Ghost in *perfecting* (24th to 27th Sunday after Trinity).

The Christmas cycle commemorates the quiet preparation of the plan of Redemption; the Easter cycle, its glorious execution; and the Pentecostal season, the appropriation of these acts of grace on the part of the Church.

Another remarkable fact, is the somewhat singular harmony between the seasons of the natural and the Church Year. "*The constitution of nature underlies and conditions the constitution of grace. Nature in this sense determines the idea of redemption.*" The Christmas season is for the natural world a time of quiet and mysterious preparation for the advent of a new life. The Easter season is the time when these quiet and mysterious preparations first begin to show themselves—the beginning of action in nature—that life which has been preparing in secret and silence, slowly showing itself, and continually unfolding and developing itself more richly and completely until the time of Christ's ascension. At the close of the Easter season, in May, nature clothes itself in hues of green, and flowers of many and beautiful colors.

The Pentecostal season is the time during which seeds ripen and complete themselves in fruit. Sprouting and growing are past. Silent life and action reign in the natural world. The fruits ripen slowly as Autumn nears. It is the season of perfection and fruits. Autumn causes no interruption, manifesting no new works, but from Summer all gradually extends itself over into Autumn, until the glorious harvest days are reached, when the fruits of the year are gathered into barns, and the chaff is separated from the solid wheat. Then comes the time of rest—the time of silent and mysterious preparation. Thus, according to ordained laws, the three-fold development of the natural year flows onward and forward, until Time melts into Eternity. The promises of a higher life are foreshadowed in the moving and living of the natural world. "Nature in this sense determines the idea of Redemption."

Make a Beginning.

Remember, in all things, that if you do not begin you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings' bank, and first mile travelled on a journey, are all important things; then make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast is now creeping and crawling through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of industry and amendment, he had only made a beginning!

Flowers not Trifles.

Well has a writer said: "Flowers are not trifles, as one might know from the care God has taken of them every where; not one unfinished, not one bearing the marks of a brush or a pencil. Fringing the eternal borders of mountain winters, gracing the pulseless heat of the gray old granite, every where they are harmonizing. Murderers do not ordinarily wear roses in their button holes. Villains seldom train vines over cottage doors." And another adds: "Flowers are for the young and for the old, for the grave and for the gay, for the living and for the dead—for all but the guilty, and for the guilty when they are penitent."

Let us proportion our aims to our ability, lest we provoke God to proportion his blessings to our aims.

A LITTLE HISTORY.

If persecutions and "fiery trials," are marks of a true Church, and of true discipleship, the Reformed Church in its European history can lay a rightful claim to this honor. It counts more martyrs by tenfold than can be counted outside of it since the Reformation. When the Edict of NANTZ, which had granted full tolerance to the Reformed for nearly one hundred years, was in 1685 revoked by Louis XIV., a series of persecutions commenced, which extended over more than one hundred years, and which have scarcely any parallel in all the bloody annals of bigotry and intolerance. The heart sickens over every horrid and shameful page! In regard to all that inhuman and unchristian period, we would say as Job did of the day of his birth: "Let that day be darkness, neither let the light shine upon it. Let a cloud dwell upon it; let that night be solitary. Let it not be joined unto the days of the year." And if in studying the records of the past, from before our eyes the veil which covers it be removed, let us treat it as we do the faults of the dead:

"Weep over it in silence and close it again."

It is our present purpose, however, to call attention to some of the wasting influences which this branch of the Church has endured during its early history in this country. History is instructive; and we may learn much to enable us better to understand and appreciate our present position from a review of the past.

Two distinctive and peculiar general periods characterize the history of the German Reformed Church in this country. The first comprehends the history of individual congregations *before* the organization of the Synod, from 1726 to 1747. The second, the history of the Church under the Synod, from its organization September 29, 1747.

The difficulties and trials of individual congregations, struggling for existence in a new and thinly populated country, may easily be conceived to have been great. Besides, in this instance, there were peculiar difficulties. The Fatherland and the mother Church were on another and distant continent. Counsel, encouragement, and sympathy could only be extended by the most tedious process. Ministers regularly authorized, and entirely trustworthy, were not easily obtained. Strolling heretical preachers, miserable ecclesiastical vagrants, who were, in many cases, nothing but cast-off schoolmasters, imposed themselves upon the people as shepherds from God.

In this way the poor infant congregations were often first deceived, and afterwards distracted, and torn.

The congregations were not only weak, but often, indeed generally, far apart; so that even those few good men, who labored at an early day in the American colonies, could not save the Church from the inroads of self-seeking men, who very frequently without ordination, and without proper qualifications either mental or moral, arrogated to themselves the ministerial office.

Many of the immigrants were extremely poor. In many cases they had to sell themselves for years as "redemptioners"—as they were called—to pay or work out their passage over the sea. So that even when they had the will, they had not the means to erect churches and sustain among them the regular means of grace.

Besides this, we must remember that, although many of the immigrants that early arrived were eminently pious, not all were so disposed. In many cases "those whom Europe could not tolerate," says one, "sought a home in the new world." Atheism, Deism, and Naturalism abounded. It was common to hear openly the most shameful things against God and religion. The annals of those early times speak of bold, perverse, and restless spirits—men who cared for neither law nor order, who neither feared God nor regarded man. Idleness and intemperance abounded. They speak of numerous sects, opinions, and delusions, as being rife in the land, bewildering and dividing the people. In short, society was a chaos of restless and incoherent elements.

In the midst of such a state of things, the piety of those families, who kept the faith, was of course exposed to a fearful test. Many in this time of temptation fell away. No doubt the feeble and trembling congregations had frequent occasion to sing with sad hearts:

"Der Spötter Strom reiss't viele fort,
Erhalt uns, Herr, bei deinem Wort."

Children grew up unbaptized; and were often married and became heads of families, without either Baptism, Confirmation, or the Holy Supper. These, of course, became an easy prey to the disorganizing and downward tendencies of the times. Thus many families broke covenant with God, and ran their sad course of experiment for eternity outside of the Church, as aliens and strangers. They lived in the world's uncovenanted wilds, and there begat sons and daughters to inherit their own godless and hope-

less state. Behold! are not the floating fragments of these "wandering stars"—the wretched remains of these broken families—with us to this day! Of them it is common to hear: "They belong to nothing—never did!"

In the midst of such desolations, we find here and there—as in Skippack, Goshenhoppen, Germantown, Philadelphia, Lancaster, Tulpehocken, and other places—a few feeble congregations, struggling for a continued existence amid the adversities of the times. Here and there in this fearful Sardis, we find a few families, who had not defiled their garments with the surrounding degeneracy, holding together in the strength of the Lord, and sustaining religious privileges among themselves. These challenge our admiration. They were the salt of the times—the light of the darkness that lay around. In a wilderness they were in a double sense. The wildness of the natural forests which lay gloomily around, were a true figure of the spiritual desert, in the midst of which they were beginning to plant their gardens of the Lord.

Has this picture no lesson for us? Ah, verily, compared with those colonial times, our lines have fallen in pleasant places. Are we worthy of our superior privileges? Do we live as if we *felt* them? What do we regard them as being worth? Are we ready to acknowledge them with suitable offerings of gratitude? Ho! ye sons of such sires! Ye who have come into their inheritance, and have since added thousands upon thousands under God's blessing; what shall Jesus see, as He "sits over against the Treasury," while you are laying into it your Tencentenary free-will offerings? What shall He see!

BUY YOUR OWN CHERRIES.

It was about three o'clock on a scorching hot Saturday afternoon in July, when John Lewis, the carpenter, laid down his hammer, and putting his hand in his pocket, drew out a few coppers, "Just the price of a pint," as he said to himself; so he resolved thereupon to step across to the "Golden Eagle," and have some ale to quench his thirst. Just as he opened the door which led to the "Bar," what should he see on the polished counter, but a plate of beautiful ripe cherries; the sight of which made John's mouth water so freely, that ere he knew exactly what he was doing, his hand was stretched out to take a few, when the shrill voice of the landlady from behind called out:

"You touch them if you dare, sir!"

John was startled; but before he could reply, the landlady added:

"The idea of your taking such a liberty! I should like to know what you are thinking about?"

"Well, missus, I was only going to take one or two to whet my whistle."

"You had better not try it," she said with warmth.

"Why, you won't mind my having a few; I was so thirsty, and they looked so tempting," said John, thinking she was joking.

"No sir, not one; I have just bought them as a treat for my children: they are a peculiar sort, and very expensive."

"Well, just let me try one."

"No, not one," she answered with determination in every look; "if you want any, 'buy your own cherries!'"

"Well, I was going to have a pint of your best," (?) replied John, "but I think I'll take your advice, and buy some cherries instead;" and turning round, he walked out of the shop.

The landlady saw in a moment, that she had committed a mistake, and called loudly for John to come back, but this only made him quicken his steps, and get away as fast as possible.

"Well, I've done it," she said, as, taking up her plate of cherries, she passed into the parlor; "what a stupid woman I was, not to let him have one or two: he is too good a customer to lose."

Mean time John hastened down the street, looking out for the first shop where fruit was displayed, and as soon as he caught sight of the things that he wanted, he called out:

"Here, master, let me have threepen'orth of those cherries, will you?"

"Yes, sir," said the man, and quickly placed in his hands a small bag containing the cherries, which, when John received, he returned again to the workshop. The landlady's words seemed so to "stick in his throat," that, as he swallowed the juicy fruit, each seemed to give birth to her words, "Buy your own cherries!"

"Yes," said John, "and this is the way you serve a fellow, is it, after spending many a pound with you? and now to begrudge even a paltry cherry!" and striking his hammer on the nail as he muttered the words, its echo seemed to answer back to him, "Buy your own cherries!"

All the rest of that afternoon the words haunted him, and do what he would, even the saw and plane

echoed the same advice, and at times he appeared to grow desperate, while from his lips would rush the words, "Buy your own cherries!" "Ah, yes," said he, his wounded conscience galling him, "I have bought them too long for her and her children; I will take care of number one for the future, and soon can have not only cherries, but many other sweet things beside."

On the next Saturday, when the bell rang, and John went to the office for his wages, he felt a thrill of joy run through him after receiving them, and retired to a quiet corner of the workshop. Looking at the sovereign* and a half which lay in his hand, he said, "It is many a long day since I could say that ye both belonged to me; and now I have got ye, I'll take good care that I don't part with ye unless I get plenty out of ye;" and clasping his hand, and putting it and its contents into his pocket, you might have heard him say, "I'll buy my own cherries, that I will." That day, when John had nearly finished his meal, he said, "Here Mary, you'll be wanting to go a-marketing directly, I suppose; there's the money," throwing it into her lap.

Her heart was ready to sink when she felt the money fall. "Ah," she thought, "he has soon stopped the overplus of last week;" but, thinking by the light of the fire it looked rather yellow, she went to the window (for it was a narrow street in which they lived, where the daylight never fairly entered the room). "Can it be possible?" she thought: "a sovereign and a half!" while an utterance of surprise escaped from her, as she said in a whisper, "Is all this for me, John?"

"Yes," said John; "and I hope you will spend it well."

"I hope," said Mary, trembling, "you haven't done any thing wrong to get so much, John?"

"No, my lass," said John, while his heart trembled with emotion, "I have done wrong long enough, and I am going to do right for the future."

"But," said Mary,—

"Never mind, now," said John, "get your bonnet and shawl, and let us both go to market."

Mary did not need a second order to get ready, all the while wondering how it was to be accounted for; resolving, however, while she was tying her strings, that she would quietly wait until John thought

proper to give her an explanation; so, after bidding Sally and Tommy take care of the other children and the house, they went on their way. John then briefly told her the decision he had come to, and hoped she would forgive him for the past, and help him to do better for the time to come; to all of which Mary listened with trembling, yet joyful, interest.

It is not necessary for us to follow them round to the various places; it is only right to say that each shopkeeper was surprised and pleased to receive larger orders and more money than usual, and, as a matter of course, showed them an extra amount of politeness.

Mean-while, the children at home had their talk about the matter.

"How funny," said Tommy, "to see father and mother go out to market together."

"Yes," said Sally, "isn't it?"

"I wonder," said Tommy, "whether any body that father knows has died and left him some money." And with similar child-like talk they were engaged, when a sharp rap at the door disturbed them.

Sally went to the door, and there stood a butcher-boy with a basket and a leg of mutton in it.

"Does Mr. Lewis live here?" said the boy.

"No," said Sally, "there is no one of that name lives here."

"It's strange," said the boy, "I was told this was the house; isn't this No. 20?"

"Yes," said Sally, "this is No. 20, but no one of that name lives here."

"Well, who does live here?" said the boy.

"My father, and mother, and us," said Sally.

"And what's your father's name?" said the boy.

"They call him Jack Lewis," said Sally.

"Well, that's the same man; Mister and Jack's all the same," said the boy, "and here's a leg of mutton for him."

"Oh, I'm sure you're wrong," said Sally, "we never have such things as them come to our house."

"But I tell you it's all right," said the boy, "and it's paid for."

"Well, if it's paid for, I'll take it in, but I'm sure you'll have to come and fetch it back again," said Sally.

"Oh, it will be all right," said the boy, and away he went.

"Isn't it a wopper?" said Tommy, "only fancy if this was ours, wouldn't we have a tuck in for dinner?" And the little fellow danced about the room for joy; and while he was cutting his capers (not

* The English sovereign, a gold coin worth twenty shillings English, or about five dollars American money.

for the mutton sauce) in this manner, another knock was heard at the door.

"Here he comes, shall I bring it?" said Tommy. But, on opening the door, a baker's boy presented himself with three large loaves.

"Does Mr. Lewis live here?" said the boy.

"Well," said Sally, thinking it strange, "my father's called Jack Lewis, if that's him."

"All right, here's these loaves for him."

"Are they paid for?" said Sally.

"Yes," said the boy; "come, make haste."

"Well, I'll take 'em in, being as how they are paid for, but we never have such big loaves as them, and I am sure you'll have to fetch 'em back again; there's a mistake somewhere."

"There, that's all fudge," said the boy, and off he went.

"Ain't them busters?" said Tommy; "see, sister, they are new, and well baked, too, aint they? Only fancy if they *was* ours, wouldn't we make a hole in them soon?"

And again he started off with a dance and a shout, in the midst of which another rap at the door was heard.

"Here they are," he said, "I'll bring them to the door."

But upon the door being opened, there was a lad with parcels of tea, sugar, and coffee, and the same question was asked. But Sally, by this time, had decided to take all in that was paid for, at the same time telling each one, "They mustn't be surprised if they had to fetch them back again."

The grocer sent potatoes and cabbages; the butterman, eggs, bacon, and butter; and a few other articles from different shops arrived, until the table began to be quite full.

"I do wish father and mother would come home," said Sally: "suppose a policeman was to come and find all these things here, what should we do?"

"I wonder," said Tommy, "whether father is going to keep a shop?"

Don't be silly, Tommy; it would make you still, I know, if we had all to go to prison," said Sally.

In the midst of this dialogue, much to the joy of the children, father and mother returned, and soon told them that the things on the table were for the coming week, and that all of them would have a share if they were good; and giving them a piece each of the new loaf and a bit of cheese, off they were sent to bed, and told to be very quiet. But quietness was out of the question; no sooner were

they up stairs than they began to talk of the morrow's feasting, and their tongues made such a noise that it awoke the other children; and then Tommy had to tell them that down stairs there was such a wopping leg of mutton, and such big loaves, and lots of other things, and they soon set up a shout which brought the mother to the foot of the stairs and she said:

"If you children don't be quiet, you shan't have any pudding to-morrow."

"Pudden, pudden," said the little ones, "what's that?" And again the voice of Tommy was heard telling the others that down stairs there were flour and currants, and that on the morrow mother had promised to make them a plum pudding. Of course with this additional piece of news, was it any wonder that their eyes were not much troubled with sleepiness, and that long before the time for getting up had arrived, Tommy was showing them by the aid of the pillows, how big the loaves were, and how mother would make the pudding, and then they wished for the time to arrive when they might be able to experience in reality that "The proof of the pudding is in the eating."

However, the day was at length fairly ushered in, and to the astonished eyes of the children the whole of the articles displayed; and it can be more easily imagined than described how the day passed away, with so much to talk about, and so many things to enjoy. And when, in the afternoon, while all were seated around the table, mother brought out a plate of nice, rosy-ripe cherries, was it any wonder when the children set up a shout, that Mary's heart was too full to contain its emotion?—and that while the children were making ear-rings of the cherries, she drew close to John, and kissing him quietly, the tears trickling down her cheeks the mean while, she whispered in his ear, "We may be happy yet."

And so it was; for in a short time John found that he could buy clothes for his children, and then for himself and wife; and then it began to be whispered that he was getting proud; for he moved into a better neighborhood, where he only had to pay about the same rent, nevertheless. And soon after he began to put by his savings in the Building Society, and this enabled him to build a cottage for himself. Mean time the master, finding him more than ever attentive to his work, appointed him as foreman, at an advanced rate of wages; and somehow John used to say that "He found it vastly more pleasant to receive two sovereigns and a half

ALMANAC FOR THE GERMAN REFORMED CHURCH.

a-week for looking after men doing the work, than one and a half for doing it." And step by step he arose, until he became a master himself; and instead of working, he had men to look after it, and do it for him. He has bought a nice row of houses, from which he receives sufficient to keep him without work the remainder of his days, and in a handsome "Villa" which he has lately had built, to which he has retired, he may sometimes be seen reclining on an easy-chair, viewing with evident satisfaction, through the drawing-room window, a "cherry tree" which he planted in the garden with his own hands to "grow his own cherries." His son Tommy is now practising as a medical man, with a good connection; and the rest of the children have been well educated: added to all this, he and his wife, as far as practicable, are hearty supporters of the Temperance cause, and by the blessing of God, have become consistent members of a Christian church.

Working men, the moral is soon told:—It is not how much money a-week you earn, but *what you do with it* when you get it. How many a home comfort, in the shape of carpets, sofas, chairs, books, &c., are lost, by the simple fact that the money goes in the wrong way. If you learn nothing else by this sketch, you may learn this, that if you are to have a "Home, sweet home," you must "BUY YOUR OWN CHERRIES."

"THE ORPHAN'S HOME"

OF THE SHEPHERD OF THE LAMBS," for Children of deceased Soldiers, at Bridesburg, Philadelphia, Pa.

This institution was established on the 21st of September, 1863, by the Rev. Emmanuel Bœhringer, deceased, a Chaplain of the Christian Commission in the Military Hospitals in Philadelphia. He was assisted in the enterprise by several friends. One orphan was taken at the time, into his own private family. No funds had been gathered for the support of the institution. It was sustained by faith and charity.

Rev. Mr. Bœhringer and his wife, both died in the fall of 1864, within five weeks of each other, as martyrs to the cause in which they had embarked. The institution, notwithstanding, prospered by the grace of God.

The Object of the institution is to provide a comfortable Christian home for orphan, friendless and destitute children, especially for the present, those of soldiers, who have fallen in battle, and to train

young grown persons, both theoretically and practically, for teachers and superintendents in the work of educational charity.

Although it commenced small as the mustard seed, and is still in its infancy, the principles on which the institution is founded make it capable of vast expansion. Such expansion is demanded by the long list of applications for admission from very destitute orphans. It has seventy such children under its care, of whom fifty are the orphans of soldiers, and the number will be increased according to the extent of the contributions received.

The teachers of the institution are persons of experience, and educators of good reputation, of American, Swiss and German birth and education.

Its Board of Managers, and also its Board of Directors, are composed of good business men and eminent divines.

Contributions in money are to be sent by mail to the Treasurer, William D. Gross, Box 1130, Philadelphia, Pa., and in material, by Express, to the Superintendent of the institution, Rev. John Gantenbein, Bridesburg, Philadelphia, Pa.

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Family Worship.

All the duties of religion are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent, none so powerfully awaken the reverence of the child, none so happily recommend the instruction he receives, as family devotions—particularly those in which petitions for the children occupy a distinguished place.

SELF-CULTURE.—Have courage enough to review your own conduct; to condemn it where you detect your faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to keep them.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

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 Snyder, W. H. H., Harrisburg, Pa.
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 Spangler, P. J., West Lebanon, Wayne Co., Ohio.
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 Tinsel, S., Harer, Erie Co., Pa.
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 Vitz, P., Huntington, Huntington Co., Indiana.
 Vogt, J., Delaware, Ohio.
 Volgt, H. E. F., Mt. Pleasant, Westmoreland Co., Pa.
 Von Puchelstein, Dr. Anton, Egg Harbor City, N. J.
 Wagner, H., Lebanon, Pa.
 Wagner, J. H., Piquette, Pa.
 Wagner, S. G., Blue Bell, Montgomery Co., Pa.
 Wanner, Aaron, Germantown, Ohio.
 Wall, Paul, Natchez, Miss.
 Wall, E., Berlin, Somerset Co., Pa.
 Wasnich, W., Polaski, Williams Co., Ohio.
 Weaver, J., Sidney, Ohio.
 Weber, Geo., Central City, Lewis Co., Iowa.
 Weiler, C., Galien, Ohio.
 Weiser, Wm., Leeburg, Pa.
 Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, Daniel, Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Millisburg, Union Co., Pa.
 Walker, Geo. W., Brick Church, N. C.
 Walther, A. C., Martinsburg, Blair Co., Pa.
 Wiegand, H., White Pigeon, St. Joseph Co., Mich.
 Wight, J. G., 500 St. John St., Philadelphia, Pa.
 Willers, D., Fayette, Seneca Co., N. Y.
 Willard, G. W., Dayton, Ohio.
 Willard, H., Oriskany, Pickaway Co., Ohio.
 Wilson, E. B., Fayetteville, Franklin Co., Pa.
 Winter, H. A., Milwaukee, Wisconsin.
 Winter, J., Charfield, Ohio.
 Winners, David, Dayton, Ohio.
 Winters, T. H., Xenia, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wissler, H., Shepherdstown, Va.
 Wittensier, W., Wateryn, Wisc.
 Wingsill, W., Napoleon, Ohio.
 Woehler, E. T. H., Appleton, Wisc.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

Wolff, Dr. B. C., Lancaster, Pa.	Zeller, Daniel, Allentown, Pa.
Wolff, C. B., Chestertown, Kent Co., Md.	Zellers, Jonathan, Lock Haven, Clinton Co., Pa.
Wolff, D. W., Meyerstown, Lebanon Co., Pa.	Zieber, W. K., Hanover, York Co., Pa.
Wolff, G., Meyerstown, Lebanon Co., Pa.	Ziegler, D., York, Pa.
Wolff, G. D., Norristown, Pa.	Ziegler, G., Paris, Stark Co., Ohio.
Wolff, J. G., Lancaster, Pa.	Ziegler, J., Gettysburg, Pa.
Yearick, W. R., Hilltown, Bucks Co., Pa.	Zimmerman, C. D., Galion, Ohio.
Zacharias, Dr. D., Frederick, Md.	Zimmerman, W. H., Frederick, Md.
Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.	Zinck, H. K., Warren, Ohio.
Zahner, J. G., Rogersville, Tuscarawas Co., Ohio.	Zuulich, John, Steinsville, Lehigh Co., Pa.
Zehring, J. D., Codorus, York Co., Pa.	Zumpe, G. H., Poland, Clay Co., Indiana.
Zeiser, Philip, Hamburg, Mercer Co., Pa.	Zumpe, J. B., Evansville, Indiana.
	Zwisler, Chas., Canfield, Ohio.

DEATHS IN THE REFORMED MINISTRY, FROM SEPT. 1st, 1864, TO SEPT. 1st, 1865.

NAMES.	LICENSED.	RESIDENCE AT DEATH.	TIME OF DEATH.	AGE.
Rev. Emmanuel T. C. Boehringer,	1859	Philadelphia, Pa.	October 25, 1864.	41
" Daniel S. Tobias,	1829	Rebersburg, Pa.	October 29, 1864.	60
" Benjamin Boyer,	1820	West Greenville, Pa.	November 15, 1864.	72
" John S. Kessler, D. D.,	1821	Allentown, Pa.	December 23, 1864.	65
" Isaac Gerhart,	1813	Lancaster, Pa.	February 11, 1865.	77
" William Conrad,	1835	Berlin, Pa.	February 16, 1865.	56
" George A. Fickes,	1857	Plymouth, Ind.	April 26, 1865.	45
" Frederick A. Scholl,	1814	Greencastle, Pa.	May 13, 1865.	77
" Frederick Rahausen,	1807	East Liberty, Pa.	July 15, 1865.	83

MEETING OF THE CLASSES IN 1866.

ZION'S.—Mechanicsburg, Cumberland Co., Pa., Friday before Ascension Day, 7½ o'clock, P. M.

PHILADELPHIA.—Wentz' Church, Montg'y Co., Pa., May 22d, 7½ o'clock, P. M.

LEBANON.—Mohrsville, Berks Co., Pa., Thursday before Ascension Day, 7½ o'clock, P. M.

GOSHENHUTTEN.—In the Church at Springfield, Bucks Co., Pa., Friday before Ascension Day, 10 o'clock, A. M.

MARYLAND.—Third Church, Baltimore, Md., Friday before Trinity Sunday, 7½ o'clock, P. M.

EAST SUSQUEHANNA.—Milton, Northumberland Co., Pa., May 30th, at 7½ o'clock, P. M.

WEST SUSQUEHANNA.—Petersburg, Centre Co., Pa., Third Thursday in May, at 7½ o'clock, P. M.

MERCERSBURG.—Alexandria, Huntingdon Co., Pa., May 18th, at 7½ o'clock, P. M.

CLARION.—At Jacob's Church, Plum Creek Town'p, Armstrong Co., Pa., last Thursday in May, at 10 o'clock, A. M.

LANCASTER.—Union Deposit, Dauphin Co., Pa., third Friday in May, at 7½ o'clock, P. M.

EAST PENNSYLVANIA.—Upper Mt. Bethel Church, Northampton Co., Pa., Tuesday before Ascension Day, at 3 o'clock, P. M.

ST. PAUL'S.—Butler, Butler County, Pa., on Thursday before Trinity Sunday, at 7½ o'clock, P. M.

NEW YORK.—German Reformed Church, Suffolk St., New York, on the Wednesday after Whit-Sunday, at 7½

WEST NEW YORK.—Not announced. [o'clock, P. M.

THE WIDOW'S MITE.

Mr. Close has heard about the widow's mite in the Scripture, and when a collection is to be taken up for some benevolent objects, Mr. Close is wont to say: "I will give my mite." But God will not accept a "mite" from you, Mr. Close, for four reasons. 1. You are not a "widow." 2. You are not a "poor" widow. 3. You are not giving it of "your want." 4. It is not only not "all your living," but it is no just proportion of it. So, Mr. Close, let the poor widow give her mite, and do you give in some kind of proportion to what God has given you. Remember that our Saviour still "sits over against the treasury." Though He saw the rich "cast in much," yet the widow, who out of her want cast in a mite, actually "cast in more than they all."

German Genius.

Some of the most useful inventions have been made by Germans. To them we are indebted for the invention of watches, printing, gunpowder, paper made of linen, windmills as a propelling power, wire, pianos, telescopes, and many others.

The creature could never lament the dispensations of the Creator, if he understood them; therefore, the measure of your grief is also the measure of your ignorance.

God never forgets any labor of love; and whatever it may be of which the first and best portions have been presented to him, he will increase and multiply sevenfold.

ALMANAC

FOR

The German Reformed Church,

FOR THE YEAR OF OUR LORD

1867.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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GERMAN PUBLICATIONS.

An office for the publication and sale, principally, of German Books, has been established at Cleveland, Ohio, under the direction of the "Buch-Verein," organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

ALMANAC FOR THE YEAR OF OUR LORD 1867.

MOON'S SIGNS.			SIGNS OF THE ZODIAC.			PLANETS AND ASPECTS.	
 New Moon.	 Full Moon.	 Ram.	 Lion.	 Bowman.	 Saturn.	 Venus.	
 First Quarter.	 Last Quarter.	 Bull.	 Virgin.	 Goat.	 Jupiter.	 Mercury.	
		 Twins.	 Balance.	 Waterman.	 Mars.	 Moon.	
		 Cancer.	 Scorpion.	 Fishes.	 Sun.	 Herschel.	

♌ Conjunction, or planets in the same longitude.

♊ Sextile, when they are 60 degrees apart.

♋ Opposition, when they are 180 degrees distant.

☐ Quartile, when they are 90 degrees distant.

△ Trine, when they are 120 degrees distant.

THE PLANETS AND THEIR INFLUENCE ON THE WEATHER.

Saturn—Cold and dry. Mars—Hot and dry. Venus—Dark and warm. Herschel—Cold. [able.
Jupiter—Warm and damp. Sun—Hot and dry. Mercury—Warm and dry. Moon—Cold, damp & change-

CHRONOLOGICAL CYCLES.

Dominical Letter, F.—Golden Number, 6.—Epact, 25.—Solar Cycle, 28.—Roman Indiction, 10.—Julian Period, 6580.

THE FOUR CARDINAL POINTS.

Vernal Equinox, entrance of the Sun into Aries, March 20, at 8 o'clock 40 min. in the evening.
Summer Solstice, entrance of the Sun into Cancer, June 21, at 5 o'clock, 18 min. in the afternoon.
Autumnal Equinox, entrance of the Sun into Libra, Sept. 23, at 7 o'clock, 48 min. in the morning.
Winter Solstice, entrance of the Sun into Capricornus, Dec'r. 22, at 1 o'clock, 47 min. in the morning.
♄ Saturn is called the Governing Planet this year.

EMBER DAYS.

March 13, June 12, September 18, December 19.

MOVABLE FESTIVALS OF THE CHURCH.

Septuagesima Sunday, Feb. 17.	Palm Sunday, April 14.	Whit Sunday, (Pentecost) June 9.
Quinquagesima Sunday, March 3.	Good Friday, April 19.	Trinity Sunday, June 16.
Shrove Tuesday, March 5.	Easter Sunday, April 21.	First Sunday in Advent, Dec. 1.
Ash Wednesday, March 6.	Ascension Day, May 30.	Sundays after Trinity are 23.

The Jewish Era in 1867 commences Sept. 30., with 5628, and the Mohammedan, May 5, with 1234.

ECLIPSES IN THE YEAR 1867.

There will be four Eclipses this year, two of the Sun and two of the Moon, viz:

The first is an annular Eclipse of the Sun, on the 6th of March at 5 o'clock 10 minutes in the morning; here invisible, but visible in Europe, Asia and Africa.

The second is a partial Eclipse of the Moon, on the 20th of March, at 3 o'clock 47 minutes in the morning, visible. Beginning, 2 o'clock 15 minutes in the morning; middle, 3 o'clock 47 minutes in the morning; end, 5 o'clock 20 minutes in the morning. 9½ inches of the Southern part of the Moon will be eclipsed.

The third is a total Eclipse of the Sun, on the 29th of August, at 8 o'clock 36 minutes in the morning, invisible here, but visible in South America, on the South Sea, and in a small part of Africa, at the Cape of Good Hope.

The fourth is a partial Eclipse of the Moon, on the 13th of September, at 7 o'clock 25 minutes in the evening; visible in part. Beginning, 5 o'clock 58 minutes in the evening; the Moon rises partly eclipsed at 6 o'clock 20 minutes in the evening; middle, 7 o'clock 27 minutes in the evening; end of the Eclipse, 8 o'clock 56 minutes in the evening. 8½ inches of the Northern part of the Moon will be eclipsed.

TABLE OF FESTIVALS.	Year.	Good Friday,	Easter,	Ascension day,	Whit Sunday,	Tr. Sunday,	First Advent,	Christmas,
	1868	April 10.	April 12.	May 21.	May 31.	24	Nov. 23.	Friday.
	1869	March 26.	March 28.	May 6.	May 16.	26	Nov. 23.	Saturday.
	1870	April 15.	April 17.	May 26.	June 5.	23	Nov. 27.	Sunday.

The calculations of this Almanac are made to solar time.

JANUARY,

1st Month, 31 Days.

1867.

Weeks and Days.	Remarkable days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets. h m	O. style
Tuesday	1 <i>New Year</i>	Gal. 3, 23-29	2 35	 14	♂ ♀ h h ris. 2 26	4 7	23 4	37 20	
Wednesday	2 Abel, Seth	Gen. 4, 2-8	3 44	 26	♂ in apo. ♀ sets 7 14	4 7	23 4	37 21	
Thursday	3 Enoch	" 5, 18-24	4 59	 8	♂ ♀ ♀ ♀ rises 5,3	5 7	23 4	37 22	
Friday	4 Isabella	1 Kings 21	5 56	 21	Sir. so. 11 40	5 7	22 4	38 23	
Saturday	5 Simon	Luke 2; 25-32	sets.	 4	5th.	6 7	22 4	38 24	

1] *Epiphany.* Gosp. Matth. 2, 1—12. Epist. Isa. 60, 1—6. *Day's length* 9 hours 18 min.

Sunday	6	<i>Epiphany</i>	Isa. 2	6 0		17	♀ rises 4 44	6 7 21 4 39 25
Monday	7	Isidor	" 42	7 4		1	♂ ♀ ♀ ♀ sets 7 6	6 7 21 4 39 26
Tuesday	8	Erhard	Matth. 3, 1-12	8 8		15	♂ rises 1 59	7 7 20 4 40 27
Wednesday	9	Julian	" 5, 27 f.	9 14		29	7* south 8 22	7 7 20 4 40 28
Thursday	10	<i>Paul's imp.</i>	" 10	10 21		13	♂ ♀ ♂ ♀ south 12 6	8 7 19 4 41 29
Friday	11	Hyginus	" 12	11 29		27	♀ in perihelion	8 7 19 4 41 30
Saturday	12	Rinehold	" 13, 1-22	morn.		11	♂ Rigel sol. 9 30	9 7 18 4 42 31

2] 1st Sunday after Epip. Gosp. Luke 2, 41—52. Ep. Rom. 12, 1—6. Day's length 9 hrs. 26 min.

Sunday	13	Hilary	Matth. 3, 13-17	12 36		25		13. ♀ ris. 4 22	97	17	4	43	J.
Monday	14	Felix	Acts 24	1 48		9		♂ rises 1 38	97	17	4	43	2
Tuesday	15	Maurice	Matth. 15	2 53		23		♂ sets 6 46	107	16	4	44	3
Wednesday	16	Marcellus	" 16	3 59		7		Spica rises 12 10	107	15	4	45	4
Thursday	17	Anthony	Acts 9, 23 f.	5 5		21		Arctur. rises 10 58	107	15	4	45	5
Friday	18	Franklin born	Prov. 3	5 57		4		♂ in per. ♂ ♀ ☿ ☿	117	14	4	46	6
Saturday	19	Heid. Cat.	1 Peter 3, 1-7	6 50		18		♂ ☿ ☿ enters	117	13	4	47	7

3] *2nd Sunday after Epip.* Gosp. John 2, 1—11. Ep. Rom. 12, 7—16. *Day's length* 9 hrs. 36 min.

Sunday	20	F. Sebastian	Mark 10	rises.	1	20. ♀ ris. 4 6	11	7	12	4	48	8
Monday	21	Agnes	" 12	6 12	14	h rises 1 14	12	7	11	4	49	9
Tuesday	22	Vincent	" 13	7 11	27	2 sets 6 25	12	7	10	4	50	10
Wednesday	23	Emerenth	Matth. 5	8 10	10	7* south 7 10	12	7	9	4	51	11
Thursday	24	Timothy	1 Tim. 1	9 9	22	Regulus rises 6 51	12	7	8	4	52	12
Friday	25	Paul's Conv.	Acts 9, 1-22	10 8	4	♄ Orion so. 9 20	13	7	7	4	53	13
Saturday	26	Polycarpus	Matth. 6	11 6	16	Rigel south 8 34	13	7	6	4	54	14

4] 3rd Sunday after Epip. Gosp. Matth. 8, 1-13. Ep. Rom. 12, 17-21. Day's length 9 hrs. 50 min.

Sunday	27	F. Chrysost	Matth. 7	morn.	28	☾	27. Sir. s. 10 4	13	7	5 4	55	15
Monday	28	Charles	" 14	12 14	9	☾	☾ 2 1/2 h 2 r. 12 50	13	7	4 4	56	16
Tuesday	29	Valerius	Rom. 6	1 15	21	☾	sets 6 4	13	7	3 4	57	17
Wednesday	30	Adelgunda	Luke 9	2 17	3	☾	in apo. ☽ so. 11 10	14	7	2 4	58	18
Thursday	31	Virgil	" 12	3 20	16	☾	☾ rises 3 59	14	7	1 4	59	19

Mars (♂) is on the 10th in opposition to the Sun, near the Earth, and shines all night.

MOON'S PHASES.

New moon,	5th day,	7	o'clock	23 min.	Evening.
First Quarter,	13th "	11	"	24 "	Forenoon.
Full moon,	20th "	2	"	24 "	Morning.
Last Quarter,	27th "	9	"	34 "	Morning.

CONJECTURES OF THE WEATHER.—JAN.

1, 2, clear; 3, cloudy; 4, 5, 6, rain and snow; 7, 8, 9, variable; 10, 11, 12, cloudy; 13, 14, 15, variable; 16, 17, clear; 18, cloudy; 19, 20, 21, clear, cold; 22, 23, 24, mild; 25, snow; 26, 27, 28, coldest days; 29, 30, 31, variable.



THE NEW YEAR.

What are they doing in the picture? Perhaps they are talking about the beginning of the New Year. They all seem serious and earnest, and this is just the spirit in which the New Year ought to be commenced. The future is all uncertain. The Scriptures tell us, we know not "what a day may bring forth;" still less do we know what a year may bring forth. The wisest thing we can resolve upon is, by the grace of God, to *be* good and to *do* good. Many persons begin the New Year with good resolutions. This is well enough, provided they are carried out. Some one has said, "The way to hell is paved with good resolutions." In too many cases, this proves only too true. It is better to act right in the *present*, than to resolve right for the future. Take care of each hour and each day as they pass, and the whole year will be right in the end.

Act—act, in the living present,
Heart within and God o'erhead.

The Sky an Indicator of the Weather.

The color of the sky, at particular times, affords wonderfully good guidance. Not only does a rosy sunset presage good weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yellow, wet; a neutral gray color constitutes a favorable

sign in the evening, and an unfavorable one in the morning. The clouds are again full of meaning in themselves. If their forms are soft, undefined, and full feathery, the weather will be fine; if their edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind or rain; while the more quiet and delicate tints bespeak fair weather. These are simple maxims; and yet not so simple but that the British Board of Trade has thought fit to publish them for the use of seafaring men.

KNEEL DOWN WHEN YOU PRAY.

It is also right to pray standing; for we read in the Bible of good people who stood when they prayed.

When they worshipped in the temple or church, they generally stood; but when they prayed alone, they kneeled down. In the garden of Gethsemane, "Jesus kneeled down and prayed." St. Luke 22: 41.

David says: "O come let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95: 6.

AGAINST QUARRELLING AND FIGHTING.

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

Let love through all your actions run,
And all your words be mild;
Live like the Blessed Virgin's Son,
That sweet and lovely Child.

His soul was gentle as a lamb;
And, as His stature grew,
He grew in favor both with man,
And God His Father too.

Now, Lord of all, He reigns above,
And from His heavenly throne,
He sees what children dwell in love,
And marks them for His own.

FEBRUARY,

2nd Month, 28 Days.

1867.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets. h m	O style
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Friday	1 Bridget	Rom. 2	3 59		29	h rises 12 38	14 7 0	5 0 20	
Saturday	2 Candlemass	Luke 2, 22-32	4 39		12	q gr. Hel. lat. north	14 6 59	5 1 21	

5] 4th Sunday after Epip. Gosp. Matth. 8, 23-27. Ep. Rom. 13, 8-10. Day's length 10 hours 4 min.

Sunday	3 Blasius	Rom. 3	5 22		26	 6 24 q ri. 3 56	14 6 58	5 2 22	
Monday	4 Veronica	" 4	sets.		10	 4th. 10 6 24	14 6 57	5 3 23	
Tuesday	5 Spener	Matth. 13, 31 f.	6 20		24	h south 10 45	14 6 56	5 4 24	
Wednesday	6 Dorothy	1 Cor. 14	7 26		8	Sirius south 9 17	14 6 54	5 6 25	
Thursday	7 Richard	2 Cor. 1	8 32		22	6 8 24 Orion so. 8 22	14 6 53	5 7 26	
Friday	8 Solomon	" 2	9 42		7	8 Aretur. ris. 9 28	14 6 52	5 8 27	
Saturday	9 Apollonia	" 3	10 50		21	8 gr. Hel. lat. south	15 6 51	5 9 28	

6] 5th Sunday after Epip. Gosp. Matth. 13, 24-30. Ep. Col. 3, 12-17. Day's length 10 hours 20 min.

Sunday	10 Scholastica	2 Cor 4	11 55		5	 q rises 3 55	15 6 50	5 10 29	
Monday	11 Euphrosina	" 5	morn.		20	 11. 6 8 sup.	15 6 48	5 12 30	
Tuesday	12 Eulalia	" 7	1 2		4	 h 2 h rises 12 2	15 6 47	5 13 31	
Wednesday	13 Castor	2 Thess. 2	2 5		17	7* south 5 54	15 6 46	5 14 32	
Thursday	14 Valentine	" 3	3 3		1	6 10 16 R. s. 7 16	14 6 45	5 15 2	
Friday	15 Faustinus	2 Cor. 8	3 57		14	6 10 16 s south 9 40	14 6 44	5 16 3	
Saturday	16 Melanchton	" 9	4 45		27	Regulus south 12 2	14 6 42	5 18 4	

7] Septuagesima. Matth. 20, 1-6. Ep. 1 Cor. 9, 24-10, 5. Day's length 10 hours 38 min.

Sunday	17 Constantia	2 Cor. 10	5 29		10	 q rises, 3-56	14 6 41	5 19 5	
Monday	18 Concordia	" 11	rises.		23	 18. s station.	14 6 40	5 20 6	
Tuesday	19 Susanna	Gal. 1	6 28		6	h ri. 11 40 cent.	14 6 39	5 21 7	
Wednesday	20 Eucharius	1 Kings 3	7 23		18	q greatest dis. west	14 6 38	5 22 8	
Thursday	21 Elenora	Gal. 6	8 18		0	Ω Sirius so. 8 22	14 6 37	5 23 9	
Friday	22 Wash. Birth	Prov. 10	9 15		12	Spica rises 9 32	14 6 35	5 25 10	
Saturday	23 Serenus	Matth. 13, 1-23	10 7		24	Aretur. rises 8 29	14 6 34	5 26 11	

8] Sexagesima. Gosp. Luke 8, 4-15. Ep. 2 Cor. 11, 19-12, 9. Day's length 10 hours 56 min.

Sunday	24 Matthew	Matth. 11, 25 f.	10 59		6	q rises 3 58	14 6 32	5 28 12	
Monday	25 Victor	Col. 4	11 55		18	h rises 11 22	13 6 31	5 29 13	
Tuesday	26 Nestor	1 Thess. 1	morn.		29	 26. s so. 9 6	13 6 30	5 30 14	
Wednesday	27 Leander	" 2	12 50		11	Δ in ap. Or. so. 7 8	13 6 28	5 32 15	
Thursday	28 Romanus	" 3	1 44		24	Andr. sets 9 4	13 6 27	5 33 16	

Venus (♀) is Morning Star until the 25th of September, 10 o'clock 22 minutes in the morning, then again Evening Star until the end of the year.

Jupiter (♃) is on the 3d in conjunction with the Sun and cannot be seen this month.

MOON'S PHASES.

New moon	4th day, 1 o'clock 1 min.	Afternoon.
First Quarter,	11th " 8 " 25	Evening.
Full moon,	18th " 2 " 26	Afternoon.
Last Quarter,	26th " 6 " 20	Morning.

CONJECTURES OF THE WEATHER.—FEB.

1, 2, 3, rain and snow; 4, 5, 6, variable; 7, 8, cloudy; 9, 10, cold; 11, 12, 13, variable; 14, 15, clear; 16, 17, cloudy with snow; 18, 19, variable; 20, 21, rain; 22, 23, north wind; 24, cold; 25, 26, 27, clear; 28, moderate.



THE SAILOR'S BIRD.

That bird is called the Great Auk. It is a sea-bird, and about as large as a goose. It is a bird the sailors love to see, because it never goes out of the soundings; and when they see it, they know that they are near the land. God makes all things for some good purpose, and by this bird He guides and delights those who are weary voyaging on the sea.

EDUCATING POOR YOUNG MEN FOR THE MINISTRY.

A minister collecting money for Beneficiary Education, asked a farmer for a contribution.

"No," said he, "we have a minister, and that is enough."

"Have you enough horses on your farm?"

"Yes."

"Does not one of them die now and then?"

"Yes, certainly."

"Well, what do you do then?"

"O, we always have young ones coming on to take their places."

"That is just what we are doing in the Church. As some finish their work, we are bringing forward

others to take their places. The one you now have will not live forever, and you may need a new one some time. And as some whom God calls are poor, we must furnish the means for their education."

"Yes—so—well"—and he gave him five dollars! the first he had ever given in his life to that object.

OUR CHURCH MUSIC.

All who are really interested in public worship, must often have felt how unsatisfactory our Church Music is. There is nothing fixed—all is floating. From all directions are our tunes gathered up. Those who lead have piles of books. They fancy a tune, learn and sing it; but the congregation cannot join in the new tune. New books of rollicking tunes knock for admittance into our Sunday Schools, and they are often allowed to enter. From them our children learn to sing tunes which no one pretends ought ever to be sung in the church worship. The result is, that in many churches not one-tenth of the worshippers pretend to sing. How can they be expected to sing the new tune, which the choir itself has only learned the preceding week—a tune they have never heard, and are not likely to hear a second time! The evil thing is getting to be absolutely intolerable.

What is the remedy? Let us ask, first, whence does the evil come? It comes chiefly from the fact, that in the transition from German to English, the Church could not take its old hymns with their chorals along. English Hymns were of a different metre, and could not be sung to the choral tunes. The Church, having provided no music suitable, the congregations had to snatch up both hymns and tunes wherever they could find them. Thus English Hymnodists and tune-composers became our teachers, and have caused us to turn away from the rich inheritance of our own German Fatherland.

What now is the remedy? A return to the chorals and chants, with addition of those tunes of English origin which have proved themselves, by time and trial, to be Christian classics. Let the Church give us our music, as it gives us our hymns and forms of worship; and this miserable modern hash, "let it not once be named among you, as becometh saints."

MARCH,

3rd Month, 31 Days.

1867.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O style
Friday	1 Albinus	Dan. 3	2 40	 7	h rises 11 10 ☾	13 6	26 5	34 17	
Saturday	2 Simplicius	Job 1	3 48	 20	o ☾ ♀ rises 4 0	12 6	25 5	35 18	

9] *Quinquagesima.* Gosp. Luke 18, 31-43. Ep. 1 Cor. 13. *Day's length* 11 hrs. 12 min.

Sunday	3 Samuel	1 Sam. 4	4 38	 4	♄ south 8 30	12 6	24 5	36 19	
Monday	4 Adrian	1 Sam. 5	5 10	 18	o ☾ ♀ h stationary	12 6	22 5	38 20	
Tuesday	5 <i>Shrove Tues.</i>	Joel 2	5 51	2	Sir. so. 7 34	12 6	21 5	39 21	
Wednesday	6 <i>Ash Wednsdy.</i>	Job 42	sets.	16	♄ Ri. s. 10 40	12 6	19 5	41 22	
Thursday	7 Perpetua	1 Tim. 2	7 44	 1	o ☾ ♀ sets 6 40	11 6	18 5	42 23	
Friday	8 Philemon	Philemon	8 46	 16	7* sets 11 40	11 6	17 5	43 24	
Saturday	9 Prudence	1 Tim. 3	9 52	 1	♄ gr. eastern long.	11 6	15 5	45 25	

10] *1st Sunday in Lent.* Gosp. Matth. 4, 1-11. Ep. 2 Cor. 6, 1-10. *Day's length* 11 hrs. 32 min.

Sunday	10 Appolonius	1 Tim. 4	10 58	 16	♀ rises 4 2	11 6	14 5	46 26	
Monday	11 Ernestus	" 5	11 59	 0	h rises 10 48	10 6	13 5	47 27	
Tuesday	12 Gregory	" 6	morn.	14	♄ per. ♄ stat.	10 6	11 5	49 28	
Wednesday	13 <i>Emberday</i>	Gal. 2	1 2	28	♄ 13th. ☾	10 6	10 5	50 29	
Thursday	14 Zachariah	Luke 1, 5-25	1 56	11	♄ gr. Hel. lat. no.	9 6	9 5	51 2	
Friday	15 Christopher	2 Tim. 1	2 47	24	♄ south 7 24	9 6	8 5	52 3	
Saturday	16 Cyrianus	" 2	3 40	 7	♀ stationary	9 6	6 5	54 4	

11] *2nd Sunday in Lent.* Gosp. Matth. 15, 21-28. Ep. 1 Thess. 4, 1-7. *Day's length* 11 hrs. 52 min.

Sunday	17 Gertrude	Psalm 23	4 10	 20	♀ sets 6 36	9 6	4 5	56 5	
Monday	18 Anselm	Titus 1	4 46	2	♀ rises 4 2	8 6	2 5	58 6	
Tuesday	19 Josephus	" 2, 1-10	5 26	14	♄ h ris. 10 32 ♀	8 6	1 5	59 7	
Wednesday	20 Matrona	" 3	rises.	26	♄ 20. ☾ ec. vis.	8 6	0 6	0 8	
Thursday	21 Benedictus	1 John 1	6 59	8	♄ in ☾ Sp.com. D.&N.eq.	7 5	59 6	1 9	
Friday	22 Paulina	2 Pet. 1	7 48	20	7* sets 11 3	7 5	58 6	2 10	
Saturday	23 Eberhard	" 2	8 44	 2	♄ south 7 1	7 5	57 6	3 11	

12] *3rd Sunday in Lent.* Gosp. Luke 11, 14-28. Ep. Eph. 5, 1-9. *Day's length* 12 hours 8 min.

Sunday	24 Gabriel	Luke 1, 1-25	9 40	14	o ☾ h ♀ rises 4 4	6 5	56 6	4 12	
Monday	25 <i>Ann. V. M.</i>	" 1, 26-28	10 33	26	☾ ☾ ☾ h ris. 10 12	6 5	54 6	6 13	
Tuesday	26 Emmanuel	Isa. 8	11 28	8	☾ in apo. o ♀ ☾ inf.	6 5	53 6	7 14	
Wednesday	27 Gustavus	1 John 2	morn.	20	♄ Ori. se. 11 50	6 5	52 6	8 15	
Thursday	28 Malchus	John 18	12 27	2	28th. ☾	6 5	50 6	10 16	
Friday	29 Eustatius	Heb. 7	1 20	16	Sirius sets 11 7	5 5	49 6	11 17	
Saturday	30 Guido	Psalm 6	2 18	28	Regulus so. 7 21	5 5	48 6	12 18	

13] *4th Sunday in Lent.* Gosp. John 6, 1-15. Ep. Gal. 4, 21-31. *Day's length* 12 hours 26 min.

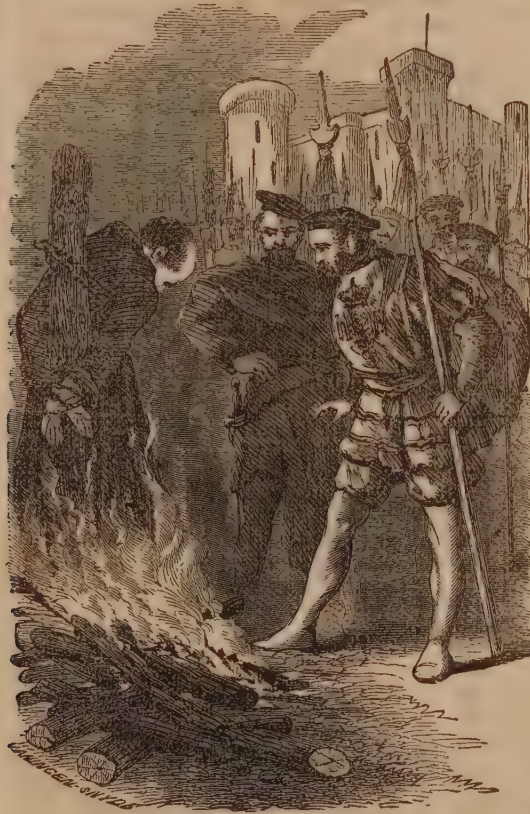
Sunday	31 Detlaus	Matth. 26	3 18	 11	o ♀ ☾ Proc. so. 6 53	4 5	47 6	13 19	
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MOON'S PHASES.

New moon 6th day, 4 o'clock 38 min. Morning.
 First Quarter, 13th " 3 " 37 " Morning.
 Full moon, 20th " 3 " 47 " Morning.
 Last Quarter, 28th " 2 " 40 " Morning.

CONJECTURES OF THE WEATHER.—MARCH.

1, 2, variable; 3, 4, 5, 6, rain; 7, 8, 9, mild; 10, 11, variable; 12, 13, 14, 15, clear; 16, 17, pleasant; 18, 19, moderate; 20, stormy; 21, 22, 23, north wind, cold; 24, 25, clear; 26, 27, cloudy; 28, 29, variable; 30, 31, rain.



THE MARTYRS.

If God had ever intended that men should be forced into any particular form of religious faith, He could have done it Himself; for He has all power. But this is not God's way. Many have pretended to be more zealous than God, and hence have resorted to force. In early times, the heathen burnt Christians who refused to deny Christ. In later times, even professing Christians burnt others, who could not believe as they did. In the picture, you see a venerable Christian at the stake, with the flames gathering around him; but he is ready to endure it all, rather than to deny Christ and his faith. These martyrs have always been held in high honor in all ages of the Church. They were true heroes, saying by their acts and sufferings: "It is not necessary

that I should live, but it is necessary that I should not deny Christ." Thus they have served Christ and His cause more by dying than they could have done by living. "The ashes of the martyrs are the seed of the Church." Through death they have attained a crown of glory that fadeth not away in heaven; and the Church on earth will ever sing, in its *Te Deum*,

"The noble Army of Martyrs praise Thee."

PALM-SUNDAY.

This is the Sunday before Easter. Do you know why it is called Palm-Sunday?

On that day, Jesus rode into Jerusalem, and when the people heard that he was coming, they took branches of Palm-trees, and spread them in His way. This they did to show their joy, and also because He was the King of the Jews. In old times, the people used to spread Palm leaves in the road over which their kings passed. Because these Palm-branches were spread in His way, the day is called Palm-Sunday.

This is also a holy day for children. For on that same day, when Jesus entered into the temple, the children cried out in joy, "Hosanna to the Son of David!" You can read about this in the twenty-first chapter of the Gospel according to St. Matthew.

We want you also to read about Christ's entering into Jerusalem, in St. Mark 11: 1-11; also in St. Luke 19: 29-40; also in St. John 12: 12-15.

Those children were happy when they saw Jesus coming into the temple. I hope you will also honor Him with gladness and love. Our Saviour is pleased when children show their love toward Him. On that same Sunday, when the children cried "Hosanna," in the temple, He said, that "Out of the mouths of babes and sucklings God had perfected praise!"

It is true, you cannot spread palm branches in His way, as did Salem's children. He does not ride before you down the slope of Olivet; but he passes before you in His endless love. Instead of palm branches, you can lay your heart as an offering of love at His sacred feet, and sing in your joy, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord: Hosanna in the highest!"

APRIL,

4th Month, 30 Days.

1867.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets. h m	O style
Monday	1 Theodore	Psalm 12	4 0	 25	♂ ♀ ♀ ♀ ris. 4 1	4 5	45 6	15 20	
Tuesday	2 Theodosia	" 16	4 42	 10	♂ rises 9 40	4 5	44 6	16 21	
Wednesday	3 Ferdinand	" 18	5 20	 24	♂ ♀ ♀ ♀ se. 1 10	3 5	43 6	17 22	
Thursday	4 Ambrosius	Matth. 27	sets.	 9	♂ ♀ ri. 4 6 mor.	3 5	41 6	19 23	
Friday	5 Maximus	" 28	7 59	 24	7* sets 10 11	3 5	40 6	20 24	
Saturday	6 Egesippus	Heb. 1	8 59	 10	Sirius sets 10 38	3 5	39 6	21 25	

14] 5th Sunday in Lent. John 8, 46—59. Ep. Heb. 9, 11—15. Day's length 12 hours 46 min.

Sunday	7 Aaron	Exodus 4	9 58	 25	♂ in per. Or. s. 11 11	2 5	37 6	23 26	
Monday	8 Dyonisius	Acts 17	10 57	 9	Regulus so. 8 51	2 5	36 6	21 27	
Tuesday	9 Prochorus	" 7	11 58	 24	Spica so. 12 8	2 5	35 6	25 28	
Wednesday	10 Daniel	Dan. 6	morn.	 8	♂ ♀ ♀ ♀ ri. 3 58	1 5	33 6	27 29	
Thursday	11 Julius	Acts 27	12 48	 21	♂ ♀ se. 12 49	1 5	32 6	28 30	
Friday	12 Eustachius	Heb. 3	1 38	 4	♂ rises 8 56	1 5	31 6	29 31	
Saturday	13 Justinus	" 4	2 9	 17	♂ rises 3 40	0 5	29 6	31 4.	

15] Palm Sunday, Gosp. Matth. 21, 1—9. Ep. Phil. 2, 5—11. Day's length 13 hours 4 min.

Sunday	14 Tyburtius	2 Sam. 3	2 58	 29	Sirius sets 10 11	5 28	6 32	2	
Monday	15 Olympia	Heb. 5	3 28	 12	♂ ♀ ♀ sets 12 40	5 27	6 33	3	
Tuesday	16 Calixtus	" 8	3 59	 24	♂ Antar. ri. 10 18	5 26	6 34	4	
Wednesday	17 Rudolph	" 9, 16 ff	4 56	 6	♂ Rigel se. 8 57	1 5	25 6	35 5	
Thursday	18 Maundy Th.	1 Cor. 11, 23 ff	rises.	 18	♂ ♀ ris. 3 50	1 5	24 6	36 6	
Friday	19 Good Friday	Isa. 53	7 38	 1	♂ rises 3 22	1 5	22 6	38 7	
Saturday	20 Sulpitius	Heb. 11	8 34	 13	♂ ♀ ♀ rises 8 20	1 5	21 6	39 8	

16] Easter. Gosp. Mark 16, 1—8. Ep. 1 Cor. 5, 6—8. Day's length 13 hours 20 min.

Sunday	21 Easter Sund.	Matth. 28, 1-10	9 30	 27	7* se. 9 10 ♀ ent. ♀	1 5	20 6	40 9	
Monday	22 Easter Mond.	Luke 24, 13-35	10 26	 9	Regulus so. 8 0	1 5	18 6	42 10	
Tuesday	23 St. George	" 24, 36-47	11 18	 21	♂ great. dist. west	2 5	17 6	43 11	
Wednesday	24 Albert	Psalm 19	morn.	 3	♂ rises 4 50	2 5	16 6	44 12	
Thursday	25 Mark Evan.	1 Peter 5, 12 ff	12 4	 15	♂ Sirius se. 9 27	2 5	15 6	45 13	
Friday	26 Cletus	1 John 3, 1-12	12 47	 28	♂ 26 Or. s. 9 54	2 5	14 6	46 14	
Saturday	27 Anastasius	Heb. 12	1 29	 11	♂ rises 3 45	2 5	12 6	48 15	

17] 1st Sunday after Easter. Gosp. John 20, 19—31. Ep. 1 John 5, 4—10. Day's length 13 hours 38 min.

Sunday	28 Vitalis	Psalm 22	1 59	 24	♂ sets 12 18	3 5	11 6	49 16	
Monday	29 Sybilla	" 33	2 28	 8	♂ ♀ ♀ ♀ ♀ ♀ s. 12 6	3 5	10 6	51 17	
Tuesday	30 Eutropius	" 35	2 58	 22	♂ ♀ rises 2 44	3 5	9 6	54 18	

Saturn (♄) is on the 29th in opposition with the Sun, near the Earth, and shines the whole night

MOON'S PHASES.

New moon,	4th day,	5 o'clock 2 min.	Evening.
First Quarter,	11th "	8 "	Morning.
Full moon,	18th "	6 "	Evening.
Last Quarter,	26th "	9 "	Evening.

CONJECTURES OF THE WEATHER.—APRIL.

1, 2, pleasant; 3, 4, thunder showers; 5, 6, 7, clear; 8, 9, rain; 10, 11, 12, 13, clear; 14, 15, 16, variable; 17, 18, cloudy; 19, 20, 21, pleasant; 22, cloudy; 23, 24, thunder storm; 25, 26, cloudy; 27, 28, 29, pleasant; 30, thunder shower.



THE CHILDREN, THE FLOWERS AND THE ANGELS.

The picture is a spring scene.
 What a lovely season is Spring!
 "For, lo, the winter is past,
 "The rain is over and gone;
 "The flowers appear on the earth;
 "The time of the singing of birds is come,
 "And the voice of the turtle is heard in our land."

The little children are playing with the flowers, and the little angels are hovering over them, and enjoying their innocent and beautiful amusement. Can you think of three more beautiful objects—the happy little Children, the beautiful Flowers, and the friendly Angels?

EASTER.

Easter is a joyful holiday. It celebrates the resurrection of Jesus Christ from the dead. The disciples were sad when the Lord was crucified, dead, and buried; but they were glad when they saw that He had risen from the dead.

He rose early on Sunday morning. You can

read about His resurrection in the last chapter of Matthew, the last chapter of Mark, the last chapter of Luke, and the next to the last chapter of John. We hope you will get your Bible and read all these chapters.

The Church has always had a great many beautiful customs connected with Easter. One was the giving the children Easter eggs: the eggs being a symbol of resurrection, and the color indicating that the blood of Christ is the ground of the resurrection and a new life.

In old times, when Christians went out on Easter morning, and met any one, they did not say, "Good morning," as we do; the one said: "The Lord is risen!" Then the other replied: "The Lord is risen indeed!" This was a very beautiful custom.

As Christians were joyful on Easter day, they imagined that all nature was more joyful on that day than on any other. In some parts of Ireland and England, there is a legend which says, that the sun dances in the sky on Easter Sunday morning. We know very well that this was not the case, but it shows that the people regarded Easter morning as a very happy time.

Easter comes in the spring, when all nature begins to revive from the long sleep of winter. This teaches us a beautiful lesson. God seems to call all life from its cold sleep of winter. The grass begins to get green on the graves. We may well believe that if God sends new life to the grass on the tops of the graves, He will not forget to bring to life again the bodies of His saints which sleep beneath!

Thus, all nature seems to foretell of the Resurrection; and the new life which spring begins to awaken over the earth, seems to join in the glorious Easter Hymn.

Easter day tells us that Jesus Christ rose from the dead. But it tells us also that we shall rise at the last day. He will bring us up from the grave, and give us a body like unto His own glorious body. What a happy Easter day will that be, when we shall hear the words: "Awake, and sing, ye that dwell in dust!"

Then we shall die no more.

The Lord is risen. . We shall also rise. Hallelujah! then, on Easter morning!

MEN, like horses, start aside from objects they see imperfectly. Enmities, excited by an indistinct view, would often be allayed by conference.

MAY,

5th Month, 31 Days.

1867.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets. h m	O. style
Wednesday	1 <i>Philip & Ja.</i>	John 14, 1-14	3 28	 7	♂ ♀ ♀ rises 3 35 ☾	3 5	8 6	52 19	
Thursday	2 Sigismund	Psalms 51	3 59	 22	♂ ♀ ♀ Arct. so. 11 30	3 5	7 6	53 20	
Friday	3 <i>Inv. of Cross</i>	" 102	4 58	 7	♀ in aphelion	3 5	6 6	54 21	
Saturday	4 Florianus	" 103	sets.	 22	♀ * sets 8 20	3 5	5 6	55 22	

18] 2d Sunday aft. Easter. Gosp. John 10, 12-16. Ep. 1 Pet. 2, 21-25. Day's length 13 hours 52 min.

Sunday	5 Godard	Psalms 104	8 54	 7	♂ in per. ♀ so. 11 52	3 5	4 6	56 23	
Monday	6 Aggeus	" 118	9 55	 22	♀ rises 1 59	4 5	2 6	58 24	
Tuesday	7 Domicilla	James 1	10 49	 7	♂ ♀ ♀ Sp. s. 10 20 ☾	4 5	1 6	59 25	
Wednesday	8 Stanislaus	" 2	11 40	 21	♀ great. Hel. lat. so.	4 5	0 7	0 26	
Thursday	9 Job	" 3	morn.	 4	♂ ♀ ♀ se. 11 59	4 4	59 7	1 27	
Friday	10 Gordianus	" 4	12 24	 18	♂ 10. Sir. so. 8 26	4 4	58 7	2 28	
Saturday	11 John Arndt	" 5	12 51	 0	♀ rises 3 30	4 4	57 7	3 29	

19] 3d Sunday aft. Easter. Gosp. John 16, 16-23. Ep. 1 Pet. 2, 11-20. Day's length 14 hours 8 min.

Sunday	12 Pancratius	Psalms 121	1 36	 12	♂ Orion sets 8 54	4 4	56 7	4 30	
Monday	13 Servatius	Rev. 1	2 8	 24	Arcturus so. 10 49	4 4	55 7	5 31	
Tuesday	14 Christianus	" 3	2 38	 6	Libra south 11 37	4 4	54 7	6 2	
Wednesday	15 Sophia	" 14	3 27	 18	Antares rises 8 27	4 4	53 7	7 3	
Thursday	16 Peregrina	" 16	4 16	 0	♀ rises 1 31	4 4	53 7	7 4	
Friday	17 Jodocus	Jude	4 49	 12	♂ ♀ ♀ h ♀ s. 11 20	4 4	52 7	8 5	
Saturday	18 V. Herberger	Rev. 17	rises.	 24	♂ 18. ♀ ris. 3 23	4 4	51 7	9 6	

20] 4th Sunday aft. Easter. Gosp. John 16, 5-15. Ep. Jas. 1, 16-21. Day's length 14 hrs. 20 min.

Sunday	19 Potentia	Rev. 18	8 20	 6	♂ sets 11 40	4 4	50 7	10 7	
Monday	20 Torpetus	Levit. 7	9 10	 18	Sirius sets 7 54	4 4	49 7	11 8	
Tuesday	21 Prudence	" 8	9 54	 0	Orion sets 7 42 ☾	4 4	48 7	12 9	
Wednesday	22 Helena	" 9	10 36	 13	Sp. s. 8 51 ☾ ent. ☾	4 4	47 7	13 10	
Thursday	23 Desiderius	Rev. 19	11 16	 25	Castor sets 11 33	4 4	47 7	13 11	
Friday	24 Esther	Esther 2	11 56	 8	Procyon sets 9 47	4 4	46 7	14 12	
Saturday	25 Urbanus	Acts 3	morn.	 21	♀ rises 3 19	4 4	45 7	15 13	

21] 5th Sunday aft. Easter. Gosp. John 16, 23-30. Ep. Jas. 1, 22-27. Day's length 14 hrs. 32 min.

Sunday	26 Edward	Acts 5	12 46	 4	♂ 26. ♀ gr. H. l. s.	3 4	44 7	16 14	
Monday	27 Tuccianus	" 7	1 24	 17	♀ ris. 12 59 ☾	3 4	44 7	16 15	
Tuesday	28 William	" 8, 1-13	1 59	 2	♂ south 10 47	3 4	43 7	17 16	
Wednesday	29 Maximilian	" 8, 18 ff	2 24	 16	Regulus sets 12 3	3 4	42 7	18 17	
Thursday	30 Ascension	" 1, 1-11	2 59	 1	♂ sets 11 29	3 4	42 7	18 18	
Friday	31 Manilius	" 9, 23 ff	3 29	 17	♂ ♀ ♀ ♀ ☾ superi'r	3 4	41 7	19 19	

MOON'S PHASES.

New moon 4th day, 2 o'clock 43 min. Morning.
 First Quarter, 10th " 5 " 8 " Evening.
 Full moon, 18th " 8 " 56 " Morning.
 Last Quarter, 26th " 12 " 23 " Afternoon.

CONJECTURES OF THE WEATHER.—MAY.

1, 2, warm; 3, 4, showers; 5, 6, 7, pleasant; 8, rain;
 9, variable; 10, 11, pleasant; 12, 13, 14, clear; 15, 16,
 cloudy; 17, 18, 19, pleasant; 20, thunder shower; 21,
 22, 23, 24, variable; 25, 26, warm with showers; 27,
 28, 29, 30, pleasant; 31, thunder storm.



HE ASCENDED INTO HEAVEN.

Ascension day is kept by the Church as a holy-day. Pastors preach on the glorious fact which the day celebrates. The hearts of the people, in hymns and prayers, are raised by faith to commune with things that are above, where Christ now lives and reigns. The ascension of Christ was—

1. Visible. He went up in sight of His disciples.
2. It was a real removal of His glorious person from one place to another, from earth to heaven.
3. His ascension was for the advantage, and not to the loss of His people: for "He continues there for our interest."

Let all the churches be open on this holy day, and let no considerations of earthly gain keep God's people from the sanctuary.

"Now ye saints, lift up your eyes!
See the Conqueror mount the skies;
Troops of angels on the road,
Hail and sing th' incarnate God.

THE SILENT WEEK.

Our Christian forefathers have called the week before Easter, the Silent Week. "Die Stille Woche," is the German name. Sometimes they call it the Holy Week.

These names teach us how they thought it ought to be kept. They thought it ought to be spent in silent meditation on the sufferings of Jesus Christ. They regarded it as a sacred and holy time.

It is a beautiful custom in the Church to have service every evening during the Silent Week. At such services, the words that our Saviour spoke during that day, are all read in the evening service. The minister speaks of the acts which He did, and of the acts which were done to Him on that day. Prayers are also made, and hymns about the sufferings of Christ are sung. These services are very solemn, and Christians love them very much.

We hope you will often think of our Saviour, Jesus Christ, during the holy week. Think how He suffered and died that He might bring us to heaven.

THE SECOND BLAST OF THE TRUMPET.

"Will you put any thing in the new Almanac about the people standing around the door of the church and talking, till the minister comes, instead of going right in as soon as they reach the church?" so asked a pastor.

"We had an article on that subject in a former one," was our reply.

"But they do it still," said he.

"Very well, then we must have it put in a second time."

So, then, here it is. Now, hear it, ye people, one and all! It is bad manners, and bad piety that lies at the root of this bad practice. Go right in, and devoutly take your place. Say your prayers, meditate upon the goodness of God, ask Him to grant His blessing upon the message which the pastor shall bring from Him. This is better than waiting outside, where it is very difficult to keep from talking and doing things which do not well comport with the day and the place.

STARVING OUT PASTORS.

Some congregations with whom their pastor has fallen into disfavor, take this method of dismissing him. This is,

1. Cowardly and mean.
2. It is dishonest and dishonorable.
3. It is cruel and unjust to him and his family.
4. It is in violation of the Christian spirit, and the Constitution of the Church.
5. It is sure to create parties and divisions; for some will not engage in advancing the interests of the church by such dishonest means.
6. It is entirely unworthy of Christian men.

JUNE,

6th Month, 30 Days.

1867.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R. & S. h m	Moon's Place.	Miscellaneous Particulars.	S. ft. m	SUN rises h m	SUN sets h m	O. style
Saturday	1 Nicodemus	John 7	4 10	 1	♀ rises 3 11	3 4	4 41	7 19	20
22] 6th Sunday aft. Easter. Gosp. John 15, 26-16, 4. Ep. 1 Pet. 4, 8-11. Day's length 14 hrs. 40 min.									
Sunday	2 H. L. Heubner	Isa. 57	sets.	 16	2d. ♂ ♀ 8	2 4	40	7 20	21
Monday	3 Erasmus	Isa. 52	9 4	 1	♂ so. 10 21	2 4	40	7 20	22
Tuesday	4 Darius	Dan. 5	9 54	 15	♂ ♀ rises 12 24	2 4	39	7 21	23
Wednesday	5 Bonifacius	Gen. 1	10 40	 0	Arcturus so. 9 17	2 4	39	7 21	24
Thursday	6 Artenius	Levit. 33	11 20	 13	Spica south 8 22	2 4	38	7 22	25
Friday	7 Paul Gerhard	Psalms 37	11 59	 26	♂ ♀ sets 11 19	2 4	38	7 22	26
Saturday	8 A. H. Franke	" 34	morn.	 9	♀ rises 8 5	1 4	38	7 22	27

23] Whitsuntide. Gosp. John 14, 23-31. Ep. Acts 2, 1-13. Day's length 14 hours 46 min.

Sunday	9 Whitsunday	Acts 2, 1-11	12 38	 21	9. Lib. s. 10 12	1 4	37	7 23	28
Monday	10 Whitmonday	John 3, 16-21	1 7	 3	♀ rises 12 4	1 4	37	7 23	29
Tuesday	11 Barnabas	" 10, 1-11	1 38	 15	♂ gr. Hel. lat. no.	1 4	37	7 23	30
Wednesday	12 Emberday	Acts 15, 1-21	2 6	 27	Pollux sets 10 4	0 4	36	7 24	31
Thursday	13 Tobias	" 11	2 39	 8	♂ ♀ h h south 9 45	4 36	7 24	J.	
Friday	14 Heliseus	" 13	3 12	 20	Wega south 1 3	4 36	7 24	2	
Saturday	15 Vitus	Gen. 7	3 52	 2	Altair south 2 11	4 35	7 25	3	

24] Trinity Sunday. Gosp. John 3, 1-15. Ep. Rom. 11, 33-66. Day's length 14 hours 50 min.

Sunday	16 Rolandus	Gen. 8	rises.	 13	16 ♀ rises 3 0	0 4	35	7 25	4
Monday	17 Laura	" 11	8 0	 26	♂ in ap.	1 4	35	7 25	5
Tuesday	18 Arnolphus	" 12	8 44	 9	♀ rises 11 36	1 4	35	7 25	6
Wednesday	19 Gervasius	" 14	9 26	 22	Rigel sets 9 45	1 4	35	7 25	7
Thursday	20 Cor. Christi	" 15	10 5	 4	Regulus sets 10 46	1 4	35	7 25	8
Friday	21 Raphael	" 17	10 38	 18	♂ enters ♄ L. D.	1 4	34	7 26	9
Saturday	22 Achatius	" 18	11 13	 3	Sum. commences	2 4	35	7 25	10

25] 1st Sunday, aft. Trinity. Gosp. Luke 16, 19-31. Ep. 1 John 4, 16-21. Day's length 14 hrs. 50 min.

Sunday	23 Agrippina	Gen. 19	11 48	 18	♂ ♀ ♀ ris. 11 18 3	2 4	35	7 25	11
Monday	24 John, Baptist	Luke 1, 57-80	morn.	 3	Ant. so. 10 10	2 4	35	7 25	12
Tuesday	25 Augsb. Conf.	1 Tim. 6	12 24	 18	25. Pro s. 7 36	2 4	35	7 25	13
Wednesday	26 Jeremiah	Jer. 1	12 59	 4	♂ south 9 6	2 4	35	7 25	14
Thursday	27 Sleepers	" 2	1 24	 19	♀ stationary	3 4	35	7 25	15
Friday	28 Leo	Gen. 20	1 58	 4	Spica sets 12 13	3 4	35	7 25	16
Saturday	29 Peter & Paul	Matth. 16, 13ff.	2 46	 19	♂ sets 10 30	3 4	36	7 24	17

26] 2d Sunday aft. Trinity. Gosp. Luke 14, 16-24. Ep. 1 John 3, 13-18. Day's length 14 hrs. 48 min.

Sunday	30 Lucina	Gen. 22	3 20	 4	♂ ♀ ♀ ♂ ♄ ☉ ☿	3 4	36	7 24	18
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MOON'S PHASES.

New moon, 2nd day, 10 o'clock 14 min. Morning.
 First Quarter, 9th " 1 " 38 " Morning.
 Full moon, 16th " 11 " 54 " Evening.
 Last Quarter, 25th " 12 " 24 " Morning.

CONJECTURES OF THE WEATHER.—JUNE.

1, 2, variable; 3, 4, 5, 6, pleasant; 7, cloudy; 8, 9, variable; 10, 11, cloudy; 12, 13, 14, pleasant; 15, 16, showers; 17, 18, 19, variable; 20, 21, 22, clear; 23, 24, showers; 25, 26, 27, warm; 28, 29, cloudy; 30, thunder storm.



CHRIST AND THE LITTLE CHILDREN.

Look at that picture. It represents the beautiful scene described in Mark x. 13-16, where Jesus blesses little children.

"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

"And He took them up in His arms, put His hands upon them, and blessed them."

This shows:

1. That Christ and Christianity have something to do with little children.
2. It shows that little children can come to Christ, even at an age when they cannot come themselves, but must be brought.
3. There must be some way in which they may be brought to Him. They cannot come to Him by repentance, nor by faith, nor by any acts of obedience; for "infants" (Luke xviii. 15), such as are carried by parents in their arms, and as are taken up by Christ into His arms, are too young to know the

meaning of any of these acts of penitence, and faith, and obedience. How, then, can they come? By being brought, and given to Christ in holy baptism, as the Church teaches.

4. There were disciples, not fully informed as to the true character of Christianity, who forbade them to come, and rebuked those who brought them. Such disciples are still to be found.

5. Who can believe that Christ, who came to save the world, would found a kingdom, in which the largest part of this race, during the earliest and most impressible period of human life, cannot be included? Christ, through His Church, still takes little children up in His arms, and blesses them.

LITTLE NUTS WITH LARGE KERNELS.

He that studies his content, wants it.
He that gets out of debt, grows rich.
A cool mouth and warm feet, live long.
Great strokes make not sweet music.
The devil is not always at one door.
He that will take the bird, must not scare it.
God often hath a great share in a little house.

Were there no hearers, there would be no backbiters.

Piety and a trade are the best portion for children.

The mill gets by going.
A mill cannot grind with water that is past.
Good words are worth much and cost little.
Hell is full of good meanings and wishings.
Think of ease, but work on.

One grain fills not a sack, but it helps its fellows.
The more women look in their glass, the less they look to their house.

He is not fit for the next world, who cannot fit himself into this.

TRUTH.

In order that all men may be taught to speak the truth, it is necessary that all likewise should learn to hear it; for no species of falsehood is more frequent than flattery; to which the coward is betrayed by fear, and the dependent by interest. Those who are neither servile nor timorous, are yet desirous to bestow pleasure: and while unjust demands of praise continue to be made, there will always be some whom hope, fear or kindness will dispose to pay them.

JULY,

7th Month, 31 Days.

1867.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O. style
Monday	1 Theobald	Gen. 23	sets.	 19	1. ☽ in per. ☾	3 4	36 7	24 19	
Tuesday	2 Visit. V. M.	Luke 1, 26-56	8 40	 3	☾ in apogee ☾	4 4	36 7	24 20	
Wednesday	3 Cornelius	Acts 10, 1-38	9 22	 18	☾ ☽ ☽ ☽ sets 8 4	4 4	37 7	23 21	
Thursday	4 Independence	Rom. 13	9 56	 4	☽ rises 3 2	4 4	37 7	23 22	
Friday	5 Demetrius	Acts 19	10 30	 18	☾ ☽ ☽ ☽ sets 10 20	4 4	37 7	23 23	
Saturday	6 John Huss	Psalm 26	11 1	 0	☽ gr. dist. east ☾	4 4	38 7	22 24	

27] 3d Sunday aft. Trinity. Gosp. Luke 15, 1-10. Ep. 1 Pet. 5, 6-11. Day's length 14 hrs. 44 min.

Sunday	7 Edelburga	Gen. 25	11 31	 12	☽ rises 10 33	4 4	38 7	22 25	
Monday	8 Aquilla	Acts 20	morn.	 24	8. 7* ris. 12 14	5 4	38 7	22 26	
Tuesday	9 Zeno	Gen. 26	12 1	 5	☽ rises 3 4	5 4	39 7	21 27	
Wednesday	10 Calvin	" 32	12 32	 17	Wega south 11 15	5 4	39 7	21 28	
Thursday	11 Pius	" 33	1 4	 29	☾ ☽ ½ ½ south 8 2	5 4	40 7	20 29	
Friday	12 Henry	" 35	1 40	 11	Orion rises 3 55	5 4	40 7	20 30	
Saturday	13 Margaret	" 37	2 22	 23	☽ rises 10 12	5 4	41 7	19 19	J.

28] 4th Sunday aft. Trinity. Gosp. Luke 6, 36-42. Ep. Rom. 8, 18-23. Day's length 14 hrs. 36 min.

Sunday	14 Bonavent.	Gen. 39	3 7	 5	☽ apo. ☽ se. 9 59 ☾	5 4	42 7	18 2	
Monday	15 Apostles' day	Matth. 10	4 3	 18	Ant. so. 8 41	6 4	42 7	18 3	
Tuesday	16 Hilary	Ruth. 1	rises.	 1	16. ☽ ris. 3 12	6 4	43 7	17 4	
Wednesday	17 Alexius	Gen. 40	8 1	 14	Regulus sets 8 57	6 4	43 7	17 5	
Thursday	18 Maternus	" 41	8 44	 27	Rigel rises 3 44	6 4	44 7	16 6	
Friday	19 Ruffina	" 42	9 20	 11	☽ stat. 7* ris. 12 17	6 4	45 7	15 7	
Saturday	20 Elias	1 Kings 17	9 56	 25	☽ ☽ ☽ ☽ ri. 9 42 ☽	6 4	46 7	14 8	

29] 5th Sunday aft. Trinity. Gosp. Luke 5, 1-11. Ep. 1 Pet. 3, 8-15. Day's length 14 hours 26 min.

Sunday	21 Praxedes	Exodus 34	10 30	 9	☽ rises 3 19	6 4	47 7	13 9	
Monday	22 Mary Magd.	Luke 7, 36-50	11 8	 23	☽ sets 12 10 mor.	6 4	48 7	12 10	
Tuesday	23 Apollinaris	Gen. 44	11 46	 7	☽ ☽ enters ☽	6 4	48 7	12 11	
Wednesday	24 Christiana	" 45	morn.	 21	24. Ald. r. 1 18	6 4	49 7	11 12	
Thursday	25 St. James	Matth. 20, 20 ff	12 29	 6	Dog Days commence	6 4	50 7	10 13	
Friday	26 St. Anne	1 Sam. 2	1 16	 20	☽ rises 9 12	6 4	51 7	9 14	
Saturday	27 Martha	John 11	2 11	 4	☽ sets 9 29	6 4	52 7	8 15	

30] 6th Sunday, aft. Trinity. Gosp. Matt. 5, 20-26. Ep. Rom. 6, 3-11. Day's length 14 hrs. 14 min.

Sunday	28 Pantaleon	Gen. 46	3 6	 18	☽ rises 3 32	6 4	53 7	7 16	
Monday	29 Beatrix	" 47	4 0	 2	☽ ☽ ☽ ☽ ☽ ☽ ☽	6 4	53 7	7 17	
Tuesday	30 Abdon	" 48	sets.	 16	30. ½ se. 11 36	6 5	54 7	6 18	
Wednesday	31 Germanus	" 49	7 40	 19	☽ ☽ ☽ 7* ri. 11 26	6 4	55 7	5 19	

MOON'S PHASES.

New Moon, 1st day, 4 o'clock 45 min. Evening.
 First Quarter, 8th " 12 " 36 " Afternoon.
 Full Moon, 16th " 2 " 50 " Afternoon.
 Last Quarter, 24th " 9 " 26 " Morning.
 New Moon, 30th " 4 " 37 " Evening.

CONJECTURES OF THE WEATHER.—JULY.

1, 2, 3, pleasant; 4, rain; 5, 6, 7, warm; 8, 9, showers; 10, cloudy; 11, 12, 13, 14, clear, pleasant; 15, 16, 17, cloudy; 18, 19, pleasant; 20, 21, showers; 22, 23, 24, clear; 25, 26, 27, warmest days; 28, thunder storm; 29, 30, 31, clear.



THE MORNING PRAYER.

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be Thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near Thy side.

Oh! make Thy rest
Within my breast;
Great Spirit of all grace;
Make me like Thee,
Then shall I be
Preserved to see Thy face.

FEED THE HORSE.

One of our old ministers was in the habit of riding perhaps a little faster than was necessary. One hot summer afternoon, while some of the "Fathers of the congregation" were standing in the shade, near the church, waiting for the hour of service, they saw the old pastor briskly riding up, his horse in a great sweat. They quickly concluded that one of

them should remonstrate with him for fast riding. Quickly the one designated made up his mind to do it in a scriptural manner. So when the pastor had alighted, he addressed him:

"Pastor, the Scriptures say: "A righteous man regardeth the life of his beast."

"Well, take him then and give him oats," was the prompt reply.

This reminds us, that in "old times,"—not very old, either,—country congregations used to have little stables or sheds at the church, for the pastor's horse. They also kept oats and hay, wherewith to feed him. This was a good old idea! for the pastor has sometimes a great distance to go after church. In any case it will not hurt a horse to stand in a stable and eat while his master is preaching. We suggest that the old neglected stables at the churches, be looked after, and that a little investment be made in feed, and thus the good old custom restored.

At some churches, there are polite persons about, who take the pastor's horse from his hands, and hitch him; at others, there are not! Well, he can hitch him himself—but then—well, it feels good to a pastor to see the kindness of his members. That is something.

It just occurs to us that some congregations buy a new horse for the pastor, when the old one is worn out, or when he happens not to have one. Not a bad idea! Buggy, too,—another good idea. A bag of oats and a load of hay, occasionally. Two more good ideas! But if he has several hundred members, they must not *all* bring oats and hay, or he will have too much!

MORE THAN FIFTY PER CENT. SAVED.

"Children are naturally fond of news. Provide them with a newspaper, and you save more than half the money paid to teachers."

CHEERFUL OBEDIENCE.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Saviour, and the bountiful Giver of every thing we have?

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets. h m	O style
Thursday	1 <i>Lammas Day</i>	Gen. 50	8 14	12	♀ rises 3 10 ☾	6 4	56 7	4 20	
Friday	2 Stephen	Psaln 73	8 45	25	♂ ♀ sets 8 42	6 4	57 7	3 21	
Saturday	3 Augustus	Exodus 1	9 16	7	♂ ☿ ☽ infer. ☿ ☽ ☿	6 4	58 7	2 22	

31] 7th Sunday aft. Trinity. Gosp. Mark 8, 1-9. Ep. Rom. 6, 19-23. Day's length 14 hrs. 2 min.

Sunday	4 Dominick	Exodus 3	9 46	19	♂ great. Hel. lat. so.	6 4	59 7	1 23	
Monday	5 Oswald	" 5	10 16	1	Orion rises 2 23	6 5	0 7	0 24	
Tuesday	6 <i>Tr. of Christ</i>	Mark 9	10 46	13	☾ Sir. ris. 4 33	6 5	1 6	59 25	
Wednesday	7 Donatus	Exodus 7	11 16	25	7th. ☿ ☽ ♀	6 5	2 6	58 26	
Thursday	8 Emilius	" 8	11 46	7	Regulus sets 7 33	5 5	4 6	56 27	
Friday	9 Ericus	" 9	morn.	19	Wega south 9 15	5 5	6 5	55 28	
Saturday	10 <i>St. Lawrence</i>	John 12, 24 ff.	12 25	1	♂ ♀ ♀ ♀ ris. 3 52 ☾	5 5	6 6	54 29	

32] 8th Sunday aft. Trinity. Gosp. Matth. 7, 15-23. Ep. Rom. 8, 12-17. Day's length 13 hrs. 46 min.

Sunday	11 Titus	Titus 1	1 20	14	Antares sets 11 19	5 5	7 6	53 30	
Monday	12 Clara	Exodus 10	2 10	27	♂ stationary	5 5	8 6	52 31	
Tuesday	13 Hildebert	" 11	3 8	10	Spica sets 9 10	5 5	9 6	51 4	
Wednesday	14 Eusebius	" 12	4 2	24	Alt. so. 10 4	4 5	10 6	51 2	
Thursday	15 <i>Assn. V. M.</i>	" 13	ris.	7	☾ 15. ♀ se. 10 34	4 5	11 6	49 3	
Friday	16 Rochus	" 14	8 0	21	♂ ☽ ♀ ♀ ris. 7 36 ☿	4 5	12 6	48 4	
Saturday	17 Bertram	" 15	8 43	5	♂ sets 8 30	4 5	14 6	46 5	

33] 9th Sunday aft. Trinity. Gosp. Luke 16, 1-9. Ep. 1 Cor. 10, 6-13. Day's length 13 hours 30 min.

Sunday	18 John Gerhard	Exodus 16	9 14	20	♀ rises 4 16	4 5	15 6	45 6	
Monday	19 Sebaldis	" 17	9 52	4	7* rises 10 16	3 5	16 6	44 7	
Tuesday	20 Bernard	" 18	10 34	18	Sirius rises 3 40	3 5	17 6	43 8	
Wednesday	21 Rebecca	Gen. 24	11 20	2	♂ south 12 23	3 5	18 6	42 9	
Thursday	22 Philibert	Exodus 19	morn.	16	☾ 22. ♀ gr. d. we.	3 5	20 6	40 10	
Friday	23 Zacheus	Luke 19, 1-10	12 12	0	☽ enters ☿ ☽	3 5	21 6	39 11	
Saturday	24 <i>St. Barthol.</i>	" 22, 24-10	1 7	14	♀ in perihelion	2 5	22 6	38 12	

34] 10th Sunday aft. Trinity. Gosp. Luke 19, 41-48. Ep. 1 Cor. 12, 1-11. Day's length 13 hrs. 14 min.

Sunday	25 Ludovicus	Exodus 20	2 2	28	♂ ☽ ♀ ♀ sets 10 0	2 5	23 6	37 13	
Monday	26 Samuel	1 Sam. 1	3 1	11	☽ in per. ☿ ♀ ☽	2 5	24 6	36 14	
Tuesday	27 Gebhard	Exodus 24	4 0	24	Orion rises 12 56	1 5	25 6	35 15	
Wednesday	28 <i>St. Augustin</i>	" 32	4 46	8	☾ ☿ ♀ ♀ ☿	1 5	27 6	33 16	
Thursday	29 <i>St. John beh.</i>	Matth. 14	sets.	21	29. We. so. 8 2	4 5	28 6	32 17	
Friday	30 Benjamin	Gen. 43	7 30	3	Spica sets 8 8	1 5	29 6	31 18	
Saturday	31 Paulinus	Exodus 33	8 1	45	♂ ☽ ☿ ☿ sets 8 10	0 5	30 6	30 19	

Jupiter (♃) is on the 26th in Opposition to the Sun, near the Earth, and shines all night.

MOON'S PHASES.

First Quarter,	7th day,	2 o'clock	2 min.	Morning.
Full Moon,	15th "	5 "	83 "	Morning.
Last Quarter,	22nd "	4 "	19 "	Evening.
New Moon	29th "	8 "	3 "	Morning.

CONJECTURES OF THE WEATHER.—Aug.

1, 2, rain; 3, 4, 5, warm; 6, 7, variable; 8, 9, 10, clear; 11, 12, cloudy; 13, 14, pleasant; 15, variable; 16, 17, rain; 18, thunder storm; 19, 20, 21, clear; 22, 23, warm; 24, showers; 25, 26, 27, clear; 28, 29, 30, warm; 31, showers.

AUGUST.



THE YOUNG BIRD.

That little boy was taking a walk with his mother, his aunt, and his little sister. They came across a little bird, and he is trying to catch it. If he should get it, he will certainly let it go again; for it would be cruel to take away that young bird from its mother. It needs such food as its mother alone can provide. A boy that has no tender heart toward an innocent young bird, is likely to be cruel in other ways. I hope he won't catch it. Clear out, little bird, as fast as you can, and get into the bushes. Then, if he still follows you, I hope he will skin his nose among the thorns.

A BILL—PLEASE COLLECT.

We were invited to officiate at a funeral in a vacant charge. Went, of course. It was our duty. Distance, sixteen miles. Time, winter. Roads, muddy. Weather, rain and snow. Time required, greater part of two days. Our bill, made as low as possible, so as barely to cover expenses, is as follows:

Dr.	
Hire of buggy two days,.....	\$2.50
Use of horse " "	2.50
Roll at turnpike gates,.....	24
Wear and tear of our best black suit,.....	25
Postage on the letter in which the obituary was sent to the paper,.....	3
Envelope, do., do.,.....	1
Paper to write the obituary on,.....	1
For two days' time, and preaching the sermon, as the gospel is <i>free</i> ,.....	0.00
	\$5.54

	Cr.
By dinner eaten after the funeral,.....	\$.50
For all our time and service,.....	0.00
	.50

Out of pocket, in cash,..... \$5.04

If any pastors hold similar bills, for similar services, and will inform us how they intend to go about collecting them, we will give them one hundred per cent. of the above \$5.04, whenever we get it in. The money is no doubt safe, as the family own a fine farm, and are in very "easy" circumstances.

TREASURERS OF THE DIFFERENT BOARDS AND SYNODS.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin Co., Pa.

BOARD OF FOREIGN MISSIONS.—Rudolph F. Kelker, Harrisburg, Pa.

BOARD OF DOMESTIC MISSIONS.—Charles Santee, No. 239 North Third St., Phila., Pa.

CHURCH EXTENSION FUND.—John Weist, Box 2754 P. O., Philadelphia.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher, No. 54 North Sixth St., Phila., Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Edward J. Zahm, Lancaster, Pa.

SYNOD OF GERMAN REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa

WESTERN SYNOD.

THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

BOARD OF DOMESTIC MISSIONS.—A. H. Baughman, Xenia, Ohio.

BOARD OF FOREIGN MISSIONS.—[Same as Eastern Synod.]

SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—N. L. Brewer, Tiffin, Ohio.

We should never be too anxious about the effect of our work. Speak in the fear of God and according to His oracles, and then leave the result with Him.

SEPTEMBER,

9th Month, 30 Days.

1867.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. ft. m	SUN rises h m	SUN sets. h m	O. style
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35] 11th Sunday aft. Trinity. Gosp. Luke 18, 9-14. Ep. 1 Cor. 15, 1-10. Day's length 12 hrs. 56 min.

Sunday	1 Egidius	Num. 14	8 34		27 ♄ sets 8 8	0 5	32 6	28 20	
Monday	2 Eliza	" 15	9 7		9 ♃ south 11 42	0 5	33 6	27 21	
Tuesday	3 Mansuetus	" 16	9 41		21 ☽ ♃ ♄ sets 9 36	1 5	34 6	26 22	
Wednesday	4 Moses	Exodus 2	10 18		3 ☾ Dog Days end.	1 5	35 6	25 23	
Thursday	5 Nathaniel	John 1, 29 ff.	11 1		15 ☽ 5. 7* ris. 9 18	1 5	37 6	23 24	
Friday	6 Magnus	1 Cor. 2	11 46		27 Sirius ris. 2 36	2 5	38 6	22 25	
Saturday	7 Regina	" 13	morn.		9 ♃ in. apo. ☿ gr Hel.l.n.	2 5	39 6	21 26	

36] 12th Sunday aft. Trinity. Gosp. Mark 7, 31-37. Ep. 2 Cor. 3, 4-11. Day's length 12 hrs. 40 min.

Sunday	8 Nat. V. M.	Matth. 1, 1-16	12 40		21 Orion rises 12 16	2 5	40 6	20 27	
Monday	9 Bruno	Num. 24	1 37		4 Altair south 8 32	3 5	41 6	19 28	
Tuesday	10 Pulcheria	Deut. 4	2 38		17 ☽ ♀ ♀ Rig. ris. 11 2	3 5	43 6	17 29	
Wednesday	11 Protus	" 5	3 41		1 Antares sets 9 23	3 5	44 6	16 30	
Thursday	12 J. Wickliffe	" 6	4 46		15 ☽ ☽ ♃ ♄ 2 s. 10 56	4 5	45 6	15 31	
Friday	13 Amatus	" 7	ris.		1 ☽ 13. ☽ Ec. vis.	4 5	47 6	13 32	
Saturday	14 Elev. Holy ✕	John 12, 31 ff.	7 2		15 Wega south 11 2	4 5	48 6	12 32	

37] 13th Sunday aft. Trinity. Gosp. Luke 10, 23-37. Ep. Gal. 3, 15-22. Day's length 12 hrs. 22 min.

Sunday	15 Nicomedes	Deut. 7	7 40		0 ♀ gr. Hel. l. n.	5 5	49 6	11 3	
Monday	16 Euphemia	" 8	8 28		14 ♄ sets 7 36	5 5	51 6	9 4	
Tuesday	17 Lampertus	" 9	9 20		29 7* rises 8 18	5 5	52 6	8 5	
Wednesday	18 Emdreday	" 10	10 12		13 Sirius rises 1 56	6 5	53 6	7 6	
Thursday	19 Micleta	" 27	11 3		27 ☾ Ald. ri. 9 46	6 5	55 6	5 7	
Friday	20 Fausta	" 28	morn.		11 ☽ 20. ♃ so. 10 20	6 5	56 6	4 8	
Saturday	21 St. Matthew	Matth. 9, 9-13	12 2		24 ♄ sets 8 36	7 5	57 6	3 9	

38] 14th Sunday, aft. Trinity. Gosp. Luke 17, 11-19. Ep. Gal. 5, 16-24. Day's length 12 hrs. 4 min.

Sunday	22 Maurice	Deut. 29	1 3		8 ☽ ☽ ♃ Or. ris. 11 24	7 6	58 6	2 10	
Monday	23 H. Mueller d.	" 30	2 4		21 ☽ Cent. ♃ day & night eq.	7 6	0 6	0 11	
Tuesday	24 St. John con.	" 31	3 6		4 Ant. s 8 30 Aut. com.	8 6	1 5	59 12	
Wednesday	25 Cleophas	" 32	4 8		16 ☽ ♀ ☽ superior	8 6	3 5	57 13	
Thursday	26 Justina	" 33	5 12		29 ☽ Alt. so. 7 31	9 6	4 5	56 14	
Friday	27 Cosmus	" 34	sets.		11 ☽ 27th. ☽ ☽ ♀	9 6	5 5	55 15	
Saturday	28 Wenceslaus	Josh. 1	6 30		23 ☽ ☽ ♃ ♃ south 9 48	9 6	7 5	53 16	

39] 15th Sunday aft. Trinity. Gosp. Matth 6, 24-34. Ep. Gal. 5, 25-6, 10. Day's length 11 hrs. 44 min.

Sunday	29 St. Michael	Matth. 18, 1-11	6 59		5 ☽ ☽ ♄ sets 7 8	10 6	8 5	52 17	
Monday	30 Jerome	Josh. 2	7 34		17 Sirius rises 1 10	10 6	9 5	51 18	

Venus (♀) is in superior conjunction with the Sun, and passes from Morning to Evening Star.

MOON'S PHASES.

First Quarter, 5th day, 6 o'clock 33 min. Evening.
 Full Moon, 13th " 7 " 37 " Evening.
 Last Quarter, 20th " 10 " 15 " Evening.
 New Moon 27th " 6 " 50 " Evening.

CONJECTURES OF THE WEATHER.—SEP.

1, 2, 3, variable; 4, 5, 6, 7, pleasant; 8, 9, cloudy; 10, 11, 12, 13, clear; 14, 15, showers; 16, 17, variable; 18, 19, 20, pleasant; 21, 22, cloudy; 23, 24, 25, clear, 26, warm; 27, 28, stormy, 29, 30, variable.



FETICHISM.

This is the name given to the lowest form of heathen worship. It prevails in Africa, and consists chiefly in the worship of serpents, as you see in the picture. These serpents are kept by priestesses, and the poor heathen come to worship them. How deep must be the ignorance and delusion of these poor creatures, who worship, as god, the serpent, which was the instrument of Satan in the fall of man, and on which the curse of God fell on that account. Do not the poor heathen need the gospel to make them acquainted with the true God and Saviour? We must send missionaries to them as soon as possible. What can you do toward it?

A GOOD ANSWER.

It is an old saying, "It's a poor rule that won't work both ways." The following is a good illustration of it:

Many years ago, a minister was called to the pastoral care of a church. He had just preached his first sermon, and the body had gone into conference, with the young pastor presiding. It was suggested by an aged brother, that it might be well for the church to fix upon some amount as the salary of the pastor, so that he might know what to depend upon; but instantly objection was made all over the house. "It is time enough," said they, "to think about that. We might fix upon a sum, and not be able to raise it. Let that remain undetermined, and the church be uncommitted."

With this disposal of the salary question, they passed to the next item of business, which was to decide on what days the regular services of the church should be held. All eyes were now turned to the new pastor, expecting he would state definitely the days he would be with them. In answer to their inquiries on this point, he remarked, in a careless manner: "Brethren, I want my preaching days to stand on the same footing on which you have put the salary. I can't commit myself to come on any particular day; for it might not be convenient always to do so. Sometimes I will come the first Sunday in the month, then again I may happen here on the second or fourth, and then again *I may not find it convenient to come at all.* Just leave this matter as you have done the salary—unsettled."

In a few moments a specified amount had been fixed upon as the pastor's salary, and the pastor himself had announced definitely the days upon which he would officiate.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, Located at Mercersburg, Pa. The Professors are:
Rev. H. Harbaugh, D. D., Professor of Systematic and Practical Theology.

Rev. E. E. Higbee, A. M., Professor of Church History and Biblical Literature.

J. B. Kerschner, A. M., Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1865-66 was 23.

WESTERN THEOLOGICAL SEMINARY, Located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D. D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A. M., German Theological Professor.

MISSION HOUSE, Located at Howard Grove, near Sheboygan, Wisconsin. The Teachers are:

Rev. Dr. J. Bossard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. ft. m	SUN rises h m	SUN sets. h m	O'yle
Tuesday	1 Remigius	Josh. 3	8 12	29	♂ ♀ h h sets 8 1	10 6	11 5	49 19	
Wednesday	2 C. Columbus	" 4	8 51	11	Rigel rises 10 1	10 6	12 5	48 20	
Thursday	3 Jairus	Mark 5	9 35	23	♂ ♀ south 9 36	11 6	13 5	47 21	
Friday	4 Franciscus	Josh. 6	10 23	5	Ant. ris. 8 0	11 6	15 5	45 22	
Saturday	5 Placidus	" 20	11 20	17	♂ ♀ 5th ♀ in ap.	11 6	16 5	44 23	

40] 16th Sunday aft. Trinity. Gosp. Luke 7, 11-17. Ep. Eph. 3, 13-21. Day's length 11 hrs. 26 min.

Sunday	6	Fides	Josh. 23	morn.	29	☐ ☐ ☐ ☐ ☐ sets 6 54	12 6 17 5 43 24
Monday	7	Amelia	" 24	12 16	12	7* rises 7 21	12 6 18 5 42 25
Tuesday	8	Pelagius	Judges 2	1 26	25	Aldebaran ris 8 38	12 6 20 5 40 26
Wednesday	9	Dionysius	" 4	2 40	9	♂ ♀ ♀ ♀ south 9 6	13 6 21 5 39 27
Thursday	10	Gereon	" 5	3 41	23	Orion rises 10 18	13 6 22 5 38 28
Friday	11	Burkhard	" 6	4 42	8	♂ Sirius ri. 12 28	13 6 24 5 36 29
Saturday	12	Veritas	" 7	5 19	23	Arcturus sets 8 9	13 6 25 5 35 30

41] 17th Sunday aft. Trinity. Gosp. Luke 14, 1-11. Ep. Eph. 4, 1-16. Day's length 11 hrs. 8 min.

Sunday	13	Coloman	Judges 8	rises.	8	13. ♀ sets 6 44	14.6	26.5	34	0
Monday	14	Fortunata	1 Cor. 16	6 59	23	♀ Fomal s. 9 34	14.6	27.5	33	2
Tuesday	15	Hedwig	Judges 13	7 49	8	Altair south 6 24	14.6	29.5	31	3
Wednesday	16	Gallus	" 14	8 44	23	Antares sets 7 19	14.6	30.5	30	4
Thursday	17	Florentina	" 16	9 33	7	♂ in per. ♃ s. 8 32	14.6	31.5	29	5
Friday	18	St. Luke ev.	2 Tim. 4	10 29	21	Regulus ris. 1 46	15.6	32.5	28	6
Saturday	19	Ptolomy	Dan. 3	11 19	5	♂ ♀ ♀ ♀ stationary	15.6	33.5	27	7

42] 18th Sunday aft. Trinity. Gosp. Matth. 22, 34-46. Ep. 1 Cor. 1, 4-9. Day's length 10 hrs. 50 min.

Sunday	20	Felicianus	Judges 16	morn.	18	20. Sir. r. 11 56	15 6	35 5	25	8
Monday	21	Ursula	Ruth 2	12 20	1	Orion ris. 9 10	15 6	37 5	23	9
Tuesday	22	Cordula	" 3	1 13	14	Aldebaran ris. 7 45	15 6	38 5	21	10
Wednesday	23	Severinus	" 4	2 12	26	7* south 1 50	15 6	39 5	22	11
Thursday	24	Salome	1 Sam. 4	3 11	8	2/ stat. ☉ ent. ♀	16 6	40 5	20	12
Friday	25	Crispin	" 5	4 10	20	2/ sets 6 40	16 6	41 5	19	13
Saturday	26	Amandus	" 6	5 1	2	2/ south 8 4	16 6	42 5	18	14

43] 19th Sunday aft. Trinity. Gosp. Matth 9, 1-8. Ep. Eph. 4, 22—28. Day's length 10 hrs. 32 min.

Sunday	27	Sabina	1 Sam. 7	sets.	14	27th. ♂ ♀	16 6 44 5 16 15
Monday	28	Simon Jud.	John 15, 17 ff.	6 30	26	♂ ♂ ♂ ♀ r628	16 6 45 5 15 16
Tuesday	29	Zwinglius	1 Sam. 8	7 32	8	♂ ♀ ♂ sets 6 50	16 6 46 5 14 17
Wednesday	30	Serapion	" 9	8 30	20	Mark ab. so. 8 41	16 6 47 5 13 18
Thursday	31	Reformation	John 2, 13-17	9 18	2	gr. dist. east. ☽	16 6 48 5 12 19

MOON'S PHASES.

First Quarter, 5th day,	1 o'clock	39 min.	Afternoon.
Full Moon, 13th "	8 "	38 "	Morning.
Last Quarter, 20th "	4 "	31 "	Morning.
New Moon, 27th "	8 "	19 "	Morning.

CONJECTURES OF THE WEATHER.—OCT.

1, 2, variable; 3, 4, 5, 6, pleasant; 7, 8, cloudy; 9, 10, rain; 11, 12, stormy; 13, rain; 14, 15, 16, pleasant; 17, 18, cloudy; 19, 20, 21, clear; 22, 23, 24, pleasant, agreeable; 25, 26, 27, clear; 28, 29, rain; clear, 30, 31.



A FLOCK OF PARROTS.

As children are always greatly amused by parrots, or "Pretty Pollies," as they call them, the Almanac-man thought he would show them a whole flock of them, as they are seen in their wild state. You may catch one of them, if you please, put it in a cage, and teach it to talk!

Parrots are natives of warm climates, and are found in Southern America, Africa, Asia, and Australia. They eat soft, pulpy fruits, especially such as have had hard kernels. They usually go in large flocks, and are very active and noisy in the morning and evening. They are full of mischief, and fond of quarrelling, like some other children! They are great mimics and tattlers, for they catch up words and then tell them again. Some are taught to repeat a great many short sentences, and a great many children have heard them say, "Polly wants a cracker!" We have an account of one who could repeat the Apostles' Creed, and a cardinal paid one hundred golden crowns for him. Another served as chaplain on a vessel, reciting the prayers to the sailors! Some of them live to be from seventy to ninety years old.

BOOKS COST NOTHING.

"Buy good books for your children, if they read them—good children will read good books—you save more than what books cost, *in shoe-leather.*"

We should round every day of stirring action with an evening of thought. We learn nothing from our experience unless we muse upon it.

FROM ONE OF OUR OLD AMERICAN REFORMED DIVINES.

In the "Fathers of the Reformed Church in America," Vol. II. p. 391, you find a brief notice of Rev. John Daniel Gross, D. D. Besides what is there said of him, it may be mentioned, that he wrote a work on Moral Philosophy: "The Natural Principles of Rectitude for the conduct of Man in all Stations and Situations of Life." Copies of it are still extant. The following are brief extracts from the work:

"Those who have the care of education, of families, &c., ought to consider that love begets love, that tenderness creates attachment. Government is good and pleasant, when we bear rule in the hearts of men.

"Never give place to anger; at least never show it in chastisement; for it has a monstrous form, and is alone sufficient to defeat the end for which this part of discipline is made our necessary duty. The power of first impressions and the force of examples have great influence upon the tender mind; they effect great changes and fixed habits in the inclinations of youth, both for the better and for the worse.

"What is more inconsistent with, more repugnant to our sacred, invariable obligation, than ingratitude, inhumanity, luxury, with its natural offspring, pride, oppression, injustice, impiety.

"Remember that one *inconsiderate* act can ruin your happiness, the peace of your mind, and your character.

"Divine worship, whether public or private, ought to be conducted with sincere and humble devotion, equally remote from cold and indifferent formality, and from eccentric and unnatural enthusiasm.

"To seek our interest in things which gratify the sense, please the fancy, and flatter our passions, which inflame pride, invite ambition, avarice and lusts, is, and has at all times been the fatal source of folly, extravagance and misery, among the children of men.

"Life, above all things, is precious; but nothing is more valuable in life than health and a good conscience.

"In the Bible, infinite justice and mercy are shown in their intimate connection, in perfect harmony, as they meet in a Redeemer's righteousness.

"Show me a man who is cruel and inhuman to brutes, who wantonly destroys or abuses other things; thousand to one but you point out a person who cares little for God and his own conscience."

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets h m	O style
Friday	1 <i>All Saints</i>	Matth. 5, 1-12	9 59		14 ♀ sets 5 37	16 6	50 5	10 20	
Saturday	2 <i>All Souls</i>	1 Sam. 20	10 51		26 ☽ apo. We. s. 12 24	16 6	50 5	9 21	
44] 20th Sunday aft. Trinity. Gosp. Matth. 22, 1-14. Ep. Eph. 5, 15-21. Day's length 10 hrs. 16 min.									
Sunday	3 Theophilus	Luke 1, 1-4	11 48		8 Orion rises 8 40	16 6	52 5	8 22	
Monday	4 Charlotte	1 Sam. 21	morn.		21 ☾ 4. Sir. ris. 11 4	16 6	53 5	7 23	
Tuesday	5 Malachi	" 31	12 46		4 ☽ ☽ ♀ ♀ so. 7 20	16 6	54 5	6 24	
Wednesday	6 Leonard	2 Sam. 12	1 42		17 Arcturus sets 6 36	16 6	56 5	4 25	
Thursday	7 Engelbert	" 15	2 41		1 ☽ ♀ ♀ ♀ Ri. ri. 8 47	16 6	57 5	3 26	
Friday	8 Cecilia	" 18	3 40		16 Andromeda so. 9 6	16 6	58 5	2 27	
Saturday	9 Theodore	" 19	4 42		1 ♀ sets 5 36	16 6	59 5	1 28	
45] 21st Sunday aft. Trinity. Gosp. John 4, 47-54. Ep. Eph. 6, 10-17. Day's length 10 hrs. 0 min.									
Sunday	10 Mar. Luther	Heb. 13	5 46		16 Pomal south 7 46	16 7	0 5	0 29	
Monday	11 Melancton	Joel 3	rises.		1 ☾ 11. ♀ station	16 7	1 4	59 30	
Tuesday	12 Jonas	Jonah 1	6 48		17 ☾ sets 12 9	16 7	2 4	58 31	
Wednesday	13 Winebert	" 2	7 35		2 Vega sets 11 49	16 7	3 4	57 32	
Thursday	14 Levin	" 3	8 40		16 ☽ in per. ☽ ♀ ☽	15 7	4 4	56 2	
Friday	15 Leopold	" 4	9 45		1 ☽ ☽ ☽ ♀ ♀ ☽ ☽	15 7	5 4	55 3	
Saturday	16 Ottomar	1 Kings 1	10 50		14 Spica rises 4 26	15 7	6 4	54 4	
46] 22d Sunday aft. Trinity. Gosp. Matth. 18, 23-35. Ep. Phil. 1, 3-11. Day's length 9 hrs. 46 min.									
Sunday	17 Alpheus	Mark 3	11 51		27 ♀ sets 11 48	15 7	7 4	53 5	
Monday	18 Gelasius	1 Kings 2	morn.		10 ☾ 18.7 * so. 12 8	15 7	8 4	52 6	
Tuesday	19 Elizabeth	Luke 1	12 50		28 ☽ ♀ ☽ ♀ s. 5 35	14 7	9 4	51 7	
Wednesday	20 Amos	Amos 5	1 50		5 Altair sets 10 30	14 7	10 4	50 8	
Thursday	21 Off. V. Mary	Levit. 5	2 40		17 ☽ ☽ ☽ ☽ infer.	14 7	11 4	49 9	
Friday	22 Alphonsus	Amos 9	3 34		29 Orion rises 7 32	14 7	12 4	48 10	
Saturday	23 Clement	Phil. 4, 1-3	4 24		11 Sir. r. 9 42 ☽ ent.	13 7	12 4	48 11	
47] 23d Sunday, aft. Trinity. Gosp. Matth. 23, 15-22. Ep. Phil. 3, 17-21. Day's length 9 hrs. 34 min.									
Sunday	24 Chrisogenes	1 Kings 8	5 14		23 Aldebaran ris. 5 22	13 7	13 3	47 12	
Monday	25 Catharine	1 Kings 9	6 2		5 ☽ ☽ ♀ ♀ 2sets 11 24	13 7	14 4	46 13	
Tuesday	26 Conrad	" 10	sets.		17 26th. ☽ ☽ ☽	13 7	15 4	45 14	
Wednesday	27 Josaphat	2 Chron. 17	6 16		29 ☽ ☽ ♀ ♀ s. 5 40	12 7	16 4	44 15	
Thursday	28 Guntherus	1 Kings 19	7 6		11 Altair sets 9 55	12 7	17 4	43 16	
Friday	29 Saturn	2 " 2	7 56		23 Ardrom. so. 7 41	12 7	17 4	43 17	
Saturday	30 St. Andrew.	Mark 1	9 0		5 Markab so. 6 32	11 7	18 4	42 18	

Saturn (♄) is on the 19th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter, 4th day, 9 o'clock 43 min. Morning.	1
Full Moon, 11th " 8 " 25 " Evening.	25
Last Quarter, 18th " 12 " 20 " Afternoon.	20
New Moon, 26th " 12 " 23 " Morning.	23

CONJECTURES OF THE WEATHER.—Nov.

1, 2, 3, 4, pleasant; 5, 6, variable; 7, 8, rain; 9, variable; 10, 11, 12, clear; 13, 14, rain and snow; 15, 16, variable; 17 cloudy; 18, 19, 20, pleasant; 21, 22, rain; 23, 24, 25, clear; 26 variable; 27, 28, rain; 29, 30, pleasant.



THE ORPHANS.

Those ladies have found two orphans, and are speaking kindly to them. They will no doubt take them to some "Orphans' Home," that they may be cared for and instructed. It is hard to have neither father nor mother. The Church ought to seek out orphans, and be as a father and a mother to them.

Do you know that the Reformed Church has an "Orphans' Home" at Bridesburg, near Philadelphia, Pa.? Rev. D. Y. Heisler and his wife have charge of it. There is a large number of orphan children there; the children of a great many Sunday Schools and families are sending contributions in, so that these little orphan children may be provided for.

Rev. D. G. Klein is also starting one in Centre Co., Pa., and the good people of Frederick, in Maryland, are also getting one up. God bless these noble efforts, and give them all great success.

Every family in the Church ought to make at least one contribution annually to the Orphans' Home. The pastor will send it in.

PAYING CHURCH DEBTS.

The best way to manage church debts is to pay them. The best way to pay them is to revive a little the old feeling of honesty, which holds the old-fashioned notion that honest debts ought to be paid, and no less when they are due to God and the Church, than when owing to a fellow-man. Then call a meeting of the congregation, and appoint a judicious committee, and *assess* the whole of it among the members, *according to the ability of each one*, and then ratify the report of the committee by a vote of the congregation. You will be astonished how lightly it will fall upon each one, when each one thus takes his due proportion. We have seen old and inveterate debts paid off in this way with the greatest ease, after the members had made up their minds that it was impossible, and thought the church must be sold by the Sheriff. Try it. If any member refuses to take his just share, dismiss him to the "First Deformed Church of the Misers" among the Hot-tentots! "and when received by them, his peculiar relation to this congregation shall cease."

DINNER IN TIME.

When the Pastor, after his morning service, has to go some six or eight miles to his afternoon service, do not keep him too late waiting for his dinner. It is very kind in you to give him his dinner, but very impolite to make him eat it in a great hurry, at the very last moment, and then get too late to his appointment. Please send this little notice into the kitchen!

NEW BOOKS FOR THE CHURCH.

The Synod at Carlisle, in October, 1863, appointed a PUBLISHING COMMITTEE of five persons, "whose duty it shall be, either to prepare themselves, or get others to prepare such works as may be suitable for Sabbath Schools and other purposes in the Church. No work to be issued under the sanction of the Church, except it be approved by every member of the committee."

Under these regulations, the following small works have been issued:

Good Friday, per doz., \$2.25; per copy, 25 c.
An Easter Walk, per doz., \$1.80; per copy, 20 c.
Christ and the Lawyer, per doz., \$1.80; per copy, 20 c.

Others will be issued as soon as possible. Encourage the undertaking by sending for the books, and aiding in their circulation.

Weeks and Days.	Remarkable Days	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets h m	O' style
48]	1st Sunday in Advent.	Gosp. Matth. 21, 1-9.	Ep. Rom. 13, 11-14.	Day's length 9 hrs. 22 min.					
Sunday	1 Longinus	2 Kings 5	9 59		17 ♀ sets 5 44	11 7	19 4	41 19	
Monday	2 Candidus	" 6	10 59		0 Sirius rises at 9 6	11 7	19 4	41 20	
Tuesday	3 Cassianus	" 20	11 58		13 ☾ 4. ♀ 2 1/2 s. 11 6	10 7	20 4	40 21	
Wednesday	4 Barbara	1 Chron. 16	morn.		27 ☾ 4. ♀ gr. Hel. l. no.	10 7	20 4	40 22	
Thursday	5 Abigail	1 Sam. 25	1 48		10 Orion rises 6 32	9 7	21 4	39 23	
Friday	6 St. Nicholas	Acts 6, 1-7	2 36		24 Regulus ris. 10 36	9 7	21 4	39 24	
Saturday	7 Agathon	Job 38	3 29		9 Wega sets 10 22	8 7	22 4	38 25	

49]	2d Sunday in Advent.	Gosp. Luke 21, 25-36.	Ep. Rom. 15, 4-13.	Day's length 9 hrs. 16 min.					
Sunday	8 Conc. V. M.	Isa. 7	4 25		24 ♀ sets 5 51	8 7	22 4	38 26	
Monday	9 Joachim	" 32	5 20		9 ♂ great. dist. west.	8 7	23 4	37 27	
Tuesday	10 Judith	" 37	6 10		25 ☾ ris. 6 20	7 7	23 4	37 28	
Wednesday	11 Barsabas	Acts 15, 22 ff.	risers.		10 ☾ 11. 2 se. 10 39	7 7	23 4	37 29	
Thursday	12 Attilia	Isa. 38	6 30		25 ☾ per. ♂ 8 1/2 ♂ ☾ ♀	6 7	24 4	36 30	
Friday	13 Lucian	" 39	7 36		8 ♀ south 10 22	6 7	24 4	36 D.	
Saturday	14 Nicasius	" 40	8 46		23 ♂ in Aphelion	5 7	24 4	36 2	

50]	3d Sunday in Advent.	Gosp. Matth. 11, 2-10.	Ep. 1 Cor. 4, 1-5.	Day's length 9 hrs. 10 min.					
Sunday	15 Ignatius	Isa. 41	9 51		5 ♀ sets 5 58	5 7	25 4	35 3	
Monday	16 Ananias	" 42	10 59		19 ♀ Altair sets 8 32	4 7	25 4	35 4	
Tuesday	17 Lazarus	John 11	morn.		2 ♀ 17. Art. s. 1 20	4 7	25 4	35 5	
Wednesday	18 Emberday	Jer. 23	12 0		14 ☾ Fomal se. 9 5	3 7	25 4	35 6	
Thursday	19 Abraham	Gen. 12	12 58		26 Aldeb. so. 10 53	3 7	25 4	35 7	
Friday	20 Cath de Bora	Prov. 31	1 56		8 Arietis south 8 8	2 7	25 4	35 8	
Saturday	21 St. Thomas	John 20, 24 ff.	2 54		20 2 sets 10 4	2 7	25 4	35 9	

51]	4th Sunday in Advent.	Gosp. John 1, 19-28.	Ep. Phil. 4, 4-7.	Day's length 9 hrs. 8 min.					
Sunday	22 Beata	Hosea 6	3 55		1 ☾ ent ☾ Sh. day	1 7	25 4	34 10	
Monday	23 Dagobert	" 13	4 56		13 Wint. commence	1 7	25 4	35 11	
Tuesday	24 Adam, Eve	Gen. 2	5 59		25 ☾ ris. 6 30	1 7	25 4	35 12	
Wednesday	25 Christmas	Isa. 9, 2-7	sets.		7 ☾ 25th. ♂ ☾ ♀	7 7	25 4	35 13	
Thursday	26 Stephen	Luke 2, 1-20	5 36		20 ♀ rises 4 20 morn.	7 7	25 4	35 14	
Friday	27 John, Evan.	John 21, 20 ff.	6 37		21 ☾ in apo. ♂ ☾ ♀	0 7	25 4	35 15	
Saturday	28 H. Innocents	Jer. 31	7 39		14 Arietis south 7 32	1 7	25 4	35 16	

52]	Sunday after Christmas.	Gosp. Luke 2, 32-40.	Ep. Gal. 4, 1-7.	Day's length 9 hours 10 min.					
Sunday	29 Noah	Gen. 6	8 34		27 Orion south 11 16	2 7	25 4	35 17	
Monday	30 David	1 Sam. 16	9 35		10 ♂ ☾ 2 1/2 sets 9 37	3 7	24 4	36 18	
Tuesday	31 Sylvester	Luke 12, 35-40	10 39		23 Sirius rises 7 16	3 7	24 4	36 19	

MOON'S PHASES.

First Quarter,	4th day,	5 o'clock	29 min.	Morning.
Full Moon,	11th "	7 "	15 "	Morning.
Last Quarter,	17th "	10 "	37 "	Evening.
New Moon,	25th "	6 "	40 "	Evening.

CONJECTURES OF THE WEATHER.—Dec.

1, 2, 3, clear; 4, 5, 6, rain or snow; 7, 8, pleasant; 9, 10, cloudy, with rain; 11, 12, variable; 13, 14, 15, 16, clear, cold; 17, 18, agreeable; 19, 20, 21, clear, cold; 22, 23, variable, with snow; 24, 25, pleasant; 26, 27, clear; 28 cloudy, with rain; 29, 30, 31, variable.



A HAPPY FAMILY.

That is a nice little family. Don't you think so? The mother is reading to them. I have no doubt it is a Christmas story. See how attentively they are listening! How would you like to hear it?

That little chap on the stool seems to be reading, too; but I am afraid he is too small to make much out of it. But if he perseveres, he will be able to read before next Christmas.

Children who have such a mother, who reads to them, and instructs them, ought to be very obedient and kind. I have no doubt these are all good children. They seem attentive and respectful. I hope they, and all good children, will get their stockings filled with nice presents at Christmas.

APPEARANCE.—A contemplative life has more the appearance of a life of piety than any other; but it is the divine plan to bring faith into activity and exercise.

THE PAPERS OF THE CHURCH.

Every member, or at least every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

ENGLISH.

The German Reformed Messenger, published weekly, at \$3. Edited by Rev. S. R. FISHER, D.D., No. 54 North Sixth St., Philada.

The Western Missionary. Weekly, Dayton, O., at \$2. Rev. GEO. W. WILLIARD, D.D., Editor.

The Child's Treasury. An illustrated monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

The Guardian. A Monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. H. HARBAUGH, D.D., Editor. \$1.50 per year.

GERMAN.

The Reformirte Kirchenzeitung. Weekly, at \$1.50. Edited by Rev. N. GEHR, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

The Evangelist, Cleveland, Ohio. Weekly, at \$1.50. Rev. H. J. RUETENIK, Editor.

Lämmerhirte, a child's paper. Published by S. R. FISHER & Co., Philada. Terms: Five copies \$1.25; Ten copies for \$2; Twenty-five copies for \$5; Fifty copies for \$10; One hundred copies for \$18.

Sontagschulblatt, monthly, by the Ger. Ref. Buchverein, Cleveland, Ohio. Terms: The same as those of the "Lämmerhirte."

THINK what danger you escape when you escape great prosperity. Gold is often a hardener of the heart. Promotion often dazzles the brain. Wealth has made millions poor for eternity.

"Ah, David," said Dr. Johnson to Garrick, when he showed him his superb drawing rooms, "Ah! David, these are the things that make death beds terrible."

THE purified righteous man has become a coin of the Lord, and has the impression of his king upon him.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

SOME THINGS EXPLAINED IN THE LIGHT OF HISTORY.

From the Past we may learn wisdom. Experience is a good teacher. We may learn much even from the follies and mistakes of the past. When we see, from our former errors and short-sightedness, that trouble and evil have been the result, it may prevent us from repeating the same errors in the present.

Let us review, a little, the history of the Reformed Church in this country, to see whether some of the disadvantages, under which we at present labor, have not their roots in the past. Knowing where they come from, will enable us the better to understand them, and the sooner to cure them.

I.—THE GERMAN AND ENGLISH WAR.

The conflict between the German and English languages has been, and is still, in some sections, a trouble to us. Our fathers, when they came to this country, used only the German language. They settled in communities together, and there was no need among them for any other language. Their pastors, their worship, their schools and their books, were all German. But this could not always last. Other colonies were settled by English people, and in time English people moved in among the German communities. The Government used the English language, and it also became more and more the language of business. Some of our own people, of the second generation, thus became familiar with the English language, and these were often, perhaps most generally, among the most active and enterprising. These pushed—perhaps sometimes too soon and too zealously—for the introduction of English in the town and city churches.

Here the trouble began, because there were real difficulties in the way. The pastors were not able to preach in English at all, or only with great difficulty. The majority of the people understood German best. The whole bias of their minds and hearts were in its favor. While those turning English pushed, perhaps, too hastily, those still German hung back too heavily. The consequence was, that our well-meaning fathers, by holding on to the German too long and too selfishly, sacrificed that valuable and active material which was turning English. Thus, sixty or seventy years ago, began that gradual transition from German to English, which, from year to year, has carried much of our most valuable material over into English Churches. What would

the Reformed Church now be, if it had kept in its own bosom all the members, families and generations which, in the process of this conflict of languages, has passed forever out of its bosom!

Let us not blame our fathers. To err is human. But let us not now, with all this dearly-bought light of experience, still repeat and continue the same error. Let congregations which, from the force of circumstances, are turning English, show themselves up to the times, and "accept the logic of events." Is it not better to let English come in, than to drive the young out?

On the other hand, let not the English be too hasty and impatient. To rob those who do not understand English entirely of German service, is ungrateful and wicked. Let both interests be duly provided for. This can easily be done, if both work together. The fathers must not be so slow in yielding, as to drive out the young into strange pastures; nor must the young be so hasty as to try to bury their fathers before they are dead!

II.—LARGE CHARGES.

Large pastoral charges were a necessity in the earlier history of the Church. The country was thinly settled, congregations were small and far apart, and pastors were few. Thus the charge of a pastor often necessarily extended over two or three counties. Generally the congregations grew in size, and the members in wealth. Now they should have divided. But here then were difficulties. The supply of pastors had to be procured from Europe, and this was a slow process. When one came now and then, there were new fields that waited for him. The Church had no College and Seminary wherewith to fill up the ranks of the ministry. Meanwhile, the people, as the charges were large, found that but a small sum was required of cash to make up the pastor's salary. Thus the people began to become demoralized; and while the people feared that if the charges were made smaller, they would have more to pay, the timid pastor feared that to take away half of his charge would be the same as taking away half of his loaf. Hence, overgrown pastoral charges, which grew up from necessity, at first, were continued when that necessity existed no more at all.

Here was a great and sad mistake. These large charges were beyond the ability of one pastor. Only once in four or six weeks could he reach all his points, and proper pastoral visitation was entirely beyond his power. His field lay as open territory;

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and while he was at one end of it, the wolves and foxes got in at the other. There could have been no richer ground for the springing up of all kinds of fanaticism. Where there is for a long time no fire, it is easy to kindle up *wild* fire. In these large charges the people could not be well indoctrinated; no wonder at all that things run down, thus furnishing a kind of plausible ground for the cry that was lifted up all around: "Come out of Babel!"

But now shall this folly of large charges be continued? What excuse or reason is there for them now? Yet we have them still. Look into the statistical table of the Minutes of Synod. Add together the confirmed and baptized members, and you will find one charge of 3093; another of 3180; another of 2100; another of 2133; another of 2130; another of 2160; and a number of others of over one thousand, all in the bounds of one Classis! In several other Classes charges almost as large are found!

Now, how can these good pastors take proper care of three thousand souls? What makes it worse, is that these large charges extend over a wide territory. The pastor is kept on his horse day after day, preaching, baptizing, marrying and burying. When and how can he study? How can he make pastoral visits, and watch over the young? The thing is impossible; and it is the greatest cruelty to impose upon a faithful pastor labors, which no mortal is able duly to perform, while at the same time it leaves the door open to all kinds of fanatical incursions.

We can easily see that it is difficult for pastors and people who have been long together, to separate. We know that congregations hang on to their pastors with fond affection, and that pastors consequently find it difficult to tear themselves away. But is not this, after all, "conferring with flesh and blood?" Ought not such sacrifices to be counted small in comparison with the good that is at stake for pastors themselves, for the congregations, and for the Church?

Let not the Almanac-man be blamed for manifesting zeal on this point. He is not censuring either pastors or congregations, but simply writing a bit of history. He is pointing out an enormous existing evil, and showing whence it originated. It has been entailed on us, and we have shown how. Shall we entail it any further?

We know, too, that noble efforts have been made by the Classes to remedy the evil, and are thankful to God for the success that has attended their labors

in this direction. Let the good work go on, till, if possible, every shepherd shall have only one flock, so that he may be able to feed the sheep and the lambs as they need, and at the same time watch the in-thrusting wolves on all sides of his fold.

III.—SCANTY SUPPORT OF THE CHURCH.

This evil grows out of the one just under review. We have already intimated that overgrown pastoral charges tend to demoralize the people. When one, two, or three thousand are combined to support one pastor, and are content with one or two services a month, they can have a cheap gospel. In such charges, twenty-five to fifty cents each per annum makes a respectable salary, and the perquisites from so many, a nice pin-money beside. The people have gradually learned to give so small a sum, because there seemed to be no need of giving more. In these charges, at least only a few years back, twenty-five cent subscriptions were common; fifty cents was considered good; one dollar was regarded as liberal; and two or three dollars raised the suspicion that the one subscribing it wished "to show himself." We have ourself seen a subscription list two feet long, the aggregate of which summed up only \$80! In cheap times \$500 was regarded a respectable salary, and in many cases six to eight congregations were combined to raise it. This required only from \$50 to \$100 from each; and it has not been at all uncommon for congregations of from three to five hundred members, to be content with only raising one hundred dollars—for why should they raise more, when more was not needed as their due share of the whole?

All that is necessary to change this state of things is to cut up these large charges into smaller ones. At first some will hang back, and think it hard to do what they have been so long accustomed not to do. But, seeing the advantage and the necessity, they will gradually fall in with the course of progress. Wherever it has been tried, this has been the result. We could name charges in which there are men, who a few years ago, when their congregations were attached to large charges, gave \$2 and \$3, now pay \$20 and \$30 with more cheerfulness and pleasure than they paid the trifling sums before. Let the people be trusted. Let them be thrown upon their resources, and they will not fail to meet their responsibilities.

IV.—THE CATECHETICAL SYSTEM.

In the countries from which our Reformed fathers

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came, this system was carried forward in full force. It included catechising in the family, the school, and in the Church:—in the family, by the parent; in the school, by the school-master, and in the Church, by the pastor. On every Sunday, the afternoon service was a catechetical service with the children, parents and adults also attending.

It is easy to see in how many ways this regular system must have been interfered with in this new country, and in large and thinly populated charges. The Sunday afternoon had to be a regular church service at some point distant from the place where the pastor officiated in the morning, so that the afternoon catechetical service was almost necessarily impracticable. The difficulty of bringing the children together from great distances was also very serious. Then the school also was necessarily in a very imperfect state. Thus catechising was confined to an occasional period of two or three months, during which the pastor met those old enough for confirmation, on week days.

But now times and circumstances are changed; and the original full form of the system ought to be restored as far as possible. The occasional catechisation of some months before confirmation, including only those who expect immediate confirmation, ought to give place to a regular service with all the baptized, to continue all the year round.

There are difficulties still, it is true. Because the parochial school is no more beside the church. Then the evening service has taken the place of the afternoon service, and is in character a service for adults like the morning service; and the Sunday School has taken the place of the afternoon catechetical service. But the restoration of the parochial school is not an impossibility, at least for our larger and more wealthy congregations. It is also worthy of profound and earnest thought, whether as much is gained by the second or evening service for adults, as would be gained by the original afternoon catechetical service, which is alike profitable for adults and children, if attended in the right spirit. The Sunday School might be held in the morning, or in the afternoon take the form and character of a catechetical service.

It is plain that the various circumstances attending the early founding of the Church in this new country, has in various ways very seriously modified and changed the practical operation of the catechetical system. If it should show itself in any point weak and not fully efficient, the ground of this is

to be sought, not in the system itself, but in the innovations and modifications to which it has been subjected in the peculiar circumstances of its early American history. Let these facts be duly considered, and the proper remedy faithfully applied.

V.—GENERAL CO-OPERATION.

Whatever there may be lacking in the full and efficient co-operation of all our congregations in the various general benevolent enterprises of the Church, for its consolidation and extension, is to be explained in the same way from our peculiar history. In the earlier period of our Church, the different congregations and sections of the Church were far more isolated than they are now. Communion with each other was much less frequent. Travelling was slow and difficult. Mails were neither so frequent, so regular, nor so low in rates. There were no church papers by which any general movement could be commended to the co-operation of all. Thus there was no opportunity for one congregation to be stimulated and strengthened by the zeal and spirit of another. This isolation made general movements slow, heavy, and difficult. Then, too, having no general support and stimulus, these isolated congregations and communities naturally glided into a *habit* of feeling and action, which tended to centre their zeal and resources chiefly upon themselves and their more immediate surroundings.

Is it strange that in this way the general consciousness of the Church should be weakened, and if not in form still in spirit, a kind of congregational independency come to pervade the churches. The annual meetings of Synod, which many could not regularly attend on account of difficult travel, were not adequate to the keeping up of a vigorous unity of church life, and the pastors returning to their charges, felt that they and their congregations were again alone for the year.

Though the Church now possesses a pretty strong self-consciousness, and moves forward with considerable unity and mutual co-operation in all general enterprises, yet it is still far from being wholly penetrated and permeated by this general church life. There are still sections and congregations which are but feebly reached by the general movements of the Church, and their co-operation is not yet drawn out to the full extent of their latent power and influence. All parts of the Church do not yet alike bear the labor, and share the privilege of pushing forward the general enterprises and operations of the Church.

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Though many are being more and more apprehended by the general consciousness of the Church and its mission, and others consciously acknowledge and feel these general claims, without yet having full power to surrender themselves to them, there are others who are still almost entirely bound by the old habit inherited from a past period of our history, when circumstances afforded at least some kind of excuse for the deficiency.

But what a work is here upon us! To make the life and all the general enterprises of the Church as one solid and vigorous movement; and to imbue every Classis, congregation, family, and every individual member of the Church with the fulness of that spirit and mission to which God, in His providence, has called us, so that in every thing that the Church, as a whole, ought to do, the spirit of the ancient German motto may show itself in full and glorious force: "EACH FOR ALL, AND ALL FOR EACH!"

By the same kind of historical review, it could be shown how many of our church customs, our worship, and our old respect for the holy days of the church year, have all suffered injury, modification, and essential change from the circumstances and influences incident upon the planting and development of the Reformed in the new world; cut off, as our fathers were, in all these respects from the traditional life of the Reformed Church as it reigned in its original integrity on its own soil, in its own peculiar bosom of social life, and in its own religious sustaining element. It is of course an evil that these modifications and deviations came in with the peculiar circumstances of the times, but it is a far greater evil now to continue and perpetuate them on the ground of mere bias and prejudices inherited from the past. Venerable truth is to be revered, but not hoary error.

EASTER EGGS.

The custom of presenting colored eggs to children at Easter time, is of very ancient origin, and can be traced back to the heathen, who regarded the egg as a sacred emblem of the restoration of man after the deluge. The Jews, however, took the egg as a type of their departure out of Egypt, and restoration to the Promised Land. In our day, the significance of the practice is rarely thought of. Yet it was doubtless intended to proclaim the doctrine of the Resurrection, of which there could hardly be a

better emblem than an egg. For life breaks from the shell as a quickened body from the tomb.

A modern traveller, in Russia, gives this account of Easter customs: "A Russian came into my room, offered me his hand, and gave me at the same time an egg. Another followed, who also embraced me, and gave me an egg. I gave him in return the egg which I had just received. The men go to each other's houses in the morning, and introduce themselves by saying: 'Jesus Christ is risen.' The answer is: 'He is risen indeed!' The people then embrace, and give each other eggs!" Here is another account, of an older date: "They (the Russians) have a custom at Easter, which they always observe, and that is this:—every year, against Easter, to dye or color red with Brazil wood, a great number of eggs, of which every man and woman giveth one unto the priest of the parish upon Easter Day, in the morning; and, moreover, the common people used to carry in their hands one of these red eggs, not only upon Easter Day, but also three or four days after, and gentlemen and gentlewomen have eggs gilded, which they carry in like manner. They use it, as they say, for a great love, and in token of the Resurrection, whereof they rejoice."

All these customs (as has been well observed) have their meaning and their lessons, and must not be set down to mere superstition or accident. They are, in a certain sense, sermons; and sermons of a very effective kind. They hand down religion from generation to generation. It was this very principle which was set forth in the appointment of the Passover. It is said in Ex. xii. 26: "It shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, 'It is the sacrifice of the Lord's Passover.'" There we have distinct authority for teaching by *customs*.

MY STAFF.—"Did ye ask me if I had a Bible?" said a poor old widow in London, "Did ye ask me if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and I trust it will give me hope in death."

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THE REFORMED CHURCH IN THE WEST,

BY REV. ISAAC H. REITER.

The Synod of Ohio and adjacent States, at first entitled simply "The Synod of Ohio," was organized on Monday, June 14, 1824, at New Philadelphia, and in 1839 measures were adopted for its division

into six Classes. These *Classes*, with *others* subsequently constituted, were formally *organized* under the *name*, and at the *time* and *place*, as stated in the following table, viz. :—

NAME.	TIME.	PLACE.
Miami.....	December 24, 1842	St. Paul's Church, Butler Co., Ohio.
Lancaster.....	December 27, 1842	Werner's Church, Pickaway Co., Ohio.
Columbiana (1).....	May 13, 1843	Columbiana, Columbiana Co., O.
Sandusky	May 20, 1843	Wooster, Wayne Co., O.
Westmoreland	May 28, 1843	Mt. Pleasant, Westmoreland Co., Pa.
Erie (2).....	June 4, 1843	Lockport, Niagara Co., N. Y.
Maumee (3).....	June 5, 1847	Evansport, Defiance Co., O.
St. Joseph	June 22, 1850	White Pigeon, Michigan.
Tiffin (4).....	April 28, 1851	Bloomville, Seneca Co., O.
CLARION (5).....	June 1851	Saegerstown, Crawford Co., Pa.
Northern German (6).....	June 22, 1852	Akron, Summit Co., O.
Indiana.....	June 24, 1852	Indianapolis, Indiana.
St. John's.....	June 21, 1854	Massillon, Stark Co., O.
Sheboygan	August 17, 1854	Herman, Sheboygan Co., Wis.
Illinois	October 13, 1854	Cedarville, Stephenson Co., Ill.
Iowa.....	September 17, 1859	Tipton, Cedar Co., Iowa.
Tiffin (<i>New</i>)	December 6, 1864	Tiffin, Seneca Co., O.
Heidelberg (7).....	December 6, 1864	Bucyrus, Crawford Co., O.
Erie	December 6, 1864	Sandusky City, O.

NOTE.—The names of the Classes which have become extinct are in *italics*, and the one dismissed, to the Eastern Synod, in *capital*s.

(1.) Columbiana Classis became extinct, June 21, 1854, by being dissolved and merged into the St. John's Classis. See "Western Missionary," July 20, 1854.

(2.) Erie Classis became extinct in 1846, by seceding and uniting with the "German Independent Synod of Ohio."

(3.) Maumee Classis grew out of the Sandusky Classis, extending over the western portion of its territory, and changed its name to that of *Tiffin*, April 28, 1851.

(4.) Tiffin Classis, by Synodical authority, was divided in 1864 into three Classes, namely :—Tiffin, Heidelberg and Erie.

And as these three Classes formally organized themselves into separate bodies as Classes, December 6, 1864, the *old* Tiffin Classis may be regarded as having become extinct from that date.

(5.) Clarion Classis, at its own request, was by formal Synodical action dismissed, May, 1857, to the Eastern Synod.

(6.) The Northern German Classis became extinct, June 21, 1854, by being dissolved and merged into the St. John's Classis. See "Western Missionary," July 20, 1854.

(7.) This Classis, at the time of its organization, adopted the name of *Bucyrus*; but in 1855, previously to the meeting of the Synod, it changed it to that of *Heidelberg*.

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COMPARATIVE STATISTICS OF THE REFORMED CHURCH IN THE WEST.

YEAR.	MINISTERS.	BAPTISMS.	MEMBERS RECEIVED.	TOTAL MEMBERS.	CONTRIBUTIONS.	
					SYNODICAL.	BENEVOLENT.
1856	125	1,991	1,620	15,200	\$ 76 64	\$1,310 74
1857	138	2,333	1,861	16,701	292 92	3,749 69
1858	135	2,259	1,625	17,955	372 00	2,995 38
1859	143	2,911	2,501	19,459	364 00	3,714 30
1860	151	2,740	2,248	20,626	389 50	4,067 29
1861	167	3,102	2,568	21,700	468 25	4,991 10
1862	168	3,319	2,557	22,800	350 95	5,300 54
1863	179	3,393	2,451	23,994	374 45	5,901 81
1864	191	3,579	2,357	25,151	401 71	17,974 15
1865	207	3,195	2,439	26,495	482 34	8,428 58
1866	204	3,299	2,571	28,000	559 39	11,145 63

These Statistics, excepting those relating to Ministers and Synodical Funds, are more or less deficient, but approximate the truth, and are perhaps as nearly correct as they can be made, in view of the many deficiencies of our statistics arising from carelessness or neglect. The figures, if incorrect, are rather below than above the true state of the case. The actual membership of the Reformed Church within the bounds of the Synod of Ohio and adjacent States, should perhaps be set down at 30,000.

TER-CENTENARY FREE-WILL OFFERINGS IN THE WEST.

There are about 170 pastoral charges within the limits of the Synod of Ohio and adjacent States; but of these, only 74 furnished reports of their Ter-centenary operations. The unreported charges, with a few exceptions, did nothing in the matter, though repeatedly requested to engage in the work.

The amounts of Ter-centenary free-will offerings, as far as reported from such Classes, are as follows:

Miami Classis,.....	\$5,167.51
Lancaster ".....	578.77
Westmoreland ".....	791.60
Sandusky ".....	637.88
Tiffin ".....	855.30
St. John's ".....	2,254.74
Indiana ".....	449.77
St. Joseph's ".....	61.14
Illinois ".....	33.17
Iowa ".....	237.51
Sheboygan ".....	13.00
	\$11,080.39

The total amount of \$11,080.39 was distributed to the following objects and institutions, viz:

General Benevolence,.....	\$1,257.76
Home Missions,.....	3,765.65
Foreign Missions,.....	260.10
Beneficiary Education,.....	1,404.16
Theol. Seminary at Tiffin,.....	3,327.94
Heidelberg College,.....	805.50
Mission House, Wis.,.....	70.15
Orphan Homes,.....	189.13

\$11,080.39

As a few charges, which had raised some free-will offerings, did not furnish a report thereof, the total amount of Ter-centenary contributions would perhaps have been about \$12,000. This is a large amount, but it is far from what it might and should have been, had all felt properly interested and done their duty. Counting the confirmed membership of the Reformed Church in the West at 25,000 in 1863, it would be only 48 cents to each member; and by adding the number of 15,000 of baptized members to the 25,000, making the confirmed and baptized membership 40,000, it would be but 30 cents to a member.

Looking at the matter in this light, the amount of Ter-centenary free-will offerings in the West, should have been at least \$30,000. And under a well defined plan of systematic benevolence, it would require but a small amount from each member, to raise annually \$30,000 or \$40,000, or even more.

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This ought to be done. Then, under God's blessing, an unexampled tide of prosperity and success would attend the interests and enterprises of the Church.

LITERARY AND THEOLOGICAL INSTITUTIONS.

The condition and prospects of Heidelberg College and the Theological Seminary at Tiffin, are of a favorable and encouraging bearing. The college has an endowment fund of upwards of \$40,000, and efforts are being made to raise an additional amount of \$20,000. The Rev. Geo. W. Williard, D. D., has been elected President, and entered upon the practical duties of the office August 29, 1866. The teaching force has also been increased during the last year. The future looks hopeful and promising.

HOME MISSIONARY OPERATIONS.

The great work of Home Missions is steadily going forward in the West, and the territory of the Church is extending and enlarging. There are still many important openings in the Western States and cities, that urgently demand attention, and should be at once possessed. But to do this effectually and successfully, it will require more *men* and *means*, as well as a greater degree of self-denying consecration, liberality and effort. Who is prepared to say in response to the Lord with the prophet—"Here am I?" Who is ready to give his influence and energies in the work? Who is ready to contribute something to the necessary means? Will the Church seriously lay the whole matter to heart, and with becoming earnestness and liberality, do her whole duty in the work of missions? We, as a Church in the West, should raise \$10,000 for Home Missions during the year 1867. About 30 cents from each confirmed member will reach the amount.

BENEFICIARY EDUCATION.

During the last Synodical year ending in May, 1866, *twelve students*, connected with Heidelberg College and the Theological Seminary at Tiffin, received beneficiary support to the amount of \$806. The full annual appropriation to a student is \$100. The total amount received from all sources during the year was only \$492.89. Had there not been a surplus of \$363.17 in the treasury, as the result yet of the Ter-centenary effort, the amount required to meet expenses would have fallen short over \$300.

The cause of Beneficiary Education is a good and noble cause. It needs and deserves the hearty sympathy and liberal support of the Church. There

are a number of *poor*, but *worthy* young men, who would willingly consecrate themselves to the service of the Lord in the gospel ministry, if they had the means of preparation. Will not the Church come to the help of such young men? Will she not encourage and support them? If, of the 18,000 baptized children of the Reformed Church in the West, *each one* would only pay 25 cents a year, the sum of \$4,500.00 could be raised. Children, think of it. Save your pennies, and therewith help poor young men to qualify themselves for the holy ministry. You will have your reward!

SUNDAY SCHOOLS.

We have not yet any satisfactory statistics of our Sunday Schools in the West; but they are increasing in number and efficiency, and, as auxiliaries to the Church, are accomplishing a good work in training up the rising generation "in the nurture and admonition of the Lord." The most of our regularly established congregations have Sunday Schools in operation, and in others they are being organized. The time is not far distant, when they will be very generally, if not universally, in actual existence and working order in the congregations throughout the West. By a little assistance, in the way of counsel, effort, books and money, some schools might be established with good results in new and destitute congregations, especially in missionary fields.

CONCLUSION.

The course of the Reformed Church in the West is *onward*. She is not only increasing in numerical strength, but she is advancing in the sphere of piety, intelligence, true-church consciousness and Christian enterprise and benevolence. And, having passed the vortex of division and destruction, she is now thoroughly united and consolidated, with a promising and encouraging future before her.

The Lord has led her by ways we knew not of. His favor and blessings have been with her. He has done great things for her. He is still worthy of trust and confidence. And the past displays of God's goodness and blessing, should be an inspiring stimulus to her to put on "the whole armor of God," with the design and determination to be more faithful and diligent in the great work of human salvation, and more grateful to God for the blessings received. Then her mission will be properly fulfilled, her labors of love blessed, and her happiness complete in the fulness of divine grace and blessing!

ALMANAC FOR THE GERMAN REFORMED CHURCH.

LITERARY INSTITUTIONS.

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W. M. Nevin, Esq., A. M., Professor of Ancient Languages and Belles-Lettres.

Levis H. Steiner, A. M., M. D., Professor of Natural Science (elect).

Rev. Theodore Appel, A. M., Professor of Mathematics and Mechanical Philosophy.

Rev. Alexander Falk, D. P., Professor of the German Language and Literature.

Rev. John W. Nevin, D. D., Professor of History and Aesthetics.

John L. Atlee, M. D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term, from Sept. 13th to Dec. 20th. Second term, from Jan. 3d to April 11th. Third term, from May 7th to July 25th—the day of Commencement.

HEIDELBERG COLLEGE, Located at Tiffin, Ohio.

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Joseph A. Keller, A. B., Tutor.

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Miss Annie Beall, Assistant Teacher.

Miss Louisa Zellers, Teacher of Music.

CLARION COLLEGIATE INSTITUTE, Located at Rimersburg, Pa.

Professor Rev. J. H. Appel, Principal.

With a male and two female Assistants.

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THE WESTERN SYNOD FOR 1867.

This Synod will meet in the First Church, Cleveland, Ohio, May 22d, 1867.

MEETING OF CLASSES FOR 1867.

ZION'S.—Gettysburg, on the second Friday in May, at 7 o'clock, P. M.

PHILADELPHIA.—White Marsh, Montgomery Co., on Friday, May 31st, at 7½ o'clock, P. M.

LEBANON.—St. John's Church, Lebanon, on Thursday preceding Ascension day, at 7½ o'clock, P. M.

GOSHENHOPPEN.—Millerstown, Lehigh Co., on Friday before Ascension day, at 10 o'clock, A. M.

MARYLAND.—Emmitsburg, Md., on Friday preceding Ascension day, at 7½ o'clock, P. M.

EAST SUSQUEHANNA.—Bloomsburg, Columbia Co., Pa., June 26th, at 7 o'clock, P. M.

WEST SUSQUEHANNA.—Bellefonte, on the third Thursday in May, at 7½ o'clock, P. M.

NORTH CAROLINA.—Bethany Church, Davidson Co., N. C., on Friday before the fourth Sunday in April, at 10 o'clock, A. M.

VIRGINIA.—Shepherdstown, W. Va., on the Friday before the third Sunday in May.

MERCERSBURG.—Pattonsville, Pa., on Friday, May 17th, at 7½ o'clock, P. M.

CLARION.—St. John's Church, Monroe township, Clarion Co., Pa., on the last Thursday in May, at 10 o'clock, A. M.

LANCASTER.—Conestoga Centre, on Friday after Ascension day, at 7½ o'clock, P. M.

EAST PENNSYLVANIA.—Howertown, on Tuesday after Ascension day, at 10 o'clock, A. M.

ST. PAUL'S.—Brown's Church, Crawford Co., Pa., on Ascension day, at 10 o'clock, A. M.

NEW YORK.—Boston, Mass., on the first Wednesday after Whitsuntide, at 7½ o'clock, P. M.

WEST NEW YORK.—Christ's Church, Bierytown, on Thursday before Trinity Sunday.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

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 Albright, D. B., Orwigsburg, Schuylkill Co., Pa.
 Albright, G. M., Stoutsville, Fairfield Co., Ohio.
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 Alspach, J. W., New Salem, Fairfield Co., Ohio.
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 Biery, John, Wathena, Donaphan Co., Kansas.
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 Brecht, J. J., Sauk City, Sauk Co., Wis.
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 Derr, L. K., Mahanoy City, Schuylkill Co., Pa.
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 Good, R., Prof., Tiffin, Ohio.
 Good, W. A., Reading, Pa.
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 Klein, J., Schuylkill Haven, Schuylkill Co., Pa.
 Klein, J. H., Fort Wayne, Indiana.

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 Knepper, Chas., Steinsville, Lehigh Co., Pa.
 Knepper, Charles O., Waterloo, Iowa.
 Knepper H., Ogle Station, Lee Co., Illinois.
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 Kuhlén, G., Vermilion, Erie Co., Ohio.
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 Reinecke, E. W., Nazareth, Pa.
 Reinhart, J., North Lima, Mahoning Co., Ohio.
 Reiter, C. H., Wadsworth, Ohio.
 Reiter, D. H., Berrien Spring, Berrien Co., Mich.

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 Renter, W., Youngstown, Mahoning Co., Ohio.
 Rettig, George, Dayton, Ohio.
 Rettig, John, Crestline, Ohio.
 Rentlinger, Sol., Auburn, Fon du Lac Co., Wis.
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 Riegel, Daniel, Dillsburg, York Co., Pa.
 Rike, Levi, Corydon, Indiana.
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 Romeis, John, Young America, Carver Co., Minn.
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 Ruetenik, N., Waukesha, Waukesha Co., Wis.
 Ruhl, J., Defiance, Ohio.
 Ruhl, J. B., South West, Elkhart Co., Indiana.
 Ruhl, J. G., Finley, Hancock Co., Ohio.
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 Sandoe, W. B., Erie, Monroe Co., Mich.
 Santee, J. W., Cavetown, Washington Co., Md.
 Saure, C. Cincinnati, Ohio.
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 Schaff, Dr. Philip, No. 5 Bible House, New York.
 Scheel, C., Hagerstown, Md.
 Schiller, C., Linaville, Stark Co., Ohio.
 Schlappig, Joseph H., Mohrsville, Berks Co., Pa.
 Schlosser, J., Kewana, Fulton Co., Ohio.
 Schneek, Dr. B. S., Chambersburg, Pa.
 Schneider, Dr. B., Aintab, Syria.
 Schoepfle, Christian H., Waukou, Allemaquee Co., Iowa.
 Schory, P. D., Lancaster, Ohio.
 Schroeder, A., Hackensack, N. J.
 Schultz, C. W., Camden, N. J.
 Schultz, James A., Landisburg, Perry Co., Pa.
 Schwartz, J., Loran, Stephenson Co., Illinois.
 Schwarz, L. B., Boston, Mass.
 Schwarz, P. A., Greenfield, Mass.
 Schwedes, R. S., Covington, Ky.
 Scott, J., Piqua, Miami County, Ohio.
 Sechler, Jacob, Hanover, York Co., Pa.
 Sechler, Jos., Lena, Stephenson Co., Ill.
 Seibert, G., D. P., Newark, N. J.
 Seipel, Tilghman J., Marshallville, Wayne Co., Ohio.
 Shade, J. S., Adams, Armstrong Co., Pa.
 Shafer, George, Nevins, Ohio.
 Shaw, Samuel, Mohicanville, Ashland Co., Ohio.
 Sheip, L. C., Bloomsburg, Columbia Co., Pa.
 Shellhammer, I., Conyngham, Luzerne Co., Pa.

Shenkle, A. B., Trappe, Montgomery Co., Pa.
 Shepler, J. R., Navarre, Stark Co., Ohio.
 Shoemaker, D. O., St. Petersburg, Clarion Co., Pa.
 Shoemaker, E. D., Youngstown, Westmorland Co., Pa.
 Shoemaker, J. G., Curllsville, Clarion Co., Pa.
 Shuford, M. L., Boonsboro, Washington Co., Md.
 Simon, J. J., Lanesville, Indiana.
 Skyles, N. H., Schellsburg, Bedford Co., Pa.
 Smith, M. A., Hummelstown, Dauphin Co., Pa.
 Smith, R. R., Dushore, Sullivan Co., Pa.
 Snyder, Jacob F., Rural Village, Armstrong Co., Pa.
 Snyder, W. H. H., Harrisburg, Pa.
 Sorber, William, Vincent, Chester Co., Pa.
 Spangler, E., Edgerton, Williams Co., Ohio.
 Spangler, P. J., West Lebanon, Wayne Co., Ohio.
 Spies, Wm., New Bavaria, Defiance Co., Ohio.
 Staley, G. L., Jefferson, Frederick Co., Md.
 Stauffer, T. F., Greensburg, Westmorland Co., Pa.
 Stein, J. P., Schuylkill Haven, Schuylkill Co., Pa.
 Steiner, J., Walkersville, Frederick Co., Md.
 Steinmetz, John W., Danville, Montour Co., Pa.
 Steppier, J. H., Vera Cruz, Wells Co., Indiana.
 Stern, Max, Louisville, Ky.
 Stern, M. G. I., Indianapolis, Indiana.
 Stewart, M. A., Burkettsville, Frederick Co., Md.
 Stiely, I., Rough and Ready, Schuylkill Co., Pa.
 Strassburger, N. S., Allentown, Pa.
 Strassner, F., Berwick, Seneca Co., Ohio.
 Stroes, H. M. K., Clymer, Chautauque Co., N. Y.
 Stuck J., New Pittsburg, Randolph Co., Indiana.
 Super, H. W., Lancaster, Pa.
 Swander, J. J., Lancaster, Ohio.
 Sykes, John, Somerset, Pa.
 Tendick, P. Huron, Erie Co., Ohio.
 Thomas, R. C., Springfield, Ohio.
 Thompson, Joseph B., Fremont, Ohio.
 Titzel, J. M., Emmittsburg, Frederick Co., Md.
 Toensmeier, Aug., Toledo, Ohio.
 Transeau, S., Kutztown, Berks Co., Pa.
 Trautman, H., Cleveland, Ohio.
 Van Court, R. A., New Hanover, Montgomery Co., Pa.
 Vandersloot, F. W., York, Pa.
 Vaughan, A. S., Reading, Pa.
 Vergenz, J. F., Auburn Clare, Fon du Lac Co., Wis.
 Vitz, P., Huntington, Huntington Co., Indiana.
 Vogt, J., Delaware, Ohio.
 Voigt, H. E. F., Mt. Pleasant, Westmoreland Co., Pa.
 Von Puechelstein, Dr. Anton, Egg Harbor City, N. J.
 Wagner, H., Lebanon, Pa.
 Wagner, J. H., Pittsburg, Pa.
 Wagner, S. G., Blue Bell, Montgomery Co., Pa.
 Wald, Paul, Troutville, Clearfield Co., Pa.
 Wall, F., Georgetown, Brown Co., Ohio.
 Wanner, Aaron, Germantown, Ohio.
 Wasnich, W., Pulaski, Williams Co., Ohio.
 Weaver, J., Sidney, Ohio.
 Weber, Geo., Summum, Fulton Co., Illinois.
 Weiler, C., Galion, Ohio.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, Daniel, Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Williamsport, Lycoming Co., Pa.
 Welker, Geo. W., Shaw's Mills, Guilford Co., N. C.
 Whitmer, A. C., Martinsburg, Blair Co., Pa.
 Wiegand, H., White Pigeon, St. Joseph Co., Mich.
 Wiehle, J. G., 530 St. John St., Philadelphia, Pa.
 Willers, D., Fayette, Seneca Co., N. Y.
 Williard, Dr. G. W., Tiffin, Ohio.
 Williard, H., Circleville, Pickaway Co., Ohio.
 Wilson, E. B., Forks, Columbia Co., Pa.
 Winter, H. A., Milwaukee, Wisconsin.
 Winter, J., Chatfield, Ohio.
 Winters, David, Dayton, Ohio.
 Winters, T. H., Carrollton, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wissler, H., Shepherdstown, W. Va.
 Wittenwieler, W., Watertown, Wis.
 Witzgall, W., Napoleon, Ohio.
 Woehler, E. T. H., Appleton, Wis.
 Wolff, Dr. B. C., Lancaster, Pa.
 Wolff, C. B., Chestertown, Kent Co., Md.
 Wolff, D. W., Meyerstown, Lebanon Co., Pa.

Wolff, G., Meyerstown, Lebanon Co., Pa.
 Wolff, G. D., Norristown, Pa.
 Wolff, J. G., Lancaster, Pa.
 Yearick, W. R., Hilltown, Bucks Co., Pa.
 Zacharias, Dr. D., Frederick, Md.
 Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.
 Zahner, Dr. J. G., Rogersville, Tuscarawas Co., Ohio.
 Zehring, J. D., Codorus, York Co., Pa.
 Zeiser, Philip, Hamburg, Mercer Co., Pa.
 Zeller, Daniel, Allentown, Pa.
 Zellers, Jonathan, Lock Haven, Clinton Co., Pa.
 Zieber, W. K., Hanover, York Co., Pa.
 Ziegler, A. F., Mertztown, Berks Co., Pa.
 Ziegler, D., York, Pa.
 Ziegler, G., Paris, Stark Co., Ohio.
 Ziegler, J., York, Pa.
 Zimmerman, C. D., Galion, Ohio.
 Zimmerman, W. H., Frederick, Md.
 Zinck, H. K., Warren, Ohio.
 Zuilch, Steinsville, Lehigh Co., Pa.
 Zumpe, G. H., Terre Haute, Vigo Co., Indiana.
 Zumpe, J. B., Lafayette, Indiana.
 Zwisler, Chas., Canfield, Ohio.

STATISTICS OF THE GERMAN REFORMED CHURCH.

	EASTERN SYNOD.	WESTERN SYNOD.	TOTAL.
Synods.....	1	6	2
Classes.....	16	13	29
Ministers.....	267	207	474
Congregations.....	700	449	1,149
Members.....	80,836	27,211	108,447
Unconfirmed Members.....	50,792	18,652	69,444
Baptisms.....	8,439	3,231	11,670
Confirmations.....	3,517	1,656	5,173
By Certificate.....	1,224	879	2,103
Communicants.....	65,600	23,337	88,937
Excommunicated and erased.....	19	184	203
Dismissed.....	653	482	1,135
Deaths.....	3,332	1,009	4,341
Sunday Schools.....	615	283	898
Sunday School Scholars.....	23,104	1,312	24,416
Benevolent contributions.....	\$36,271.08	\$11,145.13	\$47,416.71

NOTE.—The statistics of the Church are still very incomplete. Repeated action has been taken by Synod, with a view of securing full returns; and yet, though there has been some success, the desired end is not yet reached. May it not be hoped, that all Pastors will keep this matter in view?

DEATHS IN THE REFORMED MINISTRY FROM SEPT. 1, 1865. TO SEPT. 1, 1866.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT DEATH.	TIME OF DEATH.	AGE.
Rev. John Stoneberger	1847	1848	Astoria, Illinois.	Decr. 8, 1865	45
" Samuel Gutelius	1822	1822	Lykenstown, Pa.	July 17, 1866	70
" Ephraim S. Sheip	1864	1864	Bellefonte, Pa.	July 26, 1866	...

ALMANAC

FOR

The Reformed Church in the U. S.

FOR THE YEAR OF OUR LORD

1868.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

PHILADELPHIA

S. P. FISHER & CO.

REFORMED CHURCH ALMANAC FOR 1868.

MOON'S SIGNS.		SIGNS OF THE ZODIAC.			PLANETS AND ASPECTS.	
 New	 Full	 Ram.	 Lion.	 Bowman.	 Saturn.	 Venus.
 Moon.	 Moon.	 Bull.	 Virgin.	 Goat.	 Jupiter.	 Mercury.
 First Quarter	 Last Quarter	 Twins.	 Balance.	 Waterman.	 Mars.	 Moon.
		 Cancer.	 Scorpion.	 Fishes.	 Sun.	 Herschel.

♌ Conjunction, or planets in the same longitude.

□ Quartile, when they are 90 degrees distant.

⊕ Sextile, when they are 60 degrees apart.

△ Trine, when they are 120 degrees distant.

♌ Opposition, when they are 180 degrees distant.

THE LATIN NAMES of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, E. D.—Golden Number, 7.—Epact, 6.—Solar Cycle, 1.—Roman Indiction, 11.—Julian Period, 6581.

THE FOUR CARDINAL POINTS.

Vernal Equinox, entrance of the Sun into Aries, March 20, at 2 o'clock 45 min. in the morning.

Summer Solstice, entrance of the Sun into Cancer, June 20, at 11 o'clock 12 min. in the evening.

Autumnal Equinox, entrance of the Sun into Libra, Sept. 22, at 1 o'clock 34 min. in the afternoon.

Winter Solstice, entrance of the Sun into Capricornus, Dec. 21, at 7 o'clock 30 min. in the morning.

EMBER DAYS.

March 13,

June 12,

September 18,

December 19.

MOVABLE FESTIVALS OF THE CHURCH.

Septuagesima Sunday,	Feb. 9.	Palm Sunday, April 5.	Whit Sunday, (Pentecost) May 31.
Quinquagesima Sunday,	" 23.	Good Friday, April 10.	Trinity Sunday, June 7.
Shrove Tuesday,	" 25.	Easter Sunday, April 12.	First Sunday in Advent, Nov. 29.
Ash Wednesday,	" 26.	Ascension Day, May 21.	Sundays after Trinity are 24.

The Jewish Era in 1868 commences Sept. 17., with 5629, and the Mohammedan, April 24, with 1285.

ECLIPSES IN THE YEAR 1868.

There will be two Eclipses this year, both of the Sun, viz:

The first is an annular Eclipse of the Sun, February 23d, 9 o'clock 20 minutes in the morning, invisible in the United States; visible in South America, the Atlantic Ocean and Africa. The central line of this Eclipse begins in Longitude 9° 22' West of Philadelphia, and Latitude 11° 26' South, and ends in Longitude 90° 38' East of Philadelphia, and Latitude 19° 26' North.

The second is a total Eclipse of the Sun, August 18th, 12 o'clock 15 minutes in the morning, invisible here; visible in Asia, the Indian Ocean, and Australia.

TABLE	Year.	Good Friday,	Easter,	Ascension Day,	Whit Sunday,	Tr. Sundays,	First Advent,	Christmas,
OF FESTIVALS.	1860	March 26.	March 28.	May 6.	May 16.	26	Nov. 23.	Saturday.
	1870	April 15.	April 17.	May 26.	June 5.	23	Nov. 27.	Sunday.
	1871	April 7.	April 9.	May 18.	May 28.	25	Dec. 3.	Monday.
	1872	March 29.	March 31.	May 9.	May 19.	26	Dec. 1.	Wednesday.
	1873	April 11.	April 13.	May 22.	June 1.	24	Nov. 30.	Thursday.
	1874	April 3.	April 5.	May 14.	May 24.	25	Nov. 29.	Friday.

The calculations of this Almanac are made to solar time, by LAWRENCE J. IBACH, (successor to CHARLES F. EGELMAN,) Sheridan P. O., Pa.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets. h m	O style
Wednesday	1 <i>New Year.</i>	Gal. 3, 23-29	11 29		5 δ η ζ $\varnothing$ se. 6 26	4 7	23 4	37 20	
Thursday	2 Abel, Seth	Gen. 4, 2-8	morn.		18 2. δ ζ $\varnothing$ $\odot$ apo.	4 7	23 4	37 21	
Friday	3 Enoch	" 5, 18-24	12 18		2 ζ sets 9 25	5 7	23 4	37 22	
Saturday	4 Isabella	1 Kings 21	1 10		16 $\frac{1}{2}$ ris-s 3 50	5 7	23 4	37 23	

[1] *Sunday after New Year.* Gosp. Matth. 2, 13-23. Ep. 1 Pet. 4, 12-19. *Day's length* 9 hours 16 min.

Sunday	5 Simon	Luke 2, 25-32	2 15		29 Sirius south 11 32	5 7	22 4	38 24	
Monday	6 <i>Epiphany</i>	Matth. 2, 1-12	3 20		14 $\varnothing$ greatest Hel. l. so.	6 7	22 4	38 25	
Tuesday	7 Isidor	" 42	4 30		29 $\varnothing$ sets 6 39	6 7	21 4	39 26	
Wednesday	8 Erhard	" 3, 1-12	5 42		14 Orion south 10 30	7 7	21 4	39 27	
Thursday	9 Julian	" 5, 27 f.	ris		29 9th. $\varnothing$ in per.	7 7	20 4	40 28	
Friday	10 <i>Paul's imp</i>	" 10	5 50		14 $\varnothing$ sets 9 11	8 7	19 4	41 29	
Saturday	11 Hyginus	" 12	7 1		28 $\frac{1}{2}$ rises 3 6	8 7	19 4	41 30	

[2] *1st Sunday after Epip.* Gosp. Luke 2, 41-52. Ep. Rom. 12, 1-6. *Day's length* 9 hours 24 min.

Sunday	12 Rinehold	Matth. 13, 1-22	8 6		12 $\star$ south 8 9	8 7	18 4	42 31	
Monday	13 Hilary	" 3, 13-17	9 10		25 $\varnothing$ Rigel so. 9 30	9 7	17 4	43 J.	
Tuesday	14 Felix	Acts 24	10 11		8 Aldeb. south 8 41	9 7	17 4	43 2	
Wednesday	15 Maurice	Matth. 15	11 12		20 Arctur. rises 11 8	10 7	16 4	44 3	
Thursday	16 Marcellus	" 16	morn.		16 $\varnothing$ se. 8 56	10 7	15 4	45 4	
Friday	17 <i>Anthony</i>	Acts 9, 23 f.	12 8		14 δ ζ $\varnothing$ se. 7 1	10 7	15 4	45 5	
Saturday	18 <i>Franklin born</i>	Prov. 3	1 12		26 Capella south 9 4	11 7	14 4	46 6	

[3] *2nd Sunday after Epip.* Gosp. John 2, 1-11. Ep. Rom. 12, 7-16. *Day's length* 9 hours 34 min.

Sunday	19 Sarah	1 Peter 3, 1-7	2 20		8 δ $\varnothing$ rises 2 40	11 7	13 4	47 7	
Monday	20 F. Sebastian	Mark 10	3 28		20 $\varnothing$ enters	11 7	12 4	48 8	
Tuesday	21 Agnes	" 12	4 36		3 $\varnothing$ sets 8 43	12 7	11 4	49 9	
Wednesday	22 Vincent	" 13	5 25		16 $\varnothing$ sets 7 14	12 7	10 4	50 10	
Thursday	23 Emerenth	Matth. 5	6 20		28 $\varnothing$ in apo. δ ζ $\varnothing$ sup.	12 7	9 4	51 11	
Friday	24 Timothy	1 Tim. 1	sets.		11 24th. $\varnothing$ δ ζ $\varnothing$	12 7	8 4	52 12	
Saturday	25 <i>Paul's Conv.</i>	Acts 9, 1-22	6 24		24 Spi. ris. 11 21	13 7	7 4	53 13	

[4] *3rd Sunday after Epip.* Gosp. Matth. 8, 1-13. Ep. Rom. 12, 17-21. *Day's length* 9 hours 48 min.

Sunday	26 Polycarpus	Matth. 6	7 27		7 $\varnothing$ sets 7 30	13 7	6 4	54 14	
Monday	27 F. Chrysost	" 7	8 31		20 $\varnothing$ δ $\varnothing$ $\varnothing$ gr. Hel. l. so.	13 7	5 4	55 15	
Tuesday	28 Charles	" 14	9 35		3 $\varnothing$ sets 8 32	13 7	4 4	56 16	
Wednesday	29 Valerius	Rom. 6	10 39		16 $\frac{1}{2}$ rises 2 1	13 7	3 4	57 17	
Thursday	30 Adelgunda	Luke 9	11 43		29 δ $\varnothing$ $\varnothing$ Sir. so. 9 50	13 7	2 4	58 18	
Friday	31 Virgil	" 12	morn		13 Orion south 8 50	14 7	1 4	59 19	

Mars (δ) is on the 2d in Conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter, 2d day, 10 o'clock 58 min. Evening.
 Full Moon, 9th " 5 " 45 " Evening.
 Last Quarter, 16th " 11 " 58 " Forenoon.
 New Moon, 24th " 2 " 6 " Afternoon.

HISTORICAL REMINISCENCES.—JANUARY.

TITUS, a companion of the Apostle Paul (Gal. ii. 3), died the 4th, in the year 94.
 PAUL, a noted hermit in Egypt, died the 10th, 341.
 POLYCARP, the aged and venerable Bishop of Smyrna, died as a martyr, the 26th, 169.



THE FALLING SNOW.

What a beautiful sight is the falling snow. The picture gives us a snow-scene. The farmers are driving their cattle into the stable; and one stands ready to welcome them to a rack of hay, which he has just filled with the fork. Seeing the snow fall reminds one of the words of the Psalmist: "He giveth snow like wool."

THE NEW YEAR.

How time flies! Here we are at the beginning of 1868. We enter upon a new section of our journey. We have again fifty-two weeks, twelve months, and 365 days before us. What an amount of good or of evil we may do this year! Let us begin, continue, and end all our doings this year in Christ. Then when it is passed, we shall look back upon it with joy and not with sorrow.

TAKE THE CHURCH PAPERS.

Those who do not take the church papers stand in their own light. As the old saying has it, they save at the spiggot and lose at the bung-hole. For a few dollars they can procure good Christian reading for their families during a whole year. The children will learn, and improve more than ten times the cost of the papers. If you must be economical, save the amount some other way. But what shall we say of those who take a secular paper, and do not take their church-paper. We will only say—shame!

COLD! COLD!

January is a month when the pastor needs wool. Suppose you look at his wood-pile as you pass, and if it is low, haul him a load. You need not cut it for him; the Almanac man thinks he ought to do that himself, to keep his blood in healthy circulation. But it must be hauled to his pile first, before he can cut it.

WITHOUT THE CHILDREN.

BY J. H. M'NAUGHTON.

O the weary solemn silence
Of a house without the children;
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children,
Ah! the longing for the faces
Peeping through the opening door—
Faces gone for evermore!

Strange it is, to wake at midnight
And not hear the children breathing,
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning;
And the gaiters—ah! their patter,
We will never hear it more
On our mirth-forsaken floor!

What is home without the children?
'Tis the earth without the verdure,
And the sky without the sunshine;
Life is withered to the core!
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the lambs have "gone before"
With the Shepherd evermore!

O the weary, solemn silence,
Of a house without the children;
O the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children;
Ah! the longing for the faces
Peeping through the opening door—
Faces gone for evermore.

FEBRUARY,

2nd Month, 29 Days.

1868.

Weeks and days.	Remarkable days.	Daily Bible Lessons.	Moon R & S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets h m	O style
Saturday	1 Bridget	Rom. 2	12 50	 27	1st. ♀ se. 7 36	14 7	0 5	0 20	
5] 4th Sunday after Epip. Gosp. Matth. 8, 23-27. Ep. Rom. 13, 8-10. Day's length 10 hours 2 min.									
Sunday	2 Candlemass	Luke 2, 22-32	1 56	 9	7* south 6 44	14 6	59 5	1 21	
Monday	3 Blasius	Rom. 3	2 58	 21	Sirius south 9 31	14 6	58 5	2 22	
Tuesday	4 Veronica	" 4	3 46	 3	♂ rises 1 59	14 6	57 5	3 23	
Wednesday	5 Spener	Matth. 13, 31 f.	4 34	 16	♂ ♀ ♀ sets 8 0	14 6	56 5	4 24	
Thursday	6 Dorothy	1 Cor. 14	5 22	 24	Spica rises 10 32	14 6	55 5	5 25	
Friday	7 Richard	2 Cor. 1	6 10	 13	Orion so. 8 26	14 6	54 5	6 26	
Saturday	8 Solomon	" 2	rises	 27	8. ♀ se. 7 50	14 6	53 5	7 27	
6] Septuagesima. Matth. 20, 1-16. Ep. 1 Cor. 9, 24-10, 5. Day's length 10 hours 16 min.									
Sunday	9 Apollonia	2 Cor. 3	7 41	 9	Arctur rises 9 32	15 6	52 5	8 28	
Monday	10 Scholastica	" 4	8 29	 22	Antares rises 3 21	15 6	51 5	9 29	
Tuesday	11 Euphrosina	" 5	9 19	 5	Regulus so. 12 18	15 6	49 5	11 30	
Wednesday	12 Eulalia	" 6	9 51	 17	♂ sets 7 30	15 6	48 5	12 31	
Thursday	13 Castor	" 7	10 48	 29	Androm. sets 10 1	15 6	47 5	13 F.	
Friday	14 Valentine	" 8	11 44	 11	♀ sets 8 2	15 6	45 5	15 2	
Saturday	15 Faustinus	" 9	morn.	 24	15. ♀ ri. 12 48	14 6	44 5	16 3	
7] Sexagesima. Gosp. Luke 8, 4-15. Ep. 2 Cor. 11, 19-12, 9. Day's length 10 hours 34 min.									
Sunday	16 Melancton	2 Cor. 10	12 40	 6	Sirius south 8 0	14 6	43 5	17 4	
Monday	17 Constantia	" 11, 1-18	1 33	 18	♂ ♀ ♀ sets 6 55	14 6	42 5	18 5	
Tuesday	18 Concordia	" 12, 10 f.	2 26	 0	Proc. so. 9 24	14 6	41 5	19 6	
Wednesday	19 Susanna	Gal. 1	3 14	 12	♂ ent. ♀ apo.	14 6	39 5	21 7	
Thursday	20 Eucharis	1 Kings 3	4 2	 25	♀ sets 8 15	14 6	38 5	22 8	
Friday	21 Elenora	Gal. 6	4 45	 8	♀ greatest dist. east	14 6	37 5	23 9	
Saturday	22 Wash. Birth.	Prov. 10	5 40	 21	♂ ♀ ♀ rises 5 49	14 6	35 5	25 10	
8] Quinquagesima. Gosp. Luke 18, 31-43. Ep. 1 Cor. 13. Day's length 10 hours 52 min.									
Sunday	23 Serenus	Matth. 13, 1-23	sets.	 4	23. ♀ s. 6 30	14 6	34 5	26 11	
Monday	24 Matthew	" 11, 25 f	6 40	 17	♂ ♀ ♀ ♀ ☐ ♀ ☉	14 6	33 5	27 12	
Tuesday	25 Shrove Tues.	Joel 2	7 46	 29	♂ sets 6 42	13 6	31 5	29 13	
Wednesday	26 Ash Wedn'sd'y.	Job 42	8 47	 13	♂ ♀ ♀ sets 8 26	13 6	30 5	30 14	
Thursday	27 Leander	1 Thess. 1	9 50	 27	♂ stationary	13 6	29 5	31 15	
Friday	28 Romanus	" 2	10 54	 13	♂ rises 12. 2	13 6	28 5	32 16	
Saturday	29 Intercal. day	" 3	11 57	 27	♂ rises 7 30	13 6	26 5	34 17	

Venus (♀) is Evening Star until the 16th of July, 12 o'clock 24 minutes in the afternoon, then again Morning Star until the end of the year.

MOON'S PHASES.

First Quarter, 1st day, 1 o'clock 1 min Afternoon.
 Full Moon, 8th " 4 " 21 " Morning.
 Last Quarter, 15th " 4 " 2 " Morning.
 New Moon, 23d " 9 " 6 " Morning.

HISTORICAL REMINISCENCES.—FEBRUARY.

IGNATIUS, many years Bishop in Alexandria, was cast before lions, and died as a martyr on the 1st, 107.
 HANNAH MORE, a celebrated female writer in England, was born the 2d, 1746.
 MELANCTON born the 16th, 1497.



MISSIONARIES TO THE HEATHEN.

Some persons do not wish to contribute money to send the Gospel to the heathen. They say money is not necessary. Suppose some missionaries sail in those ships; the first thing is to pay the men, who own the ships, for taking them over. Then when they arrive on heathen shores they must be supported by us till there are Christian congregations established. This, and many other things, require money. Those narrow, stingy souls, who think that is not their duty to give for the spread of Christ's kingdom, are to be pitied as much as the poor heathen themselves.

ALMSGIVING.

Your money given to Missions, to Beneficiary Education, to the Orphan Home, or to any other similar object, is called alms.

Your alms are not given to men, but to God. Christ himself says: "*Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto ME.*"

Your almsgiving is an act of worship, just as really so as singing or praying or fasting. Do you doubt it? Here are several proofs:

1. Deut. xvi. 16, 17; where God connects the thank-offerings of the Jews with their worship.

2. The Lord's treasury was *in the temple* at Jerusalem (See Mark xii. 41).

3. Christ places prayer, fasting and thanksgiving side by side as acts of worship (Mat. vi. 1-18).

4. The prayers *and alms* of Cornelius were a memorial before God. (Acts x. 4).

5. In 1 Cor. xvi. 2, Paul positively requires almsgiving every Lord's Day, in connection with the other service and worship.

Both in the Old Testament and in the New, almsgiving is an act of worship. Ought you then to call it "money-begging?" If God appointed it in the beginning, and if Christ and the Apostles urged its practice, should you then think of it as a trick of Synod or a device of the ministry to drain the pockets of the people?

As an act of worship your almsgiving must be:—

1. *Sincere*, not to be seen of men, but from true love to Christ and His cause; from true gratitude to God for His goodness. Sincere, as any other act of worship must be, to be acceptable.

2. *Freewill*; not forced; not from self-respect; but because the heart says, "Give." There must be a "willing mind." See 2 Cor. viii. 12; ix. 7; also Ex. xxxv. 5, 21, 22, 26, 29! Cheerful givers!

3. *According to your ability*; not as little, but as much as possible. So did the widow (Mark xii. 41). The Macedonian Christians did even more than they were able (2 Cor. viii. 3). See how much you spend for extra dress, for tobacco, drinks, and other luxuries; why can you not give some of this to the Lord, in addition to what you do give? Crucify the flesh, with its affections and lusts, and so offer to the Lord real "sacrifices" of thanksgiving. Why not let it be said of us, as it was said of the Jews, Ex. xxxvi. 5-7? We are building a greater and more glorious tabernacle than that—Christ's Church. Oh, let our zeal and liberality also be greater!

See also what blessed promises God gives in regard to liberal almsgiving: Prov. xi. 24, 25; iii. 9; Mal. iii. 10-12; Luke vi. 38; 2 Cor. iii. 6.

Do you believe these promises? Then show your faith by liberal giving.

YOU SURELY GET THE WORST OF IT?

You surely get the worst of it, if you call your pastor a *beggar*, when he calls on you for money for missions, for the orphans, or for any other benevolent cause; since, if he must beg, it is because you are not willing to give to the Lord. Do you not see that you are casting a reproach, not upon him, but upon yourself, when you call him by so ugly a name?

He is not a beggar, but the servant of Christ. You are a steward, or householder, and Christ sends the pastor to gather your alms, your dues to the Lord. If he must beg them from you, it only shows there is something wrong with your heart.

Never call him a beggar. You always get the worst of the name.

MARCH,

3rd Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	Style
9] 1st Sunday in Lent. Gosp. Matth. 4, 1—11. Ep. 2 Cor. 6, 1—10. Day's length 11 hours 10 min.									
Sunday	1 Aibinus	Dan 3	morn.	12	1. gr. H. l. n.	13 6	25 5	35 18	
Monday	2 Simplicius	Job 1	1 1	26	2 gr. H. l. n.	12 6	24 5	36 19	
Tuesday	3 Samuel	1 Sam. 4	2 3	12	3 D H ♀ sets 8 40	12 6	23 5	37 20	
Wednesday	4 Emberday	1 Sam. 5	3 0	24	h rises 11 50	12 6	21 5	39 21	
Thursday	5 Frederick	2 Thess. 2	3 52	6	6 ♀ 2 Sirius so. 7 33	12 6	20 5	40 22	
Friday	6 Fridolin	2 Thess. 3	4 40	20	D per. Reg. so. 10 53	11 6	18 5	42 23	
Saturday	7 Perpetua	1 Tim. 2	5 31	3	6 rises 5 22	11 6	17 5	43 24	
10] 2nd Sunday in Lent. Gosp. Matth. 15, 21—28. Ep. 1 Thess. 4, 1—7. Day's length 11h. 28 min.									
Sunday	8 Philemon	Philemon	rises.	16	8. ♀ ♀ inf. Ω	11 6	16 5	44 25	
Monday	9 Prudence	1 Tim. 3	6 52	29	♀ sets 8 58	11 6	15 5	45 26	
Tuesday	10 Apollonius	1 Tim. 4	7 50	12	♂ 2 ☉ 7* ris. 11 48	10 6	13 5	47 27	
Wednesday	11 Rosina	" 5	8 48	24	Rigel sets 11 12	10 6	12 5	48 28	
Thursday	12 Gregory	" 6	9 40	6	h rises 11 10	10 6	10 5	50 29	
Friday	13 Macedon	Gal. 2	10 38	18	♂ rises 5 12	10 6	9 5	51 M	
Saturday	14 Zachariah	Luke 1, 5-25	11 32	29	♂ D h h stationary	9 6	8 5	52 2	
11] 3rd Sunday in Lent. Gosp. Luke 11, 14—28. Ep. Eph. 5, 1—9. Day's length 11 hours 48 min.									
Sunday	15 Christopher	2 Tim. 1	morn.	12	15. ♀ sets 9 12	9 6	6 5	54 3	
Monday	16 Cyrianus	" 2	12 20	24	H stat. ♂ ♀ ♀	9 6	5 5	55 4	
Tuesday	17 Gertrude	Psalms 23	1 12	5	♂ Orion sets 12 24	8 6	3 5	57 5	
Wednesday	18 Anselm	Titus 1	2 2	17	Dapo. Reg. so. 10 8	8 6	2 5	58 6	
Thursday	19 Josephus	" 2, 1-10	2 48	29	h rises 10 46	8 6	1 5	59 7	
Friday	20 Matrona	" 3	3 33	12	☉ in Day & Night eq.	8 6	0 6	0 8	
Saturday	21 Benedictus	1 John 1	4 12	25	Spring Commence	7 5	58 6	2 9	
12] 4th Sunday in Lent. Gosp. John 6, 1—15. Ep. Gal. 4, 21—31. Day's length 12 hours 6 min.									
Sunday	22 Paulina	2 Pet. 1	4 49	8	♂ ♀ ♂ ♂ rises 5 0	7 5	57 6	3 10	
Monday	23 Eberhard	" 2	5 28	22	♂ D 2 ☿	7 5	56 6	4 11	
Tuesday	24 Gabriel	Luke 1, 1-25	sets	6	24. Sp. ri. 7 38	6 5	51 6	6 12	
Wednesday	25 Ann. V. M.	" 1, 26-28	7 48	21	h rises 10 22	6 5	53 6	7 13	
Thursday	26 Emmanuel	Isa. 8	8 50	5	♂ in Perihelion	6 5	52 6	8 14	
Friday	27 Gustavus	1 John 2	9 59	20	♂ D ♀ ♀ sets 9 38	5 5	50 6	10 15	
Saturday	28 Malchus	John 18	11 12	5	7* sets 10 40	5 5	49 6	11 16	
13] 5th Sunday in Lent. John 8, 46—59. Ep. Heb. 9, 11—15. Day's length 12 hours 24 min.									
Sunday	29 Eustatius	Heb. 7	morn.	19	☐ ☿ ☉ Ori. s 11 40	5 5	48 6	12 17	
Monday	30 Guido	Psalms 6	12 16	3	Sir. se. 11 5	4 6	47 6	13 18	
Tuesday	31 Detlaus	Matth. 26	1 10	17	31. ♂ ris. 4 46	4 5	45 6	15 19	

♃ Jupiter is on the 10th in Conjunction with the Sun and cannot be seen during this month.

MOON'S PHASES.

First Quarter, 1st day, 11 o'clock 35 min. Evening.	
Full Moon, 8th " 8 " 11 " Afternoon.	
Last Quarter, 16th " 10 " 19 " Forenoon.	
New Moon, 24th " 1 " 55 " Morning.	
First Quarter, 31st " 8 " 21 " Morning.	

HISTORICAL REMINISCENCES.—MARCH.

FRIDOLIN, a celebrated missionary among the ancient Germans, died the 6th, 514.
 ST. PATRICK, the great Irish missionary, born the 17th, 498.
 CONSTANTINE, the first Christian Emperor, died the 22nd, 337.



THE LITTLE CHILD'S PRAYER.

In the quiet nursery chambers,
Snowy pillows yet unpressed,
See the forms of little children,
Kneeling white-robed, for their rest.
All in quiet nursery chambers,
While the dusky shadows creep,
Hear the voices of the children,
"Now I lay me down to sleep."

In the meadow and the mountain
Calmly shine the winter stars,
But across the glistening lowlands
Slant the moonlight's silver bars.
In the silence and the darkness,
Darkness growing still more deep,
Listen to the little children
Praying God, their souls to keep.

"If we die,"—so pray the children,
And the mother's head drops low,
(One from out her fold is sleeping
Deep beneath this winter's snow,)
"Take our souls:" and past the casement
Flits a gleam of crystal light,
Like the trailing of his garments
Walking evermore in white.

Little souls, that stand expectant
Listening at the gates of life,
Hearing, far away, the murmur
Of the tumult and the strife;
We, who fought beneath the banners,
Meeting ranks of foemen there,
Find a deeper, broader meaning,
In your simple vesper prayer.

When your hand shall grasp this standard
Which, to-day, you watch from far
When your deeds shall shape the conflict,
In this universal war,

Pray to Him, the God of battles,
Whose strong eye can never sleep,
In the warring of temptation,
Firm and true our souls to keep.

When the combat ends, and slowly
Clears the smoke from out the skies,
When, far down the purple distance,
All the noise and battle dies;
When the last night's solemn shadows,
Settle down on you and me,
May the love that never faileth,
Take our souls eternally.

THE ORPHAN'S HOME.

The Orphan's Home at Bridesburg has been in successful operation since its commencement. In 1867 about \$16,000 were expended. Some of this, however, was applied to payment of property. The number of orphans is about one hundred. It has been found that the interests of the institution require a change of location. Accordingly a beautiful location, with buildings all complete, has been purchased. It is the "South Mountain Springs," near Womelsdorf, in Berks Co. This costs \$33,000. About \$10,000 is realized from the old Home, leaving \$23,000 more to make up. The Home includes 27 acres of land. The building can accommodate about 200 children. The place is beautiful, convenient, and in all respects well adapted to its purpose. The home was removed to its new location in October. Superintendent, Rev. D. Y. Heisler; Superintending Matron, Mrs. Leah R. Heisler. The Home has besides two excellent teachers. The children are taught German and English. The orphans are given wholly into the care of the Home; the boys till they are 20, and the girls till they are 18 years of age. The Board of Managers make it a point to place as many orphans as possible into Christian families. By this means they enjoy the advantages of family training in Christian homes, and thus also a larger number of orphans can be provided for with less expense.

Let all our people remember the poor orphans with frequent gifts of love, and teach their children to contribute to this good object. Christ says, what we do to His poor, we do to Him.

FAULTS.

You find a good many faults in your pastor. Wonder how many faults he could find in you, if he were to try? It is a poor rule that does not work both ways

APRIL,

4th Month, 30 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O style
Wednesday	1 Theodore	Psaln 12	2 2	29	♀ sets 9 50		4 5	4 6	16 20
Thursday	2 Theodosia	" 16	2 50	13	♂ rises 9 52		4 5	4 6	17 21
Friday	3 Ferdinand	" 18	3 32	26	♂ in per. ♀ ris. 4 42		3 5	4 1	6 19 22
Saturday	4 Ambrosius	Matth. 27	4 10	9	♀ greatest dist. west		3 5	4 0	6 20 23

14] *Palm Sunday.* Gosp. Matth. 21, 1—9. Ep. Phil. 2, 5—11. *Day's length* 12 hours 42 min.

Sunday	5 Maximus	Matth. 28	4 43	22	♂ rises 4 36		3 5	3 9	6 21 24
Monday	6 Egessippus	Heb 1	5 14	5	♂ Ald. s 10 22		2 5	3 7	6 23 25
Tuesday	7 Aaron	Exodus 4	rises.	17	♂ 7th. ♀ se. 10 8		2 5	3 6	4 24 26
Wednesday	8 Dyonisius	Acts 17	7 44	0	♂ ♂ ♀ Ori. se. 11 8		2 5	3 5	6 25 27
Thursday	9 <i>Mundy Th.</i>	1 Cor. 11, 23 ff	8 40	12	Regulus so. 8 47		2 5	3 3	6 27 28
Friday	10 <i>Good Friday</i>	Isa. 53	9 35	24	♂ ♀ h ♀ rises 9 26		1 5	3 2	6 28 29
Saturday	11 Julius	Acts 27	10 27	6	Antares ris. 10 37		1 5	3 1	6 29 30

15] *Easter.* Gosp. Mark 16, 1—8. Ep. 1 Cor. 5, 6—8. *Day's length* 13 hours 0 min.

Sunday	12 <i>Easter Sund.</i>	Matth. 28, 1-10	11 18	18	♀ sets 10 18		1 5	3 0	6 30 31
Monday	13 <i>Easter Mond.</i>	Luke 24, 13-35	morn.	0	♂ ♂ ♀ ♂ rises 4 28		0 5	2 8	6 32 4.
Tuesday	14 Tyburtius	Luke 4, 36-47	12 8	12	♂ 14. We. r. 8 15		5	2 7	6 33 2
Wednesday	15 Olympia	Heb. 5	12 56	24	♂ Spi. so. 11 42		5	2 6	6 34 3
Thursday	16 Calixtus	" 8	1 38	6	♂ * sets 9 30		5	2 5	6 35 4
Friday	17 Rudolph	" 9, 16 ff	2 18	18	♂ ♂ ♂ Rigel se. 9 53		1 5	2 4	6 36 5
Saturday	18 Aeneas	Acts 9, 23, ff	2 55	1	♂ rises 8 53		1 5	2 3	6 37 6

16] *1st Sunday after Easter.* Gosp. John 20, 19-31. Ep. 1 John 5, 4-10. *Day's length* 13 hrs. 18 min.

Sunday	19 Anicetus	Psaln 6	3 27	14	♂ ♀ sets 10 30		1 5	2 1	6 39 7
Monday	20 Sulpitius	Heb. 11	4 2	28	♂ ♂ ♀ ♂ rises 4 19		1 5	2 0	6 40 8
Tuesday	21 Adolarius	Psaln 12	4 39	12	♂ enters		1 5	1 9	6 41 9
Wednesday	22 Cajus	" 16	sets.	27	♂ 22. ♀ ri. 4 0 mo.		2 5	1 8	6 42 10
Thursday	23 <i>St. George</i>	" 18	7 40	12	Sirius sets 9 36		2 5	1 7	6 43 11
Friday	24 Albert	" 19	8 56	27	♂ gr. Hel. lat. south		2 5	1 5	6 45 12
Saturday	25 <i>Mark Evan.</i>	1 Peter 5, 12 ff	10 8	12	♂ rises 8 25		2 5	1 4	6 46 13

17] *2d Sunday aft. Easter.* Gosp. John 10, 12-16. Ep. 1 Pet 2, 21-25. *Day's length* 13 hrs. 34 min.

Sunday	26 Cletus	1 John 3, 1-12	11 13	27	♂ ♀ ♀ gr. H. l.n. ☾		2 5	1 3	6 47 14
Monday	27 Anastasius	Heb. 12	morn.	11	♂ ♀ ♀ ♀ sets 10 43		3 5	1 2	6 48 15
Tuesday	28 Vitalis	Psaln 22	12 6	25	♂ per. ♂ ri. 4 10		3 5	1 0	6 50 16
Wednesday	29 Sybilla	" 33	12 58	9	♂ 29. ♀ ris. 3 39		3 5	9 6	51 17
Thursday	30 Eutropius	" 35	1 40	23	Antares rises 9 26		3 5	8 6	52 18

MOON'S PHASES.

Full Moon, 7th day, 2 o'clock 14 min. Morning.
 Last Quarter, 14th " 5 " 33 " Evening.
 New Moon, 22nd " 3 " 21 " Afternoon.
 First Quarter, 29th " 1 " 20 " Afternoon.

HISTORICAL REMINISCENCES.—APRIL.

AMBROSE, Archbishop of Milan, died the 4th, 397. He was a distinguished writer and teacher, and exercised great influence in the Church.

ORIGEN, also a distinguished writer and teacher in the ancient Church, died the 22nd, 254.

Calixtus April 14th



PLAY.

There is a proverb: "All work and no play, makes Jack a dull boy." There is a great truth in this saying. Play seems a necessity, especially for children. But it must be remembered that as there are right, so there are also *wrong* kinds of play. Some plays tend to lead the young into folly, idleness, and sin. They lead to gambling, drinking, and the neglect of the grave duties of life. These ought to be shunned and discouraged. As children will, and perhaps must have play, it is wise for parents to provide for them the right kind of amusements. If they have not the right kind, they are tempted to seek the wrong. The boys in the picture are playing cricket ball. This is one of the many out-door healthful kinds of ball-playing. It is mentioned as early as 1344, and is a popular game in England. It is only a few years old in America. In late years it has been displaced by base-ball. This last is not likely to be long popular, as it is too rough a game, and boys are too likely to have their fingers and noses broke by the hard ball. Sometimes even eyes are knocked out! There are other kinds of ball-playing that answers the purpose of amusement much better. The great danger about playing is, that many become too fond of it, and so neglect other things. We may reverse the proverb and say: "All play and no work makes Jack a good for nothing boy."

THE PASTOR'S WIFE.

She has some singular ways about her, which you do not like. May be your wife has some queer ways about her, which other people do not like. The fact is, we all have ways about which we do not like ourselves. No wonder if our wives are in the same situation.

GOOD FRIDAY.

There is a more general disposition than formerly to pay proper regard to this day. Even the money establishments on Wall street, New York, last Good Friday, closed their places of business. This looks as if the stones were beginning to cry out. It is time now for Christians to see to it, that they are not outdone by "the children of this world." Let not a single Reformed church be closed on Good Friday, or on any other of the holy days of the Christian year. The churches used to be crowded on these days even more than on Sundays. Let the old spirit, and with it the good old times of our fathers return.

STATISTICS OF THE REFORMED CHURCH IN 1866.

1 General Synod.
3 Subordinate Synods.
29 Classes.
485 Ministers.
1,133 Congregations.
103,925 Members.
70,432 Unconfirmed Members.
11,115 Baptisms.
6,845 Confirmations.
2,421 Received by Certificate
91,547 Communicants.
196 Excommunicated.
1,244 Dismissed.
4,207 Deaths.
939 Sunday-Schools.
\$60,977.46 Benevolent contributions.

THE CATECHETICAL CLASS.

Catechising is coming into new honor in our Church, of late years. Six thousand eight hundred and forty-five catechumens were confirmed during the year 1867. Our people used to listen too much to the wicked diatribes that were hurled against this beautiful and ancient order of the Church, by fanatical ignoramuses. Their brute thunder has, to a great extent, lost its power. Our people believe that their own pastors are as fit to direct them, as bold upstarts of yesterday. They do not wish the new ways, but say the old are better. Let our people be firm, and sustain this excellent order of the Church, by word and example. It has proved itself a great power. Why should we foolishly neglect it, or exchange it for new and doubtful ways?

MAY,

5th Month, 31 Days.

1868.

Weeks and days.	Remarkable days.	Daily Bible Lessons.	Moon R & S. h m	Moon's Place.	Miscellaneous Particulars.	S. SUN ft. m.	SUN rises h m.	SUN sets h m.	MOON'S SHINE
Friday	1 Philip & Ja.	John 14. 1-14	2 20	♌ 6	♌ ♀ sets 10 50	3 5	7 6	53 19	
Saturday	2 Sigmund	Psaln 51	2 54	♌ 19	♌ rises 7 57	3 5	6 6	54 20	

18] 3d Sunday aft. Easter. Gosp. John 16. 16-23. Ep. 1 Pet. 2. 11-20. Day's length 13 hours 50 min.

Sunday	3 Inv of Cross	Psaln 102	3 22	♌ 2	Sirius sets 8 59	3 5	5 6	55 21	
Monday	4 Florianus	" 103	3 59	♌ 14	Aldeb. sets 9 37	3 5	4 6	56 22	
Tuesday	5 Godhard	" 104	4 40	♌ 26	♌ rises 3 28	4 5	3 6	57 23	
Wednesday	6 Dietrich	" 118	rises.	♌ 8	♌ 6th. ♂ ris. 4 2	4 5	2 6	58 24	
Thursday	7 Godfrey	James 1	8 4	♌ 21	♀ gr. dist. east ♂ ♀ ♀	4 5	1 6	59 25	
Friday	8 Stanislaus	" 2	8 57	♌ 3	♀ sets 10 53	4 5	0 7	0 26	
Saturday	9 Job	" 3	9 47	♌ 15	♌ rises 7 29	4 4	59 7	1 27	

19] 4th Sunday aft. Easter. Gosp. John 16. 5-15. Ep. Jas. 1 16-21. Day's length 14 hours 4 min.

Sunday	10 Gordianus	James 4	10 40	♌ 26	Spica so. 10 8	4 4	58 7	2 28	
Monday	11 John Arndt	" 5	11 28	♌ 8	♌ Arcturus so. 10 55	4 4	57 7	3 29	
Tuesday	12 Pancratius	Psaln 121	morn.	♌ 20	♌ rises 3 17	4 4	56 7	4 30	
Wednesday	13 Servatius	Rev. 1	12 10	♌ 2	♌ rises 3 53	4 4	55 7	5 M	
Thursday	14 Christianus	" 3	12 46	♌ 14	♌ 14. Or. sc. 8 50	4 4	54 7	6 2	
Friday	15 Sophia	" 14	1 21	♌ 27	♌ ♂ ♀ super. ♂ ♀ ♀	4 4	53 7	7 3	
Saturday	16 Peregrina	" 16	1 55	♌ 10	♌ ♀ sets 10 52	4 4	52 6	8 4	

20] 5th Sunday aft. Easter. Gosp. John 16. 23-30. Ep. Jas. 1. 22-27. Day's length 14 hours 18 min.

Sunday	17 Jodocus	Jude	2 29	♌ 23	♌ ♂ ♀ ♀ rises 3 0	4 4	51 7	9 5	
Monday	18 V. Herberger	Rev. 17	2 59	♌ 6	♌ Antares rises 8 16	4 4	50 7	10 6	
Tuesday	19 Potentilla	" 18	3 29	♌ 21	♌ ♂ ♀ ♀ rises 3 46	4 4	49 7	11 7	
Wednesday	20 Basilla	Levit. 7	3 58	♌ 5	♌ Librae south 10 53	4 4	48 7	12 8	
Thursday	21 Ascension	Acts 1, 1-11	4 26	♌ 20	♌ enters ♀ ♀	4 4	48 7	12 9	
Friday	22 Helena	Levit. 9	sets.	♌ 5	♌ 22. ♀ ris. 8 0	4 4	47 7	13 10	
Saturday	23 Desiderius	Rev. 19	8 52	♌ 21	♌ ♀ ♀ ♀ so. 11 59	4 4	46 7	14 11	

21] 6th Sunday aft. Easter. Gosp. John 15. 26-16. 4. Ep. 1 Pet. 4. 8-11. Day's length 14 hrs. 28 min.

Sunday	24 Esther	Esther 2	9 53	♌ 6	♌ ♂ ♀ ♀ se. 2 40	3 4	46 6	14 12	
Monday	25 Urbanus	Acts 3	10 48	♌ 21	♌ ♂ ♀ ♀ sets 10 39	3 4	45 7	15 13	
Tuesday	26 Beda	" 5	11 38	♌ 5	♌ rises 3 30	3 4	44 7	16 14	
Wednesday	27 Lucianus	" 7	morn.	♌ 19	Regulus sets 12 26	3 4	43 7	17 15	
Thursday	28 William	" 8, 1-13	12 19	♌ 3	♌ 28. ♀ gr. II. n. ♀	3 4	43 7	17 16	
Friday	29 Christiana	" 8, 18 ff	12 56	♌ 16	♌ Arctur so. 9 44	3 4	42 7	18 17	
Saturday	30 Wigand	" 9, 23 ff	1 28	♌ 29	♌ ♀ south 11 29	3 4	41 7	19 18	

22] Whitsuntide. Gosp. John 14 23-31. Ep. Acts, 2, 1-13. Day's length 14 hours 38 min.

Sunday	31 Whitsunday	Acts 2. 14 ff	1 58	♌ 11	Pollux sets 10 52	3 4	41 7	19 19	
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Saturn (♄) is on the 23d in Opposition with the Sun and shines the whole night.

MOON'S PHASES.

Full Moon,	6th "	1 o'clock 40 min. Afternoon.
Last Quarter,	14th day,	12 " 19 " Afternoon.
New Moon,	22d "	1 " 39 " Morning.
First Quarter,	28th "	6 " 44 " Evening.

HISTORICAL REMINISCENCES.—MAY.

ATHANASIUS, the celebrated patriarch of Alexandria, died the 2nd, 373. He was a great defender of the truth against errorists, and suffered much for his faithfulness, having had to spend about twenty years in banishment.



THE BIRD OF PARADISE.

This bird is found only in New Guinea and the adjacent islands. It is not quite as large as a pigeon. They are very beautiful. About the head, neck and breast the feathers are velvety and golden. The long feathers spring out under the wing, are about eighteen inches long, are of many delicate colors and downy. Besides, there are two feathers which grow out of the tail, and are about three feet long. On account of its beauty the natives call this "the Bird of the gods." The traders, who first brought them to Europe for sale, said they came from the terrestrial paradise, so as to get large prices for them. Thus they received the name, "Birds of Paradise."

DO YOU VISIT HIM?

Do you say your pastor does not often visit you? Perhaps you do not visit him. Is it so?

He has social feelings as well as you; and it is no more his duty to visit you, than it is yours to visit him. Show that you love him by calling on him occasionally. This will do him great good. Often he is tempted to think his people do not care for him, simply because they never call to see him and have a friendly chat. Now, do what you can to take this burden off his heart, and I assure you he will call to see you.

COUNTRY SUNDAY SCHOOLS.

You generally close them during the winter; but that is a great and sad mistake. "Oh," says some one, "the weather and roads forbid it in winter." Then why do you open your week-day school in winter? Can children stand more cold or wade through deeper snow on Monday than on Sunday?

Closing your Sunday School during winter is bad for both teachers and scholars. 1, It is a loss of time; 2, children forget much that they have learned; 3, it breaks the interest of many; 4, opening again in Spring is often neglected till late in the season; 5, you teach children to sacrifice more for their week-day school than for the Sunday School.

Do you really think it is right to close your school through winter? Rather have it open with even a dozen scholars than closed.

BENEFICIARY EDUCATION.

There is no object that is more worthy of the benevolence of the Church, than the education of the poor young men for the ministry. The Church needs more ministers. The demand is constant and pressing. Large charges are divided, new congregations are organized, some pastors are called to their reward—all these places must be filled. No pious and talented young man who seeks to enter the ministry, ought for a moment to be kept back from want of funds. Some young men find themselves compelled to teach one or two years during their course, in order to make up in needed funds. This delays the completion of their course of study, and thus, also, their entrance upon the active duties of the holy ministry. This ought not so to be. The Church is able to support all that apply, to support them well, and to support them promptly. Let this cause receive, as it richly deserves, the special favor of our people.

JUNE,

6th Month, 30 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets h m	O. style
Monday	1 Whitmonday	John 3, 16-21	2 28		23 ♀ sets 10 31	24 40	7 20	20	
Tuesday	2 H. L. Huebner	" 10, 1-11	2 59		6 ♂ rises 3 21	24 39	7 21	21	
Wednesday	3 Emberday	Isa. 52	3 29		18 ♂ ♀ h 2 so. 11 10	24 39	7 21	22	
Thursday	4 Darius	Dan. 5	4 1		29 ♀ rises 1 59	24 38	7 22	23	
Friday	5 Bonifacius	Gen. 1	rises.		11 5. Lib. s. 10 14	24 38	7 22	24	
Saturday	6 Artenius	Levit. 33	8 18		23 Arct. so. 9 10	24 38	7 22	25	

23] *Trinity Sunday.* Gosp. John 3, 1—15. Ep. Rom. 11, 33—66. *Day's length* 14 hours 46 min.

Sunday	7 Paul Gerhard	Psalm 77	8 58		5 Antar. so. 11 17	14 37	7 23	26	
Monday	8 A. H. Franke	" 34	9 40		17 ♂ ♀ ♀ sets 10 16	14 37	7 23	27	
Tuesday	9 Medardus	Isa. 52	10 20		29 ♀ apo. ♀ gr. bril.	14 37	7 23	28	
Wednesday	10 Primus	" 57	10 55		11 ♂ rises 3 6	14 37	7 23	29	
Thursday	11 Barnabas	Acts 11	11 25		23 ♀ south 10 38	14 36	7 24	30	
Friday	12 Basilides	" 12	11 59		6 ♀ We. s. 1 12	14 36	7 24	31	
Saturday	13 Tobias	" 13	morn.		19 13. ♀ sets 10 3	14 36	7 24	J.	

24] *1st Sunday aft. Trinity.* Gosp. Luke 16, 19—31. Ep. 1 John 4, 16—21. *Day's length* 14 hrs. 48 m.

Sunday	14 Heliseus	Gen. 6	12 32		2 ♂ ♀ ♀ sets 1 12	14 35	7 25	2	
Monday	15 Vitus	" 7	1 6		15 ♀ sets 8 20	14 35	7 25	3	
Tuesday	16 Rolandus	" 8	1 40		29 ♀ gr. dist east	14 35	7 25	4	
Wednesday	17 Laura	" 11	2 18		14 ♂ ♀ ♂ rises 2 40	14 35	7 25	5	
Thursday	18 Arnolphus	" 13	2 59		29 ♀ sets 9 40	14 35	7 25	6	
Friday	19 Gervasius	" 14	3 59		14 ♀ so. 10 6	14 35	7 25	7	
Saturday	20 Syverius	" 15	sets.		29 20. L. D.	14 34	7 26	8	

25] *2d Sunday aft. Trinity.* Gosp. Luke 14, 16—24. Ep. 1 John 3, 13—18. *Day's length* 14 hrs. 50 min.

Sunday	21 Raphael	Gen. 17	8 29		14 ♂ ♀ ♀ Sum. Com	14 35	7 25	9	
Monday	22 Achatius	" 18	9 22		29 ♀ ♂ ♀ ♀ sets 9 16	24 35	7 25	10	
Tuesday	23 Agrippina	" 19	10 8		14 ♀ stationary	24 35	7 25	11	
Wednesday	24 John, Baptist	Luke 1, 57-80	10 49		23 ♀ rises 12 42	24 35	7 25	12	
Thursday	25 Augsb Conf.	1 Tim. 6	11 24		12 ♀ Regul. se. 10 24	24 35	7 25	13	
Friday	26 Jeremiah	Jer. 1	11 55		26 ♀ south 9 39	24 35	7 25	14	
Saturday	27 7 Sleepers	" 2	morn.		8 27. ♂ ris. 2 22	34 35	7 25	15	

26] *2d Sunday aft. Trinity.* Gosp. Luke 15, 1—10. Ep. 1 Pet. 5, 6—11. *Day's length* 14 hrs. 48 min.

Sunday	28 Leo	Gen. 20	12 22		20 ♀ sets 8 46	34 36	7 24	16	
Monday	29 Peter & Paul	Matth. 16, 13ff.	12 52		3 ♀ Vega south 11 57	34 36	7 24	17	
Tuesday	30 Lucina	Gen. 22	1 30		15 ♀ stationary	35 36	7 24	18	

MOON'S PHASES.

HISTORICAL REMINISCENCES.—JUNE.

Full Moon, 5th day, 1 o'clock 57 min. Morning.

Last Quarter, 13th " 5 " 14 " Morning.

New Moon, 20th " 9 " 44 " Morning.

First Quarter, 27th " 12 " 47 " Morning.

JUSTIN, celebrated for his writings in defence of Christianity, was beheaded at Rome, the 12th, 165. He is said to have preached in Italy and Egypt, and was well versed in philosophy as well as in theology.



BIRDS.

Worms and insects destroy fruit-trees and their fruit. The birds destroy insects, and are thus the true friends of man. They work for us as well as sing for us. We ought to be their friends. Boys, let their eggs and their nests alone.

ALMS.

In former times it was the custom to use all the money collected at the regular Lord's day service as alms. It was called "poor money." This is the true scriptural idea. Alms giving is a part of worship. We offer to God not merely the fruits of the heart and the lips, but also of that property which God has given us. He does not need this, but his poor people need it. Hence what is thus given in worship is to be used for the poor, and for the spread of Christ's kingdom in the world. This good and scriptural custom was for a time lost sight of. The alms were diverted from their original purpose, and

used to defray the common expenses of the congregation. Fuel, light, and sexton's wages were paid out of the alms. This perversion ought to be at once corrected in all our churches. Synod has directed the true Scripture custom to be restored. Many congregations have already introduced again the old practice of alms-giving. It is to be hoped that every congregation which has not yet done it, will attend to it as soon as possible. How can a church expect to prosper which robs God, His poor, and His cause, of that which His word so clearly claims?—The current expenses of the congregation can be provided for in some other way.

The General Synod, at Dayton, last November, passed the following act on this subject:

"Resolved, That the District Synods be, and are hereby requested to urge, through the Classes, upon all their ministers and congregations, the duty of devoting the regular collections in divine service, either to the poor or other benevolent objects of the Church, as a truly Scriptural plan of systematic benevolence, instead of applying them to the current expenses of the congregation; and that these expenses be provided for as the pastor's salary, or in some other way; and further, that all congregations be urged to revive such collections where they have been neglected."

Let this wisdom of the highest council of the Church be faithfully carried into effect.

THE HOLY DAYS.

It is a good sign of the times, that the holy days of the Church are being much more generally observed than formerly. The papers of the Church during the year 1867, gave us glowing accounts of the joy of Christmas, the solemnities of Good Friday, Easter, Ascension Day and Whitsuntide. This is a sign that the old glorious churchly feeling is returning amongst us. Let pastors and people work together in leading the congregations to follow our blessed Lord through these commemorative scenes and events of His life on earth. It is highly edifying and instructive to parents and children. Let the gates of Zion in all places be thrown wide open on these great days of solemn jubilee, that the multitudes of Christ's faithful children may

"Crown His gates with thankful songs,
High as the heavens their voices raise;
And earth with her ten thousand tongues
Resound His everlasting praise."

JULY,

7th Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets h m	O. style
Wednesday	1 Theobald	Gen. 23	2 5		27 δ $\downarrow$ $\odot$ in apo. $\curvearrowright$	3 4	36 7	24 19	
Thursday	2 Visit. V. M.	Luke 1, 26-56	2 41		9 φ sets 8 30	4 4	37 7	23 20	
Friday	3 Cornelius	Acts 10, 1 38	3 24		20 $\mathcal{M}$ rises 12 12	4 4	37 7	23 21	
Saturday	4 Independence	Rom. 13	rises		2 $\odot$ 4th. δ $\uparrow$ $\odot$	4 4	37 7	23 22	

27] 4th Sunday aft. Trinity. Gosp. Luke. 6, 36-42. Ep. Rom. 8, 18-23. Day's length 14 hours 44 min.

Sunday	5 Demetrius	Acts 19	7 56		14 $\mathcal{h}$ south 8 44	4 4	38 7	22 23	
Monday	6 John Huss	Psalm 26	8 30		26 Antares so. 9 26	4 4	38 7	22 24	
Tuesday	7 Edelburga	Gen. 25	9 15		8 $\mathcal{D}$ in apo. φ se. 8 12	5 4	39 7	21 25	
Wednesday	8 Aquilla	Acts 20	9 47		20 $\mathcal{B}$ rises 2 16	5 4	39 7	21 26	
Thursday	9 Zeno	Gen. 26	10 18		3 Dog Days com.	5 4	39 7	21 27	
Friday	10 Calvin	" 32	10 49		15 Regulus sets 9 24	5 4	40 7	20 28	
Saturday	11 Pius	" 33	11 20		28 $\mathcal{h}$ south 8 22	5 4	40 7	20 29	

28] 5th Sunday aft. Trinity. Gosp. Luke 5, 1-11. Ep. 1 Pet. 3, 8-15. Day's length 14 hours 38 min.

Sunday	12 Henry	Gen. 35	morn.		12 $\odot$ 12. $\mathcal{M}$ ri 11 40	5 4	41 7	19 30	
Monday	13 Marg'et	" 37	12 7		25 $\odot$ Wega so. 11 0	5 4	41 7	19 J.	
Tuesday	14 Bonavent	" 39	12 45		9 δ φ $\odot$ inferior	5 4	42 7	18 2	
Wednesday	15 Apostle's day	Matth. 10	1 20		23 $\mathcal{B}$ rises 2 8	6 4	43 7	17 3	
Thursday	16 Ruth	Ruth 1	1 55		8 δ $\odot$ $\mathcal{B}$ δ φ $\odot$ inferior	6 4	43 7	17 4	
Friday	17 Alexius	Gen. 40	2 30		23 Spica se. 10 56 $\curvearrowright$	6 4	44 7	16 5	
Saturday	18 Maternus	" 41	3 21		8 δ $\odot$ $\mathcal{B}$ $\mathcal{h}$ se. 12 55	6 4	45 7	15 6	

29] 6th Sunday aft. Trinity. Gosp. Matt. 5, 20-26. Ep. Rom. 6, 3-11. Day's length 14 hours 28 min.

Sunday	19 Ruffina	Gen. 42	sets.		23 $\odot$ 19th. $\mathcal{D}$ δ φ $\odot$	6 4	46 7	14 7	
Monday	20 Elias	1 Kings 17	7 54		8 $\odot$ per. $\mathcal{M}$ ri. 11 1	6 4	46 7	14 8	
Tuesday	21 Praxedes	Exodus 34	8 38		22 φ great Hel. lat. so.	6 4	47 7	13 9	
Wednesday	22 Mary Magd.	Luke 7, 36 50	9 14		6 $\odot$ enters	6 4	48 7	12 10	
Thursday	23 Apollinaris	Gen. 44	9 49		20 Altair south 11 32	6 4	49 7	11 11	
Friday	24 Christiana	" 45	10 22		4 φ stationary	6 4	50 7	10 12	
Saturday	25 St. James	Matth. 20, 20ff	10 54		15 Pollux sets 8 19	6 4	51 6	9 13	

30] 7th Sunday aft. Trinity. Gosp. Mark. 8, 1-9. Ep. Rom. 6, 19-23. Day's length 16 hours 16 min.

Sunday	26 St. Anne	1 Sam. 2	11 25		29 $\odot$ 26. φ in Aphel.	6 4	52 7	8 14	
Monday	27 Martha	John 11	11 58		11 δ φ $\mathcal{B}$ $\mathcal{M}$ r 10 39	6 4	52 7	8 15	
Tuesday	28 Pantaleon	Gen. 46	morn.		23 δ $\mathcal{h}$ sets 12 15	6 4	53 7	7 16	
Wednesday	29 Beatrix	" 47	12 30		5 φ ris. 3 50 mornst.	6 4	54 7	6 17	
Thursday	30 Abdon	" 48	1 11		17 $\mathcal{B}$ rises 1 50	6 4	55 7	5 18	
Friday	31 Germanus	" 49	1 52		29 Aldeb ri. 11 49 $\cup$	6 4	56 7	4 19	

Venus (φ) is on the 16th in superior Conjunction with the Sun, and passes from Evening to Mornings Star.

MOON'S PHASES.

Full Moon,	4th day,	8 o'clock 35 min.	Afternoon
Last Quarter,	12th "	7 " 35 "	Evening.
New Moon,	19th "	4 " 50 "	Afternoon.
First Quarter,	26th "	8 " 45 "	Morning.

HISTORICAL REMINISCENCES.—JANUARY.

ULRICK, the pious Bishop of Augsburg, who did much to save the city from destruction by his prayers, died the 4th 978.

CANUTE the great, King of Denmark, whose rule extended to a great part of northern Europe, and who introduced Christianity among his people through missionaries from England, died the 10th, 1036.



EN STICK ÜWER'S AERNDDEFELD.

VOM CALENKERMANN UFG'SETZT.

Die gold'ne Aern is wider do,
Die Hoyet is verbei;
Die geole Felder gucka froh,
Sie wäva schö im Wind, you know—
Un' Marga go'en m'r nei.

M'r hot als mit der Sichel g'rupt—
Wo's g'stanna hot gerefft;
Des war en Elend many a day,
Von Schwitza un' von Buckelweh,
Un' soreness right un' left.

Der Picture, wo do owa steht,
Is weit behind the age;
M'r lacht wann m'r en Sichel seht,
Un' even's Reff is ausgeplay'd—
Reapers sin now die rage.

En Sichel un' en Wätzschüb
Hot's Mäd'el in der Hand!

Was macht der Drucker do for G'fräs?
Sell basst yo gar net now a days,
Die Mäd'len meh Verstand.

En Mäd'el now in Aerndsfeld
Wär gut for Aagaweh!
Uf so en Scene sin des my Strictures:
Sell los da Poets un' da Pictures,
'S is nix in our day.

Wer now en Aernde-Picture macht,
Losst Mäd' un' Sichel wek;
Spannt Geil in Reaper, wie en Stage,
Dann geht's ahead in perfect rage,
Un' kracht in alle Eck.

Wer des geplan'd hot, der verdient
Die thanks von every soul;
Un' doch en mancher dummer Trop,
Verlacht des Studya mit dem Kop—
Sei eg'nes kan er wohl!

IS NOT THIS TRUE?

Those families that take the church papers and read them, we find are far the most active and useful in the Church. They know where we have churches and where we ought to have them. They know where our Colleges and Seminaries are and how they are prospering. If only every family would take some of our church papers, how much better it would be for them and for the Church. An ignorant faith is dead. It is true we have the ministers to teach us from the pulpit; but there are many things in the church papers that we ought to know, of which the minister has not time to tell us on Sunday. Ask your pastor to get you a church paper, which he will cheerfully do, if you hand him the money.

GOD'S PLAN.

In September, 1866, the Apostolic plan of almsgiving as a part of worship in every Lord's day service, was formally adopted by Westmoreland Classis, and recommended for practical introduction among the people. It works well. All that is necessary, is, that the people should have the plan explained to them. Many of the people already bring their gifts every Lord's day and cast them into the treasury. The widow brings her mite, and those more blessed in this world's goods bring their larger offerings. Our people are learning, that in this way, as well as by singing and praying, can we, and ought we to worship God. This is the old way: this is God's plan.

AUGUST,

8th Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets h m	O style
Saturday	1 <i>Lammas Day</i>	Gen. 50	2 37	 11	2 rises 10 10 ☾	6 4	57 7	3 20	
31] 8th Sunday aft. Trinity Gosp. Matth. 7, 15-23. Ep. Rom. 8, 12-17. Day's length 14 hours 4 min.									
Sunday	2 Gus. Adolphus	Psaln 73	3 26	 23	h stationary	6 4	58 7	2 21	
Monday	3 Augustus	Exodus 1	rises.	 5	3. ☿ gr. di. we.	6 4	59 7	1 22	
Tuesday	4 Dominick	" 3	7 42	 17	☿ rises 4 30	6 5	0 7	0 23	
Wednesday	5 Oswald	" 5	8 18	 0	☿ rises 3 15	6 5	1 6	59 24	
Thursday	6 <i>Tr. of Christ</i>	Mark 9	8 50	 13	☿ rises 1 38	6 5	2 6	58 25	
Friday	7 Donatus	Exodus 7	9 24	 26	☿ stationary	6 5	3 6	57 26	
Saturday	8 Emilius	" 8	9 59	 9	☿ ☽ 2 rises 9 44	5 5	4 6	56 27	

32] 9th Sunday aft. Trinity. Gosp. Luke 16 1-9. Ep. 1 Cor. 10, 6-13. Day's length 13 hours 50 min.

Sunday	9 Ericus	" 9	10 34	 22	h sets 11 27	5 5	5 6	55 28	
Monday	10 <i>St. Lawrence</i>	John 12, 24 ff.	11 10	 5	Orion ris. 2 1	5 5	6 6	54 29	
Tuesday	11 Titus	Titus 1	11 41	 19	11. Fo. s. 1 25	5 5	7 6	53 30	
Wednesday	12 Clara	Exodus 10	morn.	 3	7* rises 10 45	5 5	9 6	51 31	
Thursday	13 Hildebert	" 11	12 24	 18	2 rises 9 20	5 5	10 6	50 32	
Friday	14 Eusebius	" 12	1 10	 3	☿ ☽ ☿ ris. 1 22 ☾	4 5	11 6	49 2	
Saturday	15 <i>Assn. V. M.</i>	" 13	2 10	 17	☽ ☿ ☿ ☿ ri. 2 42	4 5	12 6	48 3	

33] 10th Sunday aft Trinity. Gosp. Luke 19, 41-48. Ep. 1 Cor. 12, 1-11. Day's length 13 hours 34 min.

Sunday	16 Rochus	Exodus 14	3 14	 2	h sets 11 1	4 5	13 6	47 4	
Monday	17 Bertram	" 15	4 20	 16	☿ ☽ ☿ gr. Hel. 1. so.	4 5	14 6	46 5	
Tuesday	18 John Gerhard	" 16	sets.	 0	18. ☿ ri. 4 25 ☿	4 5	15 6	45 6	
Wednesday	19 Sebaldus	" 17	7 46	 14	☽ rises 8 46	3 5	17 6	43 7	
Thursday	20 Bernard	" 18	8 25	 28	☿ rises 1 5	3 5	18 6	42 8	
Friday	21 Rebecca	Gen. 24	8 56	 11	☿ greatest brillian.	3 5	19 6	41 9	
Saturday	22 Philibert	Exodus 19	9 30	 24	☿ h ☿ ☿ ris. 2 29	3 5	20 6	40 10	

34] 11th Sunday aft. Trinity. Gosp. Luke 18, 9-14. Ep. 1 Cor. 15, 1-10. Day's length 13 hours 18 min.

Sunday	23 Zaccheus	Luke 19 1-10	10 4	 7	☿ enters ☿	2 5	21 6	39 11	
Monday	24 <i>St. Barthol.</i>	" 22 24-10	10 40	 20	☿ 24. D. Days end.	2 5	23 6	37 12	
Tuesday	25 Ludovicus	Exodus 20	11 30	 2	h sets 10 31	2 5	24 6	36 13	
Wednesday	26 Samuel	1 Sam 1	morn.	 14	2 rises 8 10	2 5	25 6	35 14	
Thursday	27 Gebhard	Exodus 24	12 10	 26	☿ rises 2 13 ☾	1 5	27 6	33 15	
Friday	28 <i>St. Augustin</i>	" 32	12 55	 7	☿ ☿ ☿ superior	1 5	28 6	32 16	
Saturday	29 <i>St. John beh.</i>	Matth. 14	1 49	 19	☿ rises 12 46	1 5	29 6	31 17	

35] 12th Sunday aft. Trinity. Gosp. Mark 7, 31-37. Ep. 2 Cor. 3, 4-11. Day's length 13 hours 0 min.

Sunday	30 Benjamin	Gen. 43	2 49	 1	☽ apo. Alt. so. 9 8	0 5	30 6	30 18	
Monday	31 Paulinus	Exodus 33	3 48	 14	☿ Wega so. 7 54	0 5	31 6	29 19	

MOON'S PHASES.

Full Moon, 3rd day, 6 o'clock 45 min. Morning.
 Last Quarter, 11th " 7 " 23 " Morning.
 New Moon, 18th " 12 " 7 " Morning.
 First Quarter 24th " 7 " 44 " Evening.

HISTORICAL REMINISCENCES.—August.

Augustine, who occupied a very high position in the ancient history of the Church and whose writings are still read with interest and profit, died the 28th, 430.



THE GRAVEYARD.

Graveyards are sacred places. There lie the bodies of our beloved dead, in hope of a blessed resurrection. Let them be frequently and devoutly visited. Keep them clear of thorns and briars—the symbols of the curse. It is said that the dark of the moon and sun of the lovely August is the best time. Try it. Keep the sod green above the graves, and plant flowers thereon. See that the walls and fences are in good repair, and shade the whole ground with trees. A congregation that lets weeds and briars overgrow the resting place of its dead, must also be able to find a good many weeds and briars in the hearts of the people. Let both be rooted out.

SAFE OVER THE RIVER.

What a beautiful lesson we learn from the third chapter of Joshua! After forty years wandering in the wilderness, the children of Israel passed through the Jordan into the promised land of Canaan.

So after the Christian passes through the cares and sorrows of this earthly life, he readily crosses the Jordan of death, and enters into the rest that remaineth for the people of God.

THE PAPERS OF THE CHURCH.

Every member, or at least every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

ENGLISH.

Reformed Church Messenger, published weekly. Edited by Rev. S. R. FISHER, D.D., No. 54 North Sixth St., Philada.

Quarto Edition;..... \$3.00 in advance.

Folio " 1.75 "

" "10 copies to one address, 15.00 "

The Western Missionary. Weekly, Dayton, O., at \$2. Rev. T. P. BUCHER, Editor.

The Child's Treasury. An illustrated monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

The Guardian. A monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. B. BAUSMAN, A.M. Editor. \$1.50 per year.

The Mercersburg Review. Quarterly. Edited by Rev. H. HARBAUGH, D.D., and published by S. R. FISHER & Co., Philada. Each number contains 160 pages. \$3 per year.

GERMAN.

Die Reformirte Kirchenzeitung. Weekly, at \$1.50. Edited by Rev. N. GEHR, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

Der Reformirte Hausfreund. Edited and published by Rev. B. BAUSMAN, Reading, Pa. It appears every two weeks at \$1 per year.

Der Evangelist, Cleveland, Ohio. Weekly, at \$1.50. Rev. H. J. RUETENIK, Editor.

Der Reformirte Wächter. Quarterly. \$1 per year. Edited and published by Rev. H. J. RUETENIK, Cleveland, Ohio.

Lämmerhirte, a child's paper. Published by S. R. FISHER & Co., Philada. Terms: Five copies \$1.25; Ten copies for \$2; Twenty-five copies for \$5; Fifty copies for \$10; One hundred copies for \$18.

Sontagschulblatt, monthly, by the Ger. Ref. Buchverein, Cleveland, Ohio. "Terms: The same as those of the "Lämmerhirte."

SEPTEMBER,

9th Month, 30 Days.

1868.

Weeks and days.	Remarkable days.	Daily Bible Lessons.	Moon R & S. h m	Moon's Place.	Miscellaneous Particulars.	s. ft. m	SUN rises h m	SUN sets h m	O style
Tuesday	1 Egidius	Num. 14	rises.	 26	1. ♀ ri. 2 12 ☾	0 5	32 6	28 20	0
Wednesday	2 Eliza	" 15	6 57	 9	♂ rises 12 40	1 5	34 6	26 21	1
Thursday	3 Mansuetus	" 16	7 30	 22	♂ sets 9 59	1 5	35 6	25 22	2
Friday	4 Moses	Exodus 2	8 3	 5	♂ ☽ ♀ ♀ rises 7 39	1 5	37 6	23 23	3
Saturday	5 Nathaniel	John 1, 29 ff.	8 36	 19	Sirius rises 2 40	2 5	38 6	22 24	4

36] 13th Sunday aft. Trinity. Gosp. Luke 10, 23-37. Ep. Gal. 3, 15-22. Day's length 12 hours 42 min.

Sunday	6 Magnus	1 Cor. 2	9 9	 2	Rigel rises 11 38	2 5	39 6	21 25	5
Monday	7 Regina	" 13	9 47	 16	Orion rises 12 19	2 5	40 6	20 26	6
Tuesday	8 Nat. V. M.	Matth. 1, 1-16	10 31	 0	Ant. se 9 36	3 5	41 6	19 27	7
Wednesday	9 Bruno	Num. 24	11 20	 14	9th. ♀ ri. 2 10	3 5	43 6	17 28	8
Thursday	10 Pulcheria	Deut. 4	morn.	 29	Mark. so. 10 43 ☾	3 5	44 6	16 29	9
Friday	11 Protus	" 5	12 12	 13	♂ ♀ ♀ ri. 12 31	4 5	45 6	15 30	10
Saturday	12 J. Wickliffe	" 6	1 14	 27	♂ sets 9 32	4 5	47 6	13 31	11

37] 14th Sunday aft. Trinity. Gosp. Luke 17, 11-19. Ep. Gal. 5 16-24. Day's length 12 hours 24 min.

Sunday	13 Amatus	Deut. 7	2 20	 11	♂ ☽ ♀ ♀ rises 2 9	4 5	48 6	12 8	12
Monday	14 Elev. Holy ✠	John 12, 31 ff.	3 25	 25	♂ 7* rises 8 43	5 5	49 6	11 2	13
Tuesday	15 Nicomedes	Deut. 7	4 30	 9	♂ in perigee	5 5	51 6	9 3	14
Wednesday	16 Emberia	" 8	sets.	 23	16. Ald. r. 9 5	5 5	53 6	7 4	15
Thursday	17 Lampertus	" 9	7 4	 6	Sirius ri. 1 57	6 5	55 6	5 5	16
Friday	18 Siegfried	" 10	7 36	 19	♂ sets 9 16	6 5	56 6	4 6	17
Saturday	19 Micleta	" 27	8 8	 2	♂ rises 12 22	6 5	57 6	3 7	18

38] 15th Sunday aft. Trinity. Gosp. Matth. 6, 24-34. Ep. Gal. 5, 25-6, 10 Day's length 12 hours 2 min.

Sunday	20 Fausta	Deut. 28	8 48	 15	♀ rises 2 13	7 5	58 6	2 8	19
Monday	21 St. Matthew	Matth. 9, 9-13	9 36	 27	♂ ☽ ♀ ♀ sets 9 8	7 5	59 6	1 9	20
Tuesday	22 Maurice	Deut. 29	10 24	 9	Cent. 2 nd day & night eq.	7 6	0 6	0 10	21
Wednesday	23 H. Mueller d.	" 30	11 29	 21	23. Ant. Com.	8 6	1 5	59 11	22
Thursday	24 St. John con.	" 31	morn.	 3	Ant. se. 8 37 ☾	8 6	3 5	57 12	23
Friday	25 Cleophas	" 32	12 18	 15	♀ great dist. west	8 6	4 5	56 13	24
Saturday	26 Justina	" 33	1 16	 27	Mark ab so. 10 45	9 6	5 5	55 14	25

39] 16th Sunday aft. Trinity. Gosp. Luke 7, 11-17. Ep. Eph. 3, 13-21. Day's length 11 hrs. 46 min.

Sunday	27 Cosmos	Deut. 34	2 12	 9	♂ apo. ♂ rises 12 16	9 6	7 5	53 15	26
Monday	28 Wenceslaus	Josh. 1	3 10	 21	♀ rises 2 18	9 6	8 5	52 16	27
Friday	29 St. Michael	Matth. 18, 1-11	4 8	 4	♂ gr. Hel. lat. no.	10 6	9 5	51 17	28
Saturday	30 Jerome	Josh. 2	5 2	 17	♂ sets 8 30	10 6	10 5	50 18	29

MOON'S PHASES.

Full Moon, the 1st day 10 o'clock 56 min. Evening.
 Last Quarter, 14th " 5 " 7 " Evening.
 New Moon, 16th " 8 " 24 " Morning.
 First Quarter, 23d " 10 " 10 " Morning.

HISTORICAL REMINISCENCES.—MAY.

CYPRIAN, an eminent writer of the Church, suffered martyrdom, on the 26th, 258. He took a very active part in the doctrinal discussions of his time and exercised much influence.



NYMPS OF THE SEASONS.

BY MRS. SCHAFER.

SPRING.

SPRING is coming, birds are singing,
Tis a merry note they tell;
Winter with its frosty mantle
Has for once more bid farewell;
See in yonder valley sporting
Are the youngsters blithe and gay,
Wreathed in garlands of sweet flowers,
Welcome to the month of May.
See the fruit trees robed in beauty,
Promising delicious fruit,
Thus the Lord, our kind Creator,
Doth provide our daily food.

SUMMER.

Next comes SUMMER bringing plenty,
Fields now wave with golden grain,
And the farmer with his reaper
Cuts it down without restrain;
Soon the barns are filled with plenty,
Food for cattle and for men,
And ere long, the thresher's music
Fills the air through every glen.
See, the father and his matron
Are obeyed at their command,
While the young are merrily toiling
Singing like a happy band.

AUTUMN.

AUTUMN fills the empty garner,
Vines with purple clusters bend,
While the fruit trees wave their branches
Welcoming the hungry friend.
Husbandmen now fill their cellars,
Busy wives their fruit prepare;
Some are drying, others canning,
Finding labor every where.

Soon the tall tree of the forest,
Sheds its leaves now turning gray,
And the flowers that now are fragrant
Soon will wither and decay.

WINTER.

WINTER with its frosty mornings
Nip the buds that yet remain,
And ere long the snowy mantle
Will be spread o'er hill and plain.
Then the bells will jingle, jingle,
As the youngsters glide away,
While the aged by their fireside,
Spend their lonely winter-day.
Life at best is but a shadow,
Years but come to pass away,
And we may, ere this is ended,
Lie where our frail forms decay.

AN EXAMPLE—PLEASE COPY.

Molly Heimbach is about 65 years of age. She is a Christian, a regular attendant of the Reformed Church in one of the villages of Somerset county, Pa. She lives in a small room, with her bed and stove, and chest, and a few other simple articles of furniture all in the same room. She is poor in this world's goods. She makes a living by washing, making garden, and spinning for the neighbors. Her pastor introduced systematic benevolence, asking the members to give a certain amount for missions, beneficiary education, etc., during the year, and pay it quarterly. Molly came up to the pastor as soon as the congregation was dismissed and asked him to put down a quarter of a dollar for her for every three months. Her pastor told her, that that would be a dollar a year, which was too much for her to give. She said she understood all about it, and that she could give that amount. Molly Heimbach was the first one in that congregation to pay her dollar to the good cause. "She paid more than they all."

WHO IS UNDER OBLIGATIONS?

So you think you will take the *Messenger* another year, just to favor the Printing Office?

You need not think so. You are not favoring the office, but yourself. This is the right view. The paper is published not to make money, but to instruct and inform the people.

To do without the church-paper, therefore, is not an injury to the Board of Publication, but to yourself.—Do you see the point?

OCTOBER,

10th Month, 31 Days.

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl. m	SUN rises h m	SUN sets. h m	O style
Thursday	1 Remigius	Josh. 3	rises.	0	1. δ γ μ	10 6	11 5	49 19	
Friday	2 <i>C. Columbus</i>	" 4	6 40	14	ϕ rises 2 22	11 6	12 5	48 20	
Saturday	3 Jairus	Mark 5	7 20	28	γ south 11 40	11 6	14 5	46 21	
40] 17th Sunday aft. Trinity. Gosp. Luke. 14, 1-11. Ep. Eph. 4, 1-16. Day's length 11 hours 30 min.									
Sunday	4 Francisus	Josh. 6	8 2	12	γ sets 8 12	11 6	15 5	45 22	
Monday	5 Placidus	" 20	8 46	27	Orion rises 10 37	12 6	16 5	44 23	
Tuesday	6 Fides	" 23	9 26	12	Sirius rises 12 47	12 6	18 5	42 24	
Wednesday	7 Muehlenberg	" 24	10 20	26	Antar. sc. 7 52 γ	12 6	19 5	41 25	
Thursday	8 Pelagius	Judges 2	11 17	10	And. so. 11 5	12 6	20 5	40 26	
Friday	9 Dionysius	" 4	morn.	21	9th. δ γ μ	13 6	22 5	38 27	
Saturday	10 Gideon	" 7	12 29	8	$\square$ γ ϕ rises 12 8	13 6	23 5	37 28	

41] 18th Sunday aft. Trinity. Gosp. Matth. 22, 34-46. Ep. 1 Cor. 1, 4-9. Day's length 11 hours 12 min.

Sunday	11 Burkhard	Judges 5	1 30	22	γ south 11 20	13 6	24 5	36 29	
Monday	12 Veritas	" 6	2 32	5	δ γ ϕ γ ris. 2 40 Ω	14 6	26 5	34 30	
Tuesday	13 Coloman	" 8	3 59	19	γ per. ϕ gr. dis. east	14 6	27 5	33 31	O.
Wednesday	14 Fortunata	1 Cor. 16	5 8	2	ϕ sets 6 40	14 6	28 5	32 2	
Thursday	15 Hedwig	Judges 13	sets.	15	15. 7* ri. 6 50	14 6	29 5	31 3	
Friday	16 Gallus	" 14	6 20	28	Formal s. 9 24	14 6	31 5	29 4	
Saturday	17 Florentina	" 16	6 57	11	δ γ ϕ γ gr Hel. l. so.	15 6	32 5	28 5	

42] 19th Sunday aft. Trinity. Gosp. Matth. 9, 1-8. Ep. Eph. 4, 22-28. Day's length 10 hours 54 min.

Sunday	18 <i>St. Luke Ev.</i>	2 Tim. 4	7 34	23	δ γ γ γ sets 7 22	15 6	33 5	27 6	
Monday	19 Ptolomy	Dan. 3	8 11	5	ϕ rises 2 50	15 6	35 5	25 7	
Tuesday	20 Felicianus	Judges 16	8 53	17	γ rises 11 56	15 6	36 5	24 8	
Wednesday	21 Ursula	Ruth 2	9 37	29	γ south 10 52 γ	15 6	37 5	23 9	
Thursday	22 Cordula	" 3	10 26	11	Sir. ris. 11 50	15 6	38 5	22 10	
Friday	23 Severinus	" 4	11 21	21	23. ϕ ent γ	16 6	40 5	20 11	
Saturday	24 Salome	1 Sam. 4	morn.	5	ϕ sets 6 36	16 6	41 5	19 12	

43] 20th Sunday aft. Trinity. Gosp. Matth. 22, 1-14. Ep. Eph. 5, 15-21. Day's length 10 hours 36 min.

Sunday	25 Crispin	1 Sam 5	12 15	17	γ in apo. ϕ station.	16 6	42 5	18 13	
Monday	26 Amandus	" 6	1 10	29	ϕ γ rises 3 1	16 6	44 5	16 14	
Tuesday	27 Sabina	" 7	2 10	12	Rigel rises 9 28	16 6	45 5	15 15	
Wednesday	28 <i>Simon Jud.</i>	John 15, 17 ff.	3 12	25	δ γ γ γ south 10 20	16 6	46 5	14 16	
Thursday	29 Zwinglius †	1 Sam. 8	4 18	8	γ rises 11 46	16 6	47 5	13 17	
Friday	30 Serapion	" 9	5 20	22	γ sets 6 33	16 6	48 5	12 18	
Saturday	31 <i>Reformation</i>	John 2, 13-17	rises	7	31. Or. ri. 9 0	16 6	50 5	10 19	

 γ Jupiter is on the 1st in Opposition to the Sun, and shines the whole night.

MOON'S PHASES.

Full Moon,	1st day,	3 o'clock 8 min.	Afternoon.
Last Quarter,	9th "	1 " 27 "	Morning.
New Moon,	15th "	5 " 15 "	Evening.
First Quarter,	23rd "	4 " 58 "	Morning.
Full Moon,	31st "	6 " 21 "	Morning.

HISTORICAL REMINISCENCES.—JANUARY.

Three great events occurred during this month. America was discovered on the 12th, 1492; the great decisive battle of Leipzig was fought on the 18th, 1813; and Luther commenced the great Reformation in good earnest on the 31st, 1517.



AIN'T I NICE?

Is that intended for a boy or a girl? The Ahuanac man likes to see boys and girls nicely dressed, if their parents can afford it; but he don't like to see the foolish fashions which nowadays mix up the garments of boys and girls.

SUNDAY VISITING.

You must keep God's day holy; but you cannot do it if you spend it in social visiting. This is a much greater sin than people generally think. See how many wrongs it brings:

1. You wrong yourself.
2. You wrong those whom you visit, because they cannot keep the day as they should.
3. You wrong the beast that takes you there, because he cannot get his rest.
4. You wrong all who see and hear of your Sunday visiting, by the bad example you give them.
5. Especially do you wrong your children, by breaking the very commandment you should carefully teach them to keep.

Oh how strange that Christians should be guilty of this great sin! Why, dearly beloved, if you do not keep God's day holy by holy deeds, who will?

YE ARE WITHOUT EXCUSE.

Oh how wickedly men excuse themselves from doing their duty! How sinfully they justify themselves in neglecting plain commandments!

You were up too late for prayer-meeting; every week-day you are up much earlier for your labor!

It was too cold, or wet, or warm to go to Sunday School; very strange the weather does not keep you at home during the week!

You were too unwell to be at church; you seldom are too unwell to be in the shop, store, or field! You were there on Saturday and on Monday!

You had not time to see that your child had his Sunday School and Catechetical lesson; but, my dear friend, did you spend your time in any thing more important than your child's religious instruction?

You are not able to take the church paper; but you seem able to take a county paper and a fashion Magazine! That seems odd! Are they of more account, especially for your children?

You forgot to speak to your son about confirmation next communion; you must have been deeply interested in his soul!

You had to visit the sick last Sunday morning; why did you not go to church, and visit the sick in the afternoon or Monday morning?

The simple truth about these excuses and justifications is this: they generally are sinful and shameful, showing a lack of earnestness in the Christian life. You can tell them to your pastor or neighbor, but you will not in judgment tell them to the Lord. Ye are without excuse. Treat your soul as carefully as you treat your body, and you will not need one-tenth the number of excuses, because your duties will be done.

TO THE COOKS.

When the minister visits you, please do not always give him fried ham and eggs, roast beef, chickens, turkeys, custards, and sweet cakes. It is a cruel practice; but the minister does not like to say any thing to those, who so kindly entertain him.

In the winter, give him for a change, a bowl of mush and milk, and corn cakes; and in the summer, lots of vegetables and soup, beef soup, rice soup, potato soup, noodle soup, and things of that sort. Do not make a stranger of him, but give him oftener of such things as the family eats every day. The cooks will please take notice.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. SUN m	SUN h m	SUN scts. h m	O style
44]	21st Sunday aft. Trinity.	Gosp. John 4, 47-54.	Ep. Eph. 6, 10-17.	Day's length 10 hrs. 18 min.					
Sunday	1 All Saints.	Math. 5, 1-12	6 28	21	♀ rises 3 12	16 6	51 5	9 20	
Monday	2 All Souls	1 Sam. 20	7 16	6	♂ sets 6 22	16 6	52 5	8 21	
Tuesday	3 Theophilus	Luke 1, 1-4	8 9	21	Orion rises 8 47	16 6	53 5	7 23	
Wednesday	4 Charlotte	1 Sam. 21	9 7	6	Sirius ris. 10 59	16 6	54 5	6 23	
Thursday	5 Malachi	" 31	10 12	21	♂ ♀ ☉ infer. ♂ ☽ ☿	16 6	55 5	5 24	
Friday	6 Leonard	2 Sam. 12	11 16	5	☾ south 9 44	15 6	56 5	4 25	
Saturday	7 Engelbert	" 15	morn.	18	☾ 7th. ♂ ri. 11 40	16 6	57 5	3 26	

45]	22d Sunday aft. Trinity.	Gosp. Matth. 18, 23-35.	Ep. Phil. 1, 3-11.	Day's length 10 hrs. 4 min.					
Sunday	8 Cecilia	2 Sam. 18	12 22	2	♂ Bigel ris. 8 41	16 6	58 5	2 27	
Monday	9 Theodore	" 19	1 24	15	☽ per. 7* so. 12 42	16 6	59 5	1 28	
Tuesday	10 Mar. Luther	Heb. 13	2 28	29	☾ south 9 26	16 7	1 4	59 29	
Wednesday	11 M. Chemnitz	Joel 3	3 34	12	♂ ♀ ☉ rises 3 29	16 7	2 4	58 30	
Thursday	12 Jonas	Jonah 1	4 34	25	♂ ☽ ♀ ♀ rises 5 49	16 7	3 4	57 31	
Friday	13 Winebert	" 2	5 32	7	☐ ☉ ☽ stat	15 7	4 4	56 N	
Saturday	14 Levin	" 2	sets.	19	☾ 14. ♂ ri. 11 33	15 7	5 4	55 2	

46]	23d Sunday aft. Trinity.	Gosp. Matth. 22, 15-22.	Ep. Phil. 3, 17-21.	Day's length 9 hrs. 48 min.					
Sunday	15 Leopold	Jonah 4	6 12	1	♂ ☽ ♀ ☉ in perihel.	15 7	6 4	54 3	
Monday	16 Ottomar	1 Kings 1	6 51	13	☾ in perihelion	15 7	7 4	53 4	
Tuesday	17 Alphous	Mark 3	7 33	26	♂ rises 3 42	15 7	8 4	52 5	
Wednesday	18 Gelasius	1 Kings 2	8 21	8	Spica rises 4 17	15 7	9 4	51 6	
Thursday	19 Elizabeth	Luke 1	9 12	19	☾ south 8 40	14 7	10 4	50 7	
Friday	20 Amos	Amos 5	10 4	1	♂ gr. Hel. l. no.	14 7	11 4	49 8	
Saturday	21 Off. V. Mary	Levit. 5	10 56	13	☾ apo. ♂ gr. di. west	14 7	11 4	49 9	

47]	24th Sunday aft. Trinity.	Gosp. Matth. 9, 18-26.	Ep. Col. 1, 9-14.	Day's length 9 hours 36 min.					
Sunday	22 Alphonus	Amos 9	11 50	25	☾ 22. ☉ ent.	13 7	12 4	48 10	
Monday	23 Clement	Phil. 4, 1-3	morn.	7	♂ rises 11 26	13 7	13 4	47 11	
Tuesday	24 Chrisogenes	1 Kings 8	12 49	20	♂ ☽ 2☾ south 8 17	13 7	14 4	46 12	
Wednesday	25 Catharine	1 Kings 9	1 48	3	♂ rises 3 53	13 7	15 4	45 13	
Thursday	26 Conrad	" 10	2 49	16	7* south 11 39	12 7	16 4	44 14	
Friday	27 Josaphat	2 Chron. 17	3 56	0	Orion rises 7 6	12 7	16 4	44 15	
Saturday	28 Guntherus	1 Kings 19	5 4	15	Sirius rises 9 28	12 7	17 4	43 16	

48]	1st Sunday in Advent.	Gosp. Matth. 21 1-9.	Ep. Rom. 13, 11-14.	Day's length 9 hrs. 24 m.					
Sunday	29 Saturn	2 Kings 2	rises.	0	☾ 29. ☾ station.	11 7	18 4	42 17	
Monday	30 St. Andrew	Mark 1	5 48	14	♂ Aret. ris. 2 32	11 7	18 4	42 18	

Saturn (♄) is on the 29th in conjunction with the Sun and cannot be seen.

MOON'S PHASES.

Last Quarter, 7th day, 9 o'clock 2 min. Morning.
 New Moon, 14th " 6 " 10 " Morning.
 First Quarter, 22d " 2 " 0 " Morning.
 Full Moon, 29th " 8 " 11 " Evening.

HISTORICAL REMINISCENCES.—NOVEMBER.

WILLIBROD, an apostolic missionary among the ancient Germans, died the 7th, 789.
 MILTON, the great poet, born the 15th, 1608.
 CLEMENS, Bishop of Rome, died 23d, 102.
 JOHN KNOX, the Scotch Reformer, died the 23th, 1572



CHILDREN OUT OF DOORS.

The open air is the place for children. Do not house them, and make them like tender plants. Be not afraid that a little sun or a little wind will hurt them. Give them a chance to grow hardy and healthy. Let them romp their fill. In large towns, the children are greatly in want of play-grounds. In the country they have free scope, and there is the place to look for red cheeks and strong muscles.

HOME MISSIONS.

The Board of Home Missions in 1867 had 70 stations under their care. Over \$14,000 were contributed to this object, and upwards of \$12,000 for Church Extension. And yet there are new stations calling for help. Let the people not be weary in contributing to this good work. One hundred years ago the now large congregations in Pennsylvania and Maryland were assisted in the same way by the churches in the fatherland. Let us now do for the great West what, in our poor and feeble state, was done for us. Gratitude, as well as love to Christ and His kingdom, requires this at our hands.

TALK TO YOUR CHILDREN.

Talk to your children. Ask a question or tell them something. Do not walk or work with them for hours with your mouth shut.

Make them see and feel that every human being has a mind, and that this world is a place for thinking as well as eating, for learning as well as working.

Interest them in what lies immediately around them. The earth and the air, the woods and the waters, each and all have lessons for them.

Talk to your children about themselves, their

plays, their tasks, their plans and notions. Set their mind to work, and give it right direction.

Oh what an advantage all this will be to them in the course of ten years! To have a silent father or mother is a sad thing. Talk to your children.

MONTHLY SALARY.

Some charges have adopted the system of subscribing and paying the pastor's salary monthly. In this way more can be raised, and it is easier done than by the old way. Then it is better for the minister too. He needs money almost every day, and if the salary is paid only every three or six months, or at the end of the year, as is often the case (sometimes it is not all paid up even then), the minister is often very much embarrassed. He needs money, and although he has faithfully earned it, he has it not. He ought to buy some things, but he has not the money, and some things that he has bought, he can't pay for. To adopt the monthly system of raising the salary, is far the best for pastor and people. Try it, and report to us, and if it does not work as we say, the Almanac-man will advocate the old plan next year.

TREASURERS OF THE BOARDS AND SYNODS.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin Co., Pa.

BOARD OF FOREIGN MISSIONS.—Rudolph F. Kelker, Harrisburg, Pa.

BOARD OF DOMESTIC MISSIONS.—Charles Santee, No. 239 North Third St., Phila., Pa.

CHURCH EXTENSION FUND.—John Wiest, Box 2754 P. O., Phila., Pa.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher, D.D., No. 54 North Sixth St., Phila., Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Jacob Bausman, Lancaster, Pa.

SYNOD OF REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa.

WESTERN SYNOD.

THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

BOARD OF DOMESTIC MISSIONS.—A. H. Baughman, Xenia, Ohio.

BOARD OF FOREIGN MISSIONS.—[Same as Eastern Synod].

SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—N.L. Brewer, Tiffin, Ohio.

DECEMBER,

12th Month, 31 Days

1868.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s. sl. m	SUN rises h m	SUN sets. h m	O. style
Tuesday	1 Longinus	2 Kings 5	6 46	♌ 0	♀ rises 4 2 ☾	11 7	19 4	41 19	
Wednesday	2 Candidus	" 6	7 49	♌ 15	♂ ♀ ♄ ♀ south 7 45	10 7	19 4	41 20	
Thursday	3 Cassianus	" 20	8 54	♌ 0	Sirius rises 8 58	10 7	20 4	40 21	
Friday	4 Barbara	1 Chron. 16	9 59	♌ 15	♄ per. Alt. se. 9 27	9 7	20 4	40 22	
Saturday	5 Abigail	1 Sam. 25	11 8	♌ 29	♂ rises 11 18 ♄	9 7	21 4	39 23	

49] 2d Sunday in Advent. Gosp. Luke. 21, 25-36. Ep. Rom 15, 4-13. Day's length 9 hours 18 min.

Sunday	6 St. Nicholas	Acts 6, 1-7	morn.	♌ 13	♄ 6. Re. r. 10 24	9 7	21 4	39 24	
Monday	7 Agathon	Job 38	12 16	♌ 26	♀ gr. Hel. l. no.	8 7	22 4	38 25	
Tuesday	8 Conc. V. M.	Isa. 7	1 20	♌ 9	♄ Orion rises 6 20	8 7	22 4	38 26	
Wednesday	9 Joachim	" 32	2 30	♌ 21	Fomal sets 9 53	7 7	23 4	38 27	
Thursday	10 Judith	" 37	3 41	♌ 4	♂ ♀ ♄ ♀ rises 4 18	7 7	23 4	37 28	
Friday	11 Barsabas	Acts 15, 22 ff.	4 54	♌ 16	♄ ♀ south 7 9	6 7	23 4	37 29	
Saturday	12 Attila	Isa. 38	5 58	♌ 28	♄ ♀ ♄ ♄ h r. 6 12 mo.	6 7	24 4	36 30	

50] 3d Sunday in Advent. Gosp. Matth. 11, 2-10. Ep. 1 Cor. 4, 1-5. Day's length 9 hours 12 min.

Sunday	13 Lucian	Isa. 39	sets.	♌ 10	♄ 13. 7*s. 10 17	5 7	24 4	36 31	D
Monday	14 Nicasius	" 40	5 34	♌ 22	♄ rises 11 9	5 7	24 4	36 2	
Tuesday	15 Ignatius	" 41	6 24	♌ 4	♄ Spica ris. 2 21 ☾	4 7	25 4	35 3	
Wednesday	16 Emberday	" 42	7 16	♌ 16	Fomal sets 9 21	4 7	25 4	35 4	
Thursday	17 Lazarus	John 11	8 13	♌ 28	♄ ♀ south 6 45	3 7	25 4	35 5	
Friday	18 Wunibald	Jer. 23	9 10	♌ 10	♀ rises 4 36	3 7	25 4	35 6	
Saturday	19 Abraham	Gen. 12	10 11	♌ 22	♄ Regul. ris. 9 36	2 7	25 4	35 7	

51] 4th Sunday in Advent. Gosp. John 1, 19-28. Ep. Phil. 4, 4-7. Day's length 9 hours 10 min.

Sunday	20 Cath de Bora	Prov. 31	11 12	♌ 4	♄ rises 5 44	2 7	25 4	35 8	
Monday	21 St. Thomas	John 20, 24 ff.	morn.	♌ 16	♄ 21. ☾ ♄ Sh. d.	1 7	26 4	34 9	
Tuesday	22 Beata	Hosea 6	12 12	♌ 28	♄ Winter com.	1 7	25 4	35 10	
Wednesday	23 Dagobert	" 13	1 13	♌ 11	♀ rises 4 49	7 25	4 35	11	
Thursday	24 Adam, Eve	Gen. 2	2 19	♌ 25	♄ rises 10 58	7 25	4 35	12	
Friday	25 Christmas	Isa. 9, 2-7	3 17	♌ 8	♄ sets 12 20	7 25	4 35	13	
Saturday	26 Stephen	Luke 2, 1-20	4 16	♌ 23	♄ ♀ ☾ Sir. ris. 7 16	0 7	25 4	35 14	

52] Sunday after Christmas. Gosp. Luke 2, 33-40. Ep. Gal. 4, 1-7. Day's length 9 hours 10 min.

Sunday	27 John, Evan.	John 21, 20 ff.	5 12	♌ 8	♄ Orion south 11 23	1 7	25 4	35 15	
Monday	28 H. Innocents	Jer. 31	6 6	♌ 23	♀ ris. 4 50 ☾	2 7	25 4	35 16	
Tuesday	29 Noah	Gen. 6	rises.	♌ 8	♄ 29. ♂ ♄ ♄	2 7	24 4	36 17	
Wednesday	30 David	1 Sam. 16	6 18	♌ 23	♄ rises 5 17	3 7	24 4	36 18	
Thursday	31 Sylvester	Luke 12, 35-40	7 28	♌ 8	♄ in per. ☾ in per.	3 7	24 4	36 19	

MOON'S PHASES.

Last Quarter, 6th day, 4 o'clock 42 min. Evening.

New Moon, 13th " 8 " 38 " Evening.

First Quarter 21st " 11 " 29 " Evening.

Full Moon, 29th " 8 " 45 " Morning.

HISTORICAL REMINISCENCES.—August.

GEORGE WHITFIELD one of the founders of the Methodist Church, was born the 15th 1714.

CHARLES THE GREAT, was crowned Emperor of Germany on the 25th, 800.

JOHN KEPLER, the great German Astronomer, was born the 27th, 1571.



THE LIGHTHOUSE.

Lighthouses are built along the coast that ships may have a guide and warning, and thus know what way to steer so as not to run into danger. Mariners are always on the look-out for their bright light at night. Some of them are one hundred and fifty feet high, built like a tower, so that the one who attends the light can go up and down. There are about five hundred of these structures along the coast of the United States—generally located on headlands, so as to be seen from far. The Government builds them, and keeps them in repair. The expense for lighthouses in 1859, was nearly one million of dollars. How many things a good government must provide for! It even prepares guides for the ship captains and poor sailors on the dark and stormy sea. He

who reflects on the many benefits citizens derive from the Government, will not murmur when called upon to pay his taxes. Christ himself paid his tax, and the apostle tells us to pay tribute to whom tribute is due. The Church has also its lighthouses to guide us over the dark sea of this life into the heaven of endless rest. Let us always keep them in our eye.

A HINT.

It is often pleasant for pastor and people to have a neighboring minister assist at a Communion season. It is right that ministers should help each other at such times. When this is done, the expenses of the visiting minister should be paid by the congregation who receives his services. Some times this is neglected or forgotten. A word to the Deacons will be sufficient,—for your pastor ought not to be expected or allowed himself to pay these travelling expenses. The preaching is for you, more than for your pastor. Let the Deacons attend to this matter without being reminded of it by their pastor.

MAKING AND SPENDING MONEY.

It is difficult to tell at present which is the greater, the rage for making money, or the rage for spending it. How is it that these contradictory views go together? It is easily explained. Those who spend money so freely are not the same as those who have made it. The fast young men and ladies whom you see scattering money so lavishly, never made any money themselves. They are only spending the savings of their fathers. The fathers, amid many cares and pains, have cursed their souls by miserly worldliness, and now their children are cursing theirs by profligacy. What folly it is on the part of the parents to hoard up a vast pile only to afford a temporary fund for ill-trained and thriftless heirs to scatter it. How many instances there are to prove, that those who commenced life with nothing have prospered, while those who inherited a goodly legacy have soon come to worse than nothing. Let Christians do good with their surplus money, and God will prosper their heirs more with a small start than with a large one.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

OLD AND NEW WISDOM.

It is often maintained, if not directly said, that the present generation is much wiser and better than the fathers of the presentism party. In some particulars this may be true. But we venture to say that, for solid sense in regard to religious matters, they were not a grain behind us. In many respects what we are disposed to call their slow wisdom and prudence, were decidedly better than many of our more modern religious schemes and devices. If we look carefully, it will be found that what we regard as their stubborn prejudices, were, in fact, earnest and conscientious protest against error, and really a solid rest for the preservation of precious truths. The Almanac men now pronounce us given to lay illustrations.

They were strongly opposed to what were called "night meetings." For that they were hardly blamed. But let us examine their ground. They had two reasons for their opposition to "night meetings."

1. At that time these night meetings were conducted entirely by spiritualists, and were generally scenes of wild disorder. They looked upon them as heathen and heathen laid in darkness, whosoever to catch these young people, and draw them away from the Church. They saw, too, that little good, but generally much evil resulted from these excitements. They believed, that the sentimental hymns and religious choruses, together with frantic appeals to tears and feelings, tended to blunt and abuse the religious instincts of the young, and thus to do a lasting injury to the religious habits of young baptized members of the Church. Were they not right? They certainly were.

2. They saw, or felt at least, that the entire theory of religion underlying these wild "night meetings," was fundamentally at war with the churchly idea and practice. They saw, that it ignored baptismal grace, and did not at all recognize the perpetual virtue of the covenant, in which baptized children stand. Hence they saw, that it was at war with the catechetical and educational idea of Christianity. That they were right in this, has been abundantly illustrated by experience. Whenever the churches fell into the custom-house system, the old, well tried catechetical system was not made. The two systems are inconsistent with each other, and can never go together. The our fathers saw, and to their minds wild "night meetings" were the catering wedge for this bad system. Many who condemned them for what they regarded a stubborn prejudice, if not even

an evidence of entire lack of piety, have since learned by experience and trial of the other system, that they were profoundly right.

II. At first the fathers of the past generation did not fall in with the establishment of "Sunday schools." This was looked upon as downright heathenism, or at least an evidence of religious ignorance and stupid opposition to the progress of vital Christianity. How many a blazing anathema sent them to perdition for this stubborn ungodliness before their time!

Let us look for the ground of this want of confidence in the new institution. Our fathers knew of the existence of an order in the Church, which they thought even better than Sunday-schools. It was the venerable custom of Sunday afternoon catechizing, a service which was attended by parents and children, and which was conducted by the pastor himself. He heard them repeat the catechism, he explained it in simple language for the children, he drew practical lessons from its doctrines, and he sang and prayed with the children. This our fathers regarded as good as a Sunday-school. Perhaps they were right. Who does not know, that many teachers in our Sunday-schools are not capable of rightly instructing children. They have not the time to prepare for it, and have certainly not the qualifications of the pastor. If the pastor has them all in one class, why may he not instruct them at least as well as can be done in Sunday-schools. If Sunday schools do much good, why might not Sunday afternoon catechizing by the pastor accomplish equally as much. It is true, that on account of the fact that our pastor had to serve six and eight congregations when the country was new and the people scattered over thinly populated territory, the pastor found it difficult to keep up this good custom, and it therefore went out of use in a great degree. Yet our fathers remembered it, knew that it belonged to the true order of God's house, and therefore thought it would be wiser to restore the good old order than to introduce a new and untried scheme. Who will say that even now a Sunday afternoon catechetical service with the children, attended by the parents also, and conducted by the pastor, would not accomplish as much as a session of the Sunday-school? This is certainly a question, and many are seriously discussing it in their own minds. For one, we firmly believe that less than a score of years will restore to many of our congregations the Sunday afternoon catechetical service. Then it would appear that in regard to this

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point our fathers were not as stupid as many took them to be.

What is still more significant, our fathers knew that in the Sunday afternoon catechetical service, the children were indoctrinated in the teachings of the catechism; and they feared that the Sunday-school would gradually take the catechism away from them. Was this fear well founded? Has the new order of things tended to promote thoroughness in the knowledge of the catechism? Who will say that it has? In many Sunday-schools the catechism is not used at all. True, there is an effort in some quarters to restore its use. But the measure is not popular, and many teachers are opposed to it, while even superintendents think that it interferes with the interests of the school. Why should it? Is it not surely because few teachers are able to put the interest into the catechetical service, which a pastor can; and it is found that a more free, general, and superficial mode of instruction presents more novelty and passing interest. Hence there is an increasing tendency to make the teaching desultory and systemless. This is the same as to say that it tends to become more and more inefficient for the true ends of religious motive and solid Christian instruction.

The inadequacy of this kind of instruction is widely felt. Many realize that there is something wrong. The subject of needed improvement in Sunday-school instruction is being earnestly discussed in our church-papers, and large conventions have been held, to counsel over it, and to ascertain, if possible, how the evil is to be remedied. These are simply stubborn facts.

What if the days and earnest feeling of our fathers on this subject, should yet turn out to be right instead of wrong? What if what was regarded as their folly, should yet prove to be true wisdom? What if time, and earnest inquiry should yet convince the Church, that the only way of remedying the acknowledged inefficiency of our Sunday-schools, is to turn them into Sunday afternoon catechetical services, under the care and conduct of the pastor, after the prevailing fashion of the olden time? We are not now deciding that it ought to be so. We are only asking questions. We hope these questions may call forth reflection, and finally bring satisfactory answers. We are not aiming to show that our Sunday-schools do or do not meet the full needs of the Church; we are only trying to prove that our fathers were not as stupid, stubborn, foolish, and impious as many are disposed to regard them. Old wisdom is

sometimes as good as new. Sometimes it is even better. So, at least, thinks the Almanac man.

III. Our forefathers are supposed to have been opposed to education. Their reluctance to fall in with the Common School System especially, was regarded as positive proof that they undervalued, if they did not even hate learning. They had also proverbs which are said to indicate the same thing. For instance: "*Je gelehrter, je verkehrter*,"—the more learned, the more perverted. Also "*Schulen machen schelm*," schools make rogues. Were they then not opposed to education? The Almanac man proposes to inquire a little into this matter.

There never was a people, where there was greater respect for, and deference toward educated men. They loved to speak of the learning of their pastors; and toward learned lawyers and physicians among them, they entertained the highest respect. They placed their school-houses always beside their church, and the schoolmaster was the next man to the minister, in their estimation. These are facts.

How, then, did they oppose education? They opposed a *certain kind of education*. That is all. They opposed that kind of education which divorces it from religion. Of this kind of education they were convinced, that it was not only useless, but that it was positively evil. They saw that education is only good when it has its basis in grace, and that "*educated nature is educated vice*." When there is no grace in education, then it is true, as they said, "*the more learned, the more perverted*," and they were perfectly right in saying that such "*schools make rogues*."

Their opposition to the Common Schools rested on precisely this ground. They saw already that this system would do just what it has done. This namely, that it would take the school-house away from the church, and instead of keeping the schoolmaster, who, in the church, stands by the side of the pastor, it would bring in schoolmasters from abroad, from the world—such as would regard Christian teaching none of their business. They saw that when the Church would thus lose its school-houses and schoolmasters, it would also lose its catechism, its hymn book, its prayers in school, and with them every kind of Christian life in the school. This they foresaw. And has it not all come to pass?

It was not schools that they were opposed to, but a *certain kind of schools*; not schoolmasters, for they always had and loved them, but a *certain kind of schoolmasters*; not education, but a *certain kind of*

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education. What if the crops of infidels trained in Christless schools should soon become so formidable, that men will be glad to seek again after that very system of Christian education which they have cast away, as the stupid folly of our forefathers?

Thus have we sought to show, that what are commonly regarded as the stupid follies of our forefathers, were not so stupid after all. They stood firm for the defence of precious, underlying truth. Time will still more fully and clearly show, that there was more truth in their position, than in that of those who undertook to reform them. What is old is not just for that reason itself necessarily bad. The Almanac man thinks, that it is time for us to speak and to think with a little more modesty and humility, of the wisdom which those relied on, who have gone before us.

ARE BAPTIZED CHILDREN MEMBERS?

Our new pastor called on Mr. Blank to ask about his family. "How many children have you?"

"Four, sir; but only two of them are members of the Church."

"Perhaps you mean, Mr. Blank, that only two of them are confirmed or full members of the Church?"

"Yes, sir, that's it. They joined the Church Easter before last."

"Indeed, Mr. Blank, I'm sorry," said the new pastor, "but there must be some mistake here. You first said that the two youngest are not yet members of the Church; and you just now said the other two joined the Church Easter before last."

"So I said."

"Now look at this matter. Of course you teach them the Heidelberg Catechism?"

"Pretty regularly. They also study it in our Sunday School."

"Very well. Do you not recollect, that the first question and answer teach the child, that he already is a Christian, because he belongs to his faithful Saviour? and that the Holy Ghost already assures him of eternal life?"

"Do you not recollect, that in the twenty-sixth answer your child is taught, that God is His Father in and through Christ, which could not be unless your child were in the family of God, the Church?"

"Is he not asked in the thirty-second question: 'Why art thou called a Christian?' And you know there would be no meaning in asking him such a question, unless the Catechism meant to teach him

that he is one? And, besides, he could not be one without being a member of the Church.

"Above all, my dear friend, does not the fifty-fourth answer directly and positively call your child a 'living member' of the Church of Christ?"

"Then again, does not the seventy-fourth answer say, that by baptism your child has been admitted into the Christian Church?"

"Indeed, Pastor, I never thought of these things just in this way. I always thankfully had my children baptized, and prayed that they might in due time be anxious for confirmation; but I never just thought that they were members of the Church. I now see that they are members through their baptism, as the seventy-fourth answer says."

"You see, then, Mr. Blank, that your two oldest children did not 'join' the Church in their confirmation, but that they only thereby became full members?"

"I think I understand it now. They are in the Church as real members by baptism; and in confirmation they only come to the full privileges and benefits of the Church."

"Yes, sir; just as they are citizens of the State while children; but only at twenty-one do they become full citizens."

Christian parents, think of this. If they are Christian children, treat them accordingly. Teach them this blessed doctrine—its meaning, its comfort, and its responsibility.

Dear children, if you are members of the Church, then you should live like members,—piously, growing in grace and in knowledge, and preparing yourselves for confirmation.

READING THE BIBLE THROUGH.

For many years John Quincy Adams was in the habit of reading the Bible through every year. He did it by reading four or five chapters every morning, soon after rising. He thought it a good way to begin the day.

He was a great man, and always had his hands and head full of important work; yet he found time to do this.

Oh what a shame, then, for people who have so much less to do, and who trifle away so much time, to say they have no time to read the Bible regularly!

If you read *five* chapters every Sunday, and *three* every week day, you will get through in a year

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A SHORT FUNERAL SERMON.

TEXT: GEN. XLVIII. 21.

Jacob, there called Israel, died in Egypt, far off from the blessed land of Canaan; but God would be with His children, and bring them safe to the land of their fathers.

What a meaning this has for the Christian child! Your parents die, but God will be with you in this Egypt world, and finally bring you safe into the land of your fathers, namely, Heaven!

THIRD BLAST OF THE TRUMPET.

"The men and boys still stand outside the church, before service, instead of reverently going in."

Well, that is bad enough. It shows where their hearts are!

There is only one way to cure them, namely, get the women and girls to sit around in the shade outside, and to stand on the steps. They have the same right to do it, and it would not look worse than for the men to be outside.

Try the cure, good women.

GREAT FOLLY.

What is great folly? To pay your pastor for preaching, and then to do as you please about what he preaches.

When you pay a lawyer for advice, you generally follow it. When you call in the doctor, you generally do as he directs. Why not act as wisely with the man who teaches you how to live?

To be a hearer of the word, but not a doer, is to deceive yourself.

UNION CHURCHES.

"In old times," it was the rule among the Reformed and Lutherans, to build union churches. The reasons were then right good. The country was thinly settled, the people generally poor, and service could be held only every four or eight weeks. The reasons in favor of union churches now, are generally so weak, that it needs no learning to answer them. Everybody acknowledges, that it is far better for each denomination to have their own churches.

The only argument that we hear in favor of union churches is, "We are too poor to build ourselves." In nineteen cases out of twenty, *the facts are different*. Who are the persons that use this argument? Why, in almost every case, they are men who love their money more than they love God: who care

more for the world than for the prosperity of the Church. It is time to stop this union business. It does no good. A simple outward union is of no real benefit: on the contrary, it does harm, as it has often done. It is like trying to mix oil and water. It is difficult for two housekeepers, even if they are sisters, to cook at the same fire and preserve peace.

WEATHER SIGNS.

Evening red and morning grey
Will set the traveller on his way
Evening grey and morning red,
Pours rain upon the traveller's head.

WANT OF MINISTERS.

It seems at first thought a singular fact, that while our ministry has increased in numbers during the last thirty years more than in a whole century before, there is as great, yea, even a greater scarcity of ministers. There are at present at least fifty needed. This is not an evidence of slow growth, but just the opposite. The Church has made greater progress in the last quarter of a century than in a whole century previous. With the growth of the Church, the need of ministers keeps pace. The great need of ministers is owing to the following facts.

1. Emigration is large, and new congregations are constantly being organized among foreign Germans.

2. Our Pennsylvania German people, who are mostly farmers, remove into the Western States, where they can procure more land for less money, and thus provide homes for their children. Among them, new congregations grow up in all parts of the West. These need pastors.

3. The large, overgrown charges in the East, are fast being divided. Thus some charges of six and eight congregations, once served by one man, find it to their spiritual advantage to divide into two or three pastoral charges. This necessary division of large fields is constantly going on. It ought to go on faster than it does, and would, if the pastors to take charge could be procured. There are many large congregations in Eastern Pennsylvania, which are now attached to half a dozen others in a charge, but which could and would support a pastor alone, if the division could be effected and the pastor procured. There is a great and crying need of the reduction of these overgrown charges. Only let young men come forward and give themselves to the great work of the holy ministry, and the good work can go forward.

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WORLDLINESS.

Go into our cities. What a rush for making money. The honest German was not far wrong, when, after having visited one of our cities, he was asked on his return how he liked it, and what was going on there, he replied, "O the beebles runs about dere just all the dime and cheats one another, and dey calls dat doing business."

AN AMENDMENT PROPOSED.

We translate from the Pennsylvania German the following action, prepared in that dialect, for perspicuity's and pointedness sake, by one of our country parsons, for adoption at the next regular meeting of one of his congregations.

Whereas, Some of our members light (stecke ah), their pipes and smoke in church immediately after the benediction, which is sadly in conflict with a true sense of propriety; and further,

Whereas, The smoking of tobacco, however glorious the results that have grown out of momentous projects thoroughly smoked over in political council may be, and to whatever advantage in unknitting stubborn knots it may have been gone through with in ecclesiastical committee meetings, has yet never been regarded, either in the Christian, Jewish, Mohammedan or Pagan Religion, as itself an act of worship into which it might easily be construed here, on account of its juxtaposition with the divine services going immediately before; and again,

Whereas, Some of the pipes when in smoking position, and the ascension of the bluish-gray coils of smoke, bear too striking a resemblance to smoking altars and burning of incense to be free from a judaizing tendency; and once more,

Whereas, Those who indulge in this delicacy at this exceedingly inappropriate time and place, furnish, though unconsciously perhaps, the occasion of a sore temptation to others, the human pastor not excepted, to commit the same act of impropriety, at least in their hearts; and lastly,

Whereas, The pastor's proposal privately made to some of the most prominent members, to serve them for the same amount that the congregation yearly spends for tobacco, has, after due consideration, been declined; because, first, their soil and climate had no aptitude for the growth of the plant, and the duty on tobacco was so provokingly high; and secondly, because preaching and spiritual pasture had remained comparatively cheap; therefore,

Resolved, First, that lighting the pipe and smoking before leaving the church, except in cases of sickness, be and hereby is declared *Un-German-Reformed*.

Resolved, Again, that every member of this congregation be strongly urged seriously to study and earnestly to try to realize a profound sense of the startling meaning of Hab. ii. 20, in which the pastor promises his aid by preaching a stirring sermon to the utmost of his ability on the passage.

Resolved, Thirdly, that our constitution be amended so as to forbid a bladder with tobacco (duwacks Blosz); a pipe and matches, or a flint (fire Steh), a steel and punk, to be brought into the church; and further, that the constitution be so far suspended as to allow the passage of this amendment by a majority instead of a two third vote, and that the ladies be required to vote, except some of the grand-mothers, whom we kindly excuse from the task, on account of feebleness of age.

Resolved, still further, That we recommend to those who enjoy the luxury in a more inside, but less polite form in church, to take the subject home under severe consideration.

Resolved, in conclusion, That by the above action we do not at all, mean, that there is not a time to smoke; only there is a time *not* to smoke.

Resolved, finally, That when we adjourn, we adjourn to meet again, and that we come without our smoking apparatus, or tobacco in any form.

Respectfully offered for consideration. We promise to report the result of the action on the above in the next Almanac, together with a list of the yeas and nays, which will no doubt, be called for when the vote is taken.

GRATITUDE.

Gratitude which always acknowledges some good thankfully received and manifests itself in reciprocal acts of kindness and mercy, is a glorious privilege, as well as duty. Our heart's warmest feelings of gratitude should always be to God, the bountiful Giver of every good and perfect gift. It is hard to see how any one can sit down to his laden table and enjoy all the luxuries that the appetite can crave, without giving God thanks; yet many, alas, even members of the Church do it.

It takes away no slight degree of the Pastor's relish of the meal when, in any of the families under his pastoral care, while asking the blessing, the awk-

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ward fidget of the parents, the bewildered gaze of the boys and girls, and the children's rattling with their tin plates and little spoons, and their grasping at and impatiently asking, in some outlandish tongue, for a favorite dish, in spite of the mother's serious, beblushed face, emphatic shaking of her head and whispered remonstrances, betray to him that the giving of thanks at the table, is an innovation in that family. Then every dish appears to him to have not quite salt enough, and there is a painful sense of something wrong choking him. It is a grievous sin of omission not to preface every meal with thanksgiving, and the invocation of a blessing upon the food.

He who is not susceptible to the daily pulsations of gratitude—"Is fit for treasons, stratagems, and spoils.

The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

We all acknowledge the duty of perpetual gratitude; but let us never dare to forget that God requires always some of our thanks to be absolutely in CASH—or if we have no money, its equivalent in faithful, devoted labor, in His vineyard.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, located at Mercersburg, Pa. The Professors are:

Rev. H. Harbaugh, D.D., Professor of Systematic History and Practical Theology.

Rev. E. E. Higbee, D.D., Professor of Church History and Biblical Literature.

J. B. Kerschner, A.M., Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1866-67 was nineteen.

WESTERN THEOLOGICAL SEMINARY, located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

MISSION HOUSE, located at Howard Grove, near Sheboygan, Wisconsin. The teachers are:

Rev. Dr. J. Bossard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

A MODEL MERCHANT.

A merchant of New York, during the late war, made a contract with a mechanic to supply him with a quantity of tin cans. Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for part of the cans was received, the employer called upon him, and said:

"I understand you are losing money on this job."

"Yes," replied the contractor, "but I can stand it; a contract is a contract, you know."

"How much will you lose?" asked the gentleman.

"O, no matter," was the reply, "I don't complain, and you ought not to."

"I insist on knowing."

"Well, since you desire it, I shall lose so much a hundred," naming the amount.

"Well, sir," said the noble hearted man, "you must not lose this, it would not be right; I shall add the amount to your bill, and as the price of material may still rise, I will advance you the money for the whole of the contract, which no doubt you can now use to advantage."

The difference thus paid, to which the contractor laid no claim, amounted to five hundred dollars. That was something more than business honesty; it was Christian principle carried out in business. The world needs just such examples to convince it of the truth of religion.

INFLUENCE.

A man in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a hay-stack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your farthing rushlight so shine before men that others, seeing your good works, may glorify your Father which is in heaven."

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LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, located at Lancaster, Pa. Fifty-nine students in the college proper, with eighteen in the Preparatory Department.

FACULTY.

Rev. John W. Nevin, D.D., President, and Professor of the Philosophy of History and Esthetics.
Rev. E. V. Gerhart, D.D., Vice President, and Professor of Mental and Moral Philosophy.

W. M. Nevin, Esq., A.M., Professor of Ancient Languages and Belles-Lettres.

_____, Professor of Natural Science.

Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy.

_____, Professor of the German Language and Literature.

John L. Atlee, M.D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term begins Sept. 12th. Second term begins Jan. 2d. Third term begins May 2d. July 25th is the day of Commencement.

Expenses.—Tuition, \$39 per year. Contingent expenses, \$3 per Term. Boarding and room rent, at the rate of \$3 to \$4 per week. Washing, \$1 per month. The course of study is full and thorough. For particulars, send for a Catalogue.

HEIDELBERG COLLEGE located at Tiffin, Ohio.

FACULTY.

Rev. George W. Williard, D.D., President, and Professor of Mental and Moral Philosophy.

Rev. J. H. Good, A.M., Professor of Mathematics.

Rev. Reuben Good, A.M., Professor of Natural Science, and Rector of the Preparatory Department.

_____, Professor of Languages.

Joseph A. Keller, A.B., Tutor.

The Winter Session begins Nov. 20th; the Spring Session, April 1st. Number of students in the Classical Department, 64; in the English course, 114.

WESTMORELAND COLLEGE, located at Mount Pleasant, Westmoreland Co., Pa.

Rev. F. K. Levan, A.M., President.

Rev. J. A. Peters, A.M., Professor of Languages.

Two female Assistants.

PALATINATE COLLEGE, located at Meyers-town, Lebanon Co., Pa. Chartered and organized in 1867. A fine building is in course of erection.

Rev. H. R. Nicks, President, with Assistants.

MERCERSBURG COLLEGE, chartered 1865, located at Mercersburg, Pa.

Rev. Thos. G. Apple, A.M., President.

John Kieffer, A.M., Professor of Ancient Languages.

Christian Kessler, Teacher of German.

Miss Annie Beall, Teacher in English Branches.

Miss Marietta Kershner, Teacher of Instrumental Music.

Miss Bessie Simpson, Assistant Teacher.

This institution, at present, takes students to the end of the Sophomore year. The present Freshman class numbers 12. Whole number of students, 131. There are two sessions in the year. Expenses, \$100 per session, which covers everything except instrumental music; and there are no extra charges. The sessions extend from the middle of August to the 20th of December, and from the 20th of January to the middle of June. For particulars, address the President, *Rev. Thos. G. Apple*, Mercersburg, Pa.

NOTE.

It is to be regretted that we are, as yet, unable to report any Female Seminaries under the care of the Church. Though Synod has taken action on the subject, and there are movements in this direction in several parts of the Church. This is a most pressing need, and we hope next year to report something tangible on the subject.

CLARION COLLEGIATE INSTITUTE, located at Rimersburg, Pa.

Professor Rev. J. H. Apple, Principal.

With a male and two female Assistants.

CATAWBA COLLEGE, Newton, North Carolina.

MERCIES IN DISGUISE.

What is misfortune? Whatever separates us from God. What is blessing? Everything that draws us closer to Him. The crosses and mortifications we meet with from others are a precious means of humbling and instructing us. It will cost something to be a Christian; it will cost more not to be one.

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ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Accola, O. J., Dayton, Ohio.
 Ackeret, J., Mt. Eaton, Wayne Co., Ohio.
 Addams, Geo. E., Turbotville, Northumberland Co., Pa.
 Albright, D. B., Orwigsburg, Schuylkill Co., Pa.
 Albright, G. M., New Lisbon, Columbiana Co., Ohio.
 Aller, N. S., Prospectville, Montgomery Co., Pa.
 Alspach, J. W., New Salem, Fairfield Co., Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Apple, J. H., Prof., Rimersburg, Pa.
 Apple, T. G., Ph. D., Prof., Mercersburg, Franklin Co., Pa.
 Aughinbaugh, G. W., Reigelsville, Bucks Co., Pa.
 Ault, J., Mechanicsburg, Cumberland Co., Pa.
 Bachman, M., 185 Bank Street, Baltimore, Md.
 Bair, H., Millersburg, Elkhart Co., Ind.
 Banks, C., New Philadelphia, Tuscarawas Co., Ohio.
 Barkley, T. J., Greensburg, Pa.
 Bartholomew, A., Lehigh, Carbon Co., Pa.
 Bassler, H. S., Shimersville, Lehigh Co., Pa.
 Bauman, E., Polk City, Iowa.
 Bauman, F. C., Zwingle, Dubuque Co., Iowa.
 Baumgardner, J., Akron, Ohio.
 Bausman, B., Reading, Pa.
 Beam, S. C., Wakarusa, Kalamazoo Co., Mich.
 Beck, John, Easton, Pa.
 Becker, Charles, Fennersville, Monroe Co., Pa.
 Becker, Cyrus J., Catasauqua, Lehigh Co., Pa.
 Becker, Philip, Columbia City, Whitley Co., Indiana.
 Beinhauer, J. C., Bridesburg, Pa.
 Bennet, W. C., Boiling Springs, Cumberland Co., Pa.
 Bentz, H., Clarence, Erie Co., N. Y.
 Bentz, John W., Carlisle, Pa.
 Bentzing, E., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Betz, C., Lawrenceburg, Dearborn Co., Indiana.
 Bielfield, Herman, Brooklyn, N. Y.
 Biery, John, Wathena, Donarhan Co., Kansas.
 Bippus, J., Galion, Crawford Co., Ohio.
 Blatgen, J., Sheboygan, Wis.
 Bokum, Herman, Jonesboro', Tenn.
 Bomberger, Dr. J. H. A., 493 N. Fourth St. Philad'a.
 Bossard, Dr. J., Sheboygan, Wisconsin.
 Bossler, David, York, Pa.
 Bragonier, D. G., Edenburgh, Va.
 Brakefield, J., Evansport, Ohio.
 Brecht, J. J., Sauk City, Sauk Co., Wis.
 Brendle, D. F., Bethlehem, Pa.
 Bressler, N. E., Fishersville, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Bucher, John C., Pottsville, Pa.
 Bucher, T. P., Cincinnati, Ohio.
 Burkholder, Jacob, Huntington, Indiana.
 Busche, John F., 108 Rivington St., N. Y. City, N. Y.
 Buser, J. H., Columbus City, Louisa Co., Iowa.
 Butler, Thornton, Salisbury, Rowan Co., N. C.
 Butt, A., Pulaski, Williams Co., Ohio.
 Callender, S. N., Greencastle, Franklin Co., Pa.
 Caspar, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Lebanon, Warren Co., Ohio.
 Cecil, J. W., Thomasville, Davidson Co., N. C.
 Clapp, J. C., Newton, N. C.
 Cludius, T., Rochester, N. Y.
 Clemens, John M., Littlestown, Adams Co., Pa.
 Colliflower, J. D., N. Pittsburg, Randolph Co., Ind.
 Colliflower, Wm. F., Jefferson, Frederick Co., Md.
 Comfort, H. I., Burkittsville, Md.
 Cort, Cyrus, Fayetteville, Franklin Co., Pa.
 Cort, Lucian, Allentown, Pa.
 Cremer, W. C., Sunbury, Pa.
 Dahlman, Jacob, Sen., Glassboro', N. J.
 Dahlman, Jacob, Jr., 413 N. 38th St., Philad'a, Pa.
 Dale, A., Slippery Rock, Mercer Co., Pa.
 Daniel, H., Defiance, Ohio.
 Davis, P. S., Chambersburg, Pa.
 Davis, W. F. P., New Oxford, Adams Co., Pa.
 Deatrich, W. R. H., Gettysburg, Pa.
 Deatrick, Wm. M., Charlesville, Bedford Co., Pa.
 Dechant, A. L., Frederick, Montgomery Co., Pa.
 Dechant, F. W., 1444 Camac St., Philadelphia, Pa.
 Dechant, G. B., Fennersville, Monroe Co., Pa.
 Decker, J. P., Freeport, Illinois.
 Denny, J. C., Monticello, N. C.
 Denius, S. K., West Alexandria, Preble Co., Ohio.
 Derr, J. H., Wooster, Ohio.
 Derr, L. K., Mahanoy City, Schuylkill Co., Pa.
 Dieffenbacher, C. R., Greenville, Mercer Co., Pa.
 Dieffenbacher, E. H., London, Mercer Co., Pa.
 Diehl, D. P., Danville, Montour Co., Pa.
 Dole, A. G., 408 N. 35th St., Philad'a.
 Douglas, R., Sharpsburg, Washington Co., Md.
 Dubs, A. J. G., Allentown, Pa.
 Dubs, J. H., Pottstown, Montgomery Co., Pa.
 Dubs, Dr. J. S., North White Hall, Lehigh Co., Pa.
 Duenger, R., Fountain Spring, Schuylkill Co., Pa.
 Ebbinghaus, John W., Washington, D. C.
 Eckert, J. V., Quarryville, Lancaster Co., Pa.
 Edmonds, F. A., Foreston, Ogle Co., Illinois.
 Edmonds, L. C., Beaver Spring, Snyder Co., Pa.
 Eichen J., Linton, Greene Co., Indiana.
 Ellicker, Sol., Waukon, Allamakee Co., Iowa.
 Engel, W. G., Shannondale, Clarion Co., Pa.
 Erb, Edmond, Danville, N. Y.
 Ermentrout, J. S., Reading, Pa.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. R., Baltimore, Md.
 Eschmeier, H., Indianapolis, Ind.
 Etter, T. J., New Glarus, Greene Co., Wis.
 Feete, Daniel, Philadelphia, Pa.
 Fehr, O. H., Giard, Clayton Co., Iowa.
 Fenneman, W. H., Lima, Allen Co., Ohio.
 Fisher, Charles G., Chambersburg, Pa.
 Fisher P. S., Sellersville, Bucks Co., Pa.
 Fisher, Dr. S. R., 64 North Sixth St., Philadelphia, Pa.
 Fogel, Edward J., Fogelsville, Lehigh Co., Pa.
 Foulk, J. S., 130 Mulberry Street, Baltimore, Md.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

- Fouse, D. S., Central City, Linn Co., Iowa.
 Fouse, Th., James Creek, Huntingdon Co., Pa.
 Fox, F., San Francisco, California.
 Frankel, M., Holyoke, Mass.
 Fritchey, J. G., Lancaster, Pa.
 Fritzinger, J., Greenbrier, Northumberland Co., Pa.
 Gackenheimer, J. D., Leslie, Van Wert Co., Ohio.
 Gackler, G., Walbonding, Coshocton Co., Ohio.
 Gans, Dr. Daniel, Norristown, Pa.
 Gantenbein, J., 992 N. 7th St., Philadelphia, Pa.
 Gast, F. A., Lancaster, Pa.
 Gehr, N., 1230 N. Sixth St., Philadelphia, Pa.
 Gehring, J., Howard Grove, Wis.
 Gerhard, D. W., New Holland, Lancaster Co., Pa.
 Gerhard, W. T., Lancaster Pa.
 Gerhart, Dr. E. V., Lancaster, Pa.
 Getzendanner, Harrison, Middlebrook, Augusta Co., Va.
 Giesy, S. H., 2043 Wallace St., Philadelphia, Pa.
 Gilds, N. E., Mechanicstown, Fred. Co., Md.
 Gilpin, William, Macon, Macon Co., Ill.
 Glessner, G. W., Frederick, Md.
 Good, J. H., Prof. Tiffin, Ohio.
 Good, R., Prof. Tiffin, Ohio.
 Good, W. A., Reading, Pa.
 Goodrich, William, Clearspring, Washington Co., Md.
 Goss, Sebastian, Wadsworth, Medina Co., Ohio.
 Graeff, I. E., Lancaster, Pa.
 Greding, P., Decatur, Adams Co., Indiana.
 Grether, J. M., Warren, Trumbull Co., Ohio.
 Gring, D., Shrewsbury, York Co., Pa.
 Gring, John, Fredericksburg, Lebanon Co., Pa.
 Gring, W. A., Harrisburg, Pa.
 Grot, Jean, Newtonburg, Manitowoc Co., Wis.
 Groh, W. H., Boalsburg, Centre Co., Pa.
 Grosshusch, T., Newtonburg, Manitowoc Co., Wis.
 Hacke, Dr. N. P., Greensburg, Westmorland Co., Pa.
 Hackman, W. G., Burr Oak, St. Joseph's Co., Mich.
 Hamm, J. W., Nimisilla, Summit Co., Ohio.
 Hanhart, H., La Crosse, Wis.
 Hannabery, J., Shanesville, Tuscarawas Co., Ohio.
 Harbaugh, Dr. H., Prof., Mercersburg, Franklin Co., Pa.
 Haas, W. A., Sunbury, Pa.
 Hassler, J., Shippensburg, Cumberland Co., Pa.
 Hauser, J., Conrad, 1822 Fitzwater St., Philadelphia, Pa.
 Headrick, M. L., Lexington, N. C.
 Heckerman, H., Bedford, Pa.
 Heffley, J., Canal Winchester, Ohio.
 Heilman, Calvin U., St. Clairsville, Bedford Co., Pa.
 Heilman, U. H., Jonestown, Lebanon Co., Pa.
 Heisler, Daniel Y., Womelsdorf, Berks Co., Pa.
 Helffenstein, A., Jr., North Wales, Mont'y C., Pa.
 Helffenstein, A., Sen'r, Shamokin, Northumb'g Co., Pa.
 Helffenstein, S., North Wales, Montgomery Co., Pa.
 Helfrich, W. A., Fogelsville, Lehigh Co., Pa.
 Heller, A. J., Sipesville, Somerset Co., Pa.
 Heller, J., Sidney, Shelby Co., Ohio.
 Helm, J. F., Kidder, Caldwell Co., Mo.
 Helming, H., Howard's Grove, Sheboygan Co., Wis.
 Henneman, J. C., Beaver, Pike Co., Ohio.
 Henning, G. W., Canton, Stark Co., Ohio.
 Hensell, J. C., Mt. Crawford, Va.
 Herbruck, P., Canton, Ohio.
 Herman, A. J., Maxatawny, Berks Co., Pa.
 Herman, A. L., Reading, Pa.
 Herman, H. M., West Alexandria, Preble Co., Ohio.
 Herman, J. S., Kutztown, Berks Co., Pa.
 Herman, L. C., Gilbertsville, Montgomery Co., Pa.
 Herring, S. E., Nankin, Ashland Co., Ohio.
 Hertz, Daniel, Ephrata, Lancaster Co., Pa.
 Hess, H., Mansfield, Richland Co., Ohio.
 Hess, S., Hellertown, Northampton Co., Pa.
 Hibschan, H. H., W., Trappe, Montgomery Co., Pa.
 Hiester, Eli, Grantsville, Dauphin Co., Pa.
 Hiester, J. E., Annville, Lebanon Co., Pa.
 Higbee, E. E., D. D., Prof. Mercersburg, Franklin Co., Pa.
 Hines, Jesse, Akron, Summit Co., Ohio.
 Hoffheins, John A., Carlisle, Pa.
 Hoffman, H., Conyngham, Luzerne Co., Pa.
 Hoffman, P. P. A., Oley, Berks Co., Pa.
 Hoffmeier, C. F., Rebersburg, Centre Co., Pa.
 Hoffmeier, J. W., Manchester, Carroll Co., Md.
 Hoefford, W. R., Allentown, Pa.
 Hottenstein, A. R., Berwick, Columbia Co., Pa.
 Hout, Wm. C., Lineville, Clarion Co., Pa.
 Hoyman, C. W., Somerset, Ohio.
 Hoyman, J., Orangeville, Stephenson Co., Ills.
 Huber, S. M. K., Kulpsville, Montgomery Co., Pa.
 Huellhorst, F. Mann's Landing, Manitowoc Co., Wis.
 Hursche, F., Black Creek, Holmes Co., Ohio.
 Ingle, J., China Grove, Rowan Co., N. C.
 Ingold, Jeremiah, Lincolnton, N. C.
 Jaeckel, Carl, Rochester, Beaver Co., Pa.
 James W. W., Charleston, Ill.
 Joeris, P., Poland, Clay Co., Indiana.
 Johnston, G. H., Greensburg, Westmorland Co., Pa.
 Johnston, Dr. T. S., Lebanon, Pa.
 Keener, H. F., Latrobe, Westmoreland Co., Pa.
 Kefauver, L. H., Tiffin, Ohio.
 Kehm, Jacob, Pillow, Dauphin Co., Pa.
 Keller, Eli, Bellevue, Huron Co., Ohio.
 Kelley, D. W., Bellefonte, Centre Co., Pa.
 Kemmerer, D., Wooster, Ohio.
 Kercher, J., Lacon, Illinois.
 Kershner, Jacob B., Mercersburg, Franklin Co., Pa.
 Kester, Joseph, Marion, Marion Co., Ohio.
 Kieffer, E., Carlisle, Pa.
 Kieffer, J., Spangler, Huntingdon, Pa.
 Kieffer, Dr. M., Prof., Tiffin, Ohio.
 King, H., Baltimore, Ohio.
 King, S. N., New Lisbon, Columbiana Co., Ohio.
 Kissel, J. G., Auburn, De Kalb Co., Indiana.
 Klar, J. C., East Ringold, Pike Co., Ohio.
 Klein, D. G., Walker, Centre Co., Pa.
 Klein, J., Schuylkill Co., Pa.
 Klein, J. H., Fort Wayne, Indiana.
 Klingler, J., Upper Sandusky, Wyandotte Co., Ohio.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

- Klopp, D. E., 1614 N. 7th St., Philadelphia, Pa.
 Kluge, J. T., Sheboygan, Wisconsin.
 Knepper, B., Wellersburg, Somerset Co., Pa.
 Knepper, Chas., Steinsville, Lehigh Co., Pa.
 Knepper, Charles O., Waterloo, Iowa.
 Knepper, H., Ogle Station, Lee Co., Illinois.
 Knie, J., Ebenezer, New York.
 Kniest, J. B., Buffalo, N. Y.
 Knipe, Jesse B., Chester Springs, Chester Co., Pa.
 Koehler, R., Akron, Ohio.
 Koplin, A. B., Elk Lick, Somerset Co., Pa.
 Korthauer, H., Massillon, Ohio.
 Krahn, Albert, Hazleton, Luzerne Co., Pa.
 Krebs, W. E., Waynesboro', Franklin Co., Pa.
 Kremer, A. H., Lancaster, Pa.
 Kremer, A. R., Pattonville, Bedford Co., Pa.
 Kremer, F. W., Lebanon, Pa.
 Kretzing, John, Cochran, Crawford Co., Pa.
 Kroenlein, M., Rev., Cleveland, Ohio.
 Kroh, Daniel, Elkhart, Elkhart Co., Indiana.
 Kroh, P. H., Anna, Ill.
 Kuenzler, F., Chicago, Ill.
 Kuhl, P. A., Fulton Co., Ohio.
 Kullen, G., Vermilion, Erie Co., Ohio.
 Kuhn, Samuel, Hummelstown, Dauphin Co., Pa.
 Kurtz, H., Dr., Waukesha, Wis.
 Kurtz, Julius, Tamaqua, Schuylkill Co., Pa.
 Kurtzman, G., Sparta, Monroe Co., Wisc.
 Kulling, John, Cincinnati, Ohio.
 Kuss, C., Monroeville, Erie Co., Ohio.
 Lake, Orange E., Shelbyville, Illinois.
 Landis, W. M., Harmony, Butler Co., Pa.
 Lang, J. E., New York, N. Y.
 Lantz, Daniel, Constantine, St. Joseph Co., Mich.
 Lantz, John, Newton, Catawba Co., N. C.
 Leberman, D. D., Meadville, Crawford Co., Pa.
 Leberman, L. D., Reading, Pa.
 Lefever, J. M., Fairfield, Green Co., Ohio.
 Lefevre, Wm. D., Martinsburg, Berkeley Co., W. Va.
 Lehman, T. D., Akron, Summit Co., Ohio.
 Leibert, J., Galion, Crawford Co., Ohio.
 Leidy, George, Norristown, Montgomery Co., Pa.
 Leinbach, A. S., Reading, Pa.
 Leinbach, T. C., Womelsdorf, Berks Co., Pa.
 Leinbach, C. H., Stouchburg, Berks Co., Pa.
 Leinbach, S. A., Womelsdorf, Berks Co., Pa.
 Leis, J. A., Miamisburg, Ohio.
 Leiter, S. B., Navarre, Stark Co., Ohio.
 Leonard, G. H., Basil, Fairfield Co., Ohio.
 Lescher, J. W., Selinsgrove, Snyder Co., Pa.
 Leupp, A., Almond, Portage Co., Wis.
 Levay, F. K., Prof., Mt. Pleasant, Westm'd Co., Pa.
 Lienkamper, C., Lowell, Dodge Co., Wis.
 Limberg, C. A., Butler, Butler Co., Pa.
 Lisberger, Robert, Kreidersville, Northampton Co., Pa.
 Loeders, E. F., Lafayette, Indiana.
 Lohr, O. T., New Brunswick, N. J.
 Long, George, Indianapolis, Ind.
 Long, P. A., Lexington, N. C.
 Long, T., Salem, N. C.
 Loos, I. K., Bethlehem, Northampton Co., Pa.
 Loose, J. S., Greencastle, Pa.
 Loose, N. H., Shelby, Ohio.
 Losch, Henry, Egg Harbor City, Atlantic Co., N. J.
 Love, J. W., Alexandria, Huntingdon Co., Pa.
 Lukens, Charles, Frankford, Philadelphia Co., Pa.
 Luscher, R., St. Joseph, Mo.
 Martin, George H., Woodstock, Shenandoah Co., W. Va.
 Martin, C. T., Terre Haute, Ind.
 Matzinger, I., Auburn, De Kalb Co., Indiana.
 May, Josiah, Finley, Hancock Co., Ohio.
 Mayer, Jacob, Lock Haven, Clinton Co., Pa.
 Mayer, L. J., New Hanover, Montgomery Co., Pa.
 Mayer, P., Orwigsburg, Schuylkill Co., Pa.
 McCaughey, Wm., Greenville, Dark Co., Ohio.
 McCauley, C. F., Reading, Pa.
 McConnell, J., Corydon, Indiana.
 Mease, Samuel, Cincinnati, Ohio.
 Mechling, Geo. Z., Seven Mile, Butler Co., Ohio.
 Michael, J., Winnamac, Pulaski Co., Ohio.
 Michel, Christopher, Rahway, N. J.
 Mickle, J. M., Akron, Summit Co., Ohio.
 Miller, Abraham, Louisville, Stark Co., Ohio.
 Miller, E. D., Claypool, Kosciusco Co., Indiana.
 Miller, Henry, Schuylkill, Chester Co., Pa.
 Miller, J. O., York, Pa.
 Miller, M., Sharon, Mercer Co., Pa.
 Miller, M. A., Lake, Stark Co., Ohio.
 Miller, Samuel, Pottsville, Pa.
 Miller, Simon S., Sunbury, Northumberland Co., Pa.
 Millet, J. K., Walker, Centre Co., Pa.
 Mohr, F. J., Millersburg, Dauphin Co., Pa.
 Moore, D. R., Loudonville, Ashland Co., Ohio.
 Mosser, Henry, Limestoneville, Montour Co., Pa.
 Muhlmeier, H. A., Howard's Grove, Sheboygan Co., Wis.
 Naille, J., Petersburg, Mahoning Co., Ohio.
 Neuber, J. G., 1304 Howard St., Philadelphia, Pa.
 Nevin, Dr. J. W., Lancaster, Pa.
 Nicks, H. R., Meyerstown, Lebanon Co., Pa.
 Noss, John G., Huntington, Indiana.
 Pence, John, Tremont, Clark Co., Ohio.
 Pennypacker, J. J., Rural Village, Armstrong Co., Pa.
 Peters, J. A., Prof., Mt. Pleasant, Westmore'd Co., Pa.
 Pfister, J. P., New York, N. Y.
 Philips, Samuel, Allentown, Pa.
 Pilgram, Frederick, Greenville, Mercer Co., Pa.
 Pister, Jacob, 40 North Calvert St., Baltimore, Md.
 Plüss, C., Crothersville, Jackson Co., Indiana.
 Poerner, J. B., Minersville, Schuylkill Co., Pa.
 Porter, Dr. Thomas C., Easton, Pa.
 Pralkschatis, L., Kiel, Manitowoc Co., Wis.
 Prugh, Peter C., Xenia, Green Co., Ohio.
 Raths, C., Hessville, Ohio.
 Rebaugh, John, Harrisburg, Pa.
 Reid, S. H., Milton, Pa.
 Reily, Wm. M., Lewisburg, Union Co., Pa.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

- Reinecke, E. W., Nazareth, Pa.
 Reinhart, J., North Lima, Mahoning Co., Ohio.
 Reiter, C. H., Wadsworth, Ohio.
 Reiter, D. H., Berrien Spring, Berrien Co., Mich.
 Reiter, I. H., Miamisburg, Ohio.
 Renter, W., Youngstown, Mahoning Co., Ohio.
 Rettig, George, Fostoria, Seneca Co., Ohio.
 Rettig, John, Wheatland, Clinton Co., Iowa.
 Reuthinger, Sol., Auburn, Fon du Lac Co., Wis.
 Riale, J., Tipton, Iowa.
 Richards, J., Northampton, Ohio.
 Rickli, S. S., Columbus, Ohio.
 Riegel, Daniel, Dillsburg, York Co., Pa.
 Rike, Levi, Corydon, Indiana.
 Rinker, H., St. John, Edinburgh, Va.
 Rittenhouse, C. A., Mifflinburg, Union Co., Pa.
 Romeis, John, Benton, Carver Co., Minn.
 Romich, A., 2023 Girard Avenue, Philadelphia, Pa.
 Roser, Philip, North Vernon, Jennings Co., Ind.
 Rodrock, W. D. C., Blain, Perry Co., Pa.
 Rothrock, D., Bucksville, Bucks Co., Pa.
 Ruetenik, H. J., Cleveland, Ohio.
 Ruetnik, N., Loran, Stephenson Co., Ill.
 Ruhl, J., Defiance, Ohio.
 Ruhl, J. B., South West, Elkhart Co., Indiana.
 Ruhl, J. G., Finley, Hancock Co., Ohio.
 Rupley, F. A., Middletown, Frederick Co., Md.
 Rupp, Wm., Berlin, Somerset Co., Pa.
 Russell, C. C., Latrobe, Westmorland Co., Pa.
 Russell, Geo. B., Allegheny City, Pa.
 Rust, H., Prof., Tiffin, Ohio.
 Sandoe, W. B., Erie, Monroe Co., Mich.
 Santee, J. W., Cavetown, Washington Co., Md.
 Saure, C., Cincinnati, Ohio.
 Schaad, Fred., Dundee, Tascarawas Co., Ohio.
 Schaff, Charles, Kenton, Harden Co., Ohio.
 Schaff, Dr. Philip, 5 Bible House, New York.
 Scheel, C., Hagerstown, Md.
 Schiller, C., Limaville, Stark Co., Ohio.
 Schlappig, Joseph H., Mt. Pleasant Mills, Snyder Co., Pa.
 Schlosser, J., Kewana, Fulton Co., Ohio.
 Schneek, Dr. B. S., Chambersburg, Pa.
 Schneider, Dr. B., Aintab, Syria.
 Schoepfle, Christian H., Waukon, Allamakee Co., Iowa.
 Schory, P. D., Lancaster, Ohio.
 Schroeder, A., Hackensack, N. J.
 Schultz, C. W., Camden, N. J.
 Schultz, James A., Worcester, Montgomery Co., Pa.
 Schwartz, J., Loran, Stephenson Co., Ill.
 Schwarz, L. B., Boston Mass.
 Schwarz, P. A., Greenfield, Mass.
 Schwoedes, R. S., Covington, Ky.
 Scott, J., Piqua, Miami Co., Ohio.
 Sechler, Jacob, Hanover, York Co., Pa.
 Sechler, Jos., Lena, Stephenson Co., Ohio.
 Seibert, G., Ph. D., Newark, N. J.
 Scipel, Tilghman J., Marshallville, Wayne Co., Ohio.
 Shade, J. S., Adams, Armstrong Co., Pa.
 Shafer, George, Nevins, Ohio.
 Shaw, Samuel, Mohicanville, Ashland Co., Ohio.
 Sheip, L. C., Bloomsburg, Columbia Co., Pa.
 Shellhammer, I., Conyngham, Luzerne Co., Pa.
 Shenkle, A. B., Trappe, Montgomery Co., Pa.
 Shesler, J. R., Navarre, Stark Co., Ohio.
 Shoemaker, D. O., Jefferson Furnace, Clarion Co., Pa.
 Shoemaker, E. D., Irvin's Station, Westmorland Co., Pa.
 Shoemaker, J. G., Curllsville, Clarion Co., Pa.
 Shuford, M. L., Winchester, Va.
 Simon, J. J., Pittsfield, Mass.
 Skyles, N. H., Schellsburg, Bedford Co., Pa.
 Smith, M. A., Nazareth, Northampton Co., Pa.
 Smith, R. B., York, Pa.
 Snyder, Jacob F., Salem X Roads, Westmorland Co., Pa.
 Snyder, W., H. H., Harrisburg, Pa.
 Sorber, William, Vincent, Chester Co., Pa.
 Spangler, E., Edgarton, Williams Co., Ohio.
 Spangler, P. J., West Lebanon, Wayne Co., Ohio.
 Spies, Wm., New Bavaria, Defiance Co., Ohio.
 Staley, G. L., Jefferson, Frederick Co., Md.
 Stauffer, T. F., Apollo, Armstrong Co., Pa.
 Steckel, L. D., Millersville, Lancaster Co., Pa.
 Stein, J. P., Schuylkill Haven, Schuylkill Co., Pa.
 Steiner, J., Taneytown, Carroll Co., Md.
 Steinmetz, John W., Danville, Montour Co., Md.
 Stem, T. O.
 Stepler, J. H., Sharon, Mercer Co., Pa.
 Stern, Max, Louisville, Ky.
 Stern, M. G. I., Indianapolis, Ind.
 Stiely, I., Rough and Ready, Schuylkill Co., Pa.
 Strassburger, N. S., Allentown, Pa.
 Strassner, F., Lancaster, Fairfield Co., Ohio.
 Stroes, H. M. K., Clymer, Chautauque Co., N. Y.
 Stuck, J., New Pittsburg, Randolph Co., Ind.
 Super, H. W., Kutztown, Berks Co., Pa.
 Swander, J. I., Northampton, Clark Co., Ohio.
 Sykes, H. John, Somerset, Pa.
 Tendick, P., Huron, Erie Co., Ohio.
 Thomas, R. C., Springfield, Ohio.
 Thompson, Joseph B., Fremont, Ohio.
 Titzel, J. M., Emmitsburg, Frederick Co., Md.
 Toensmeier, Aug., Toledo, Ohio.
 Transeau, S., Kutztown, Berks Co., Pa.
 Trautman, H., Cleveland, Ohio.
 Vandersloot, F. W., York, Pa.
 Vaughan, A. S., York, Pa.
 Vergenz, J. F., Auburn Clare, Fon du Lac, Co., Wis.
 Vitz, P., Huntington, Huntington Co., Ind.
 Voegelin, John, 733 Baltimore St., Baltimore, Md.
 Vogt, J., Delaware, Ohio.
 Voigt, H. E. F., Mt. Pleasant, Westmorland Co., Pa.
 Von Puchelstein, Dr. Anton, Egg Harbor City, N. J.
 Wagner, H., Lebanon, Pa.
 Wagner, J. H., Pittsburg, Pa.
 Wagner, S. G., Blue Bell, Montgomery Co., Pa.
 Wald, Paul, Troutville, Clearfield Co., Pa.
 Wall, F., Georgetown, Brown Co., Ohio.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

Wanner, Aaron, Cumberland, Md.
 Wasnich, W., Pulaski, Williams Co., Ohio.
 Weaver, J., Sidney, Ohio.
 Weber, Geo., Elroy, Fulton Co., Ill.
 Weiler, C., Galion, Ohio.
 Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, Daniel, Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Stone Church, Northampton Co., Pa.
 Welker, Geo. W., Shaws Mills, Guilford Co., N. C.
 Whitmer, A. C., Martinsburg, Blair Co., Pa.
 Wiegand, H., White Pigeon, St. Joseph Co., Mich.
 Wiehle, J. G., 530 St. John St., Philadelphia, Pa.
 Villers, D., Fayette, Seneca Co., N. Y.
 Villiard, Dr. G. W., Tiffin, Ohio.
 Villiard, H., Circleville, Pickaway Co., Ohio.
 Vilson, E. B., Forks, Columbia Co., Pa.
 Vinter, H. A., Waukesha, Wisconsin.
 Winter, J., Chatfield, Ohio.
 Winters, David, Dayton, Ohio.
 Winters, T. H., Carrollton, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wissler, H., Shepherdstown, W. Va.
 Wittenwieler, W., Bucyrus, Crawford Co., Ohio.
 Vitzgall, W., Napoleon, Ohio.
 Voehler, E. T. H., Appleton, Wis.
 Wolff, Dr. B. C., Lancaster, Pa.

Wolff, C. B., Chestertown, Kent Co., Md.
 Wolff, D. W., Arendtsville, Adams Co., Pa.
 Wolff, G., Meyerstown, Lebanon Co., Pa.
 Wolff, G. D., Norristown, Pa.
 Wolff, J. G., Lancaster, Pa.
 Yearick, W. R., Hilltown, Bucks Co. Pa.
 Zacharias, Dr. D., Frederick, Md.
 Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.
 Zahner, Dr. J. G., Rogersville, Tuscarawas Co., Ohio.
 Zehring, J. D., Codorus, York Co., Pa.
 Zeiser, Philip, Hamburg, Mercer Co., Pa.
 Zeller, Daniel, Allentown, Pa.
 Zellers, Jonathan, Lock Haven, Clinton, Co., Pa.
 Zieber, W. K., Hanover, York Co., Pa.
 Ziegler, A. F., Mertztown, Berks Co., Pa.
 Ziegler, D., York, Pa.
 Ziegler, G., Paris, Stark Co., Ohio.
 Ziegler, J., York, Pa.
 Zimmerman, C. D., Galion, Ohio.
 Zimmerman, W. H., Frederick, Md.
 Zinck, Charles, Stone Creek, Tuscarawas Co., Ohio.
 Zuilch, J., Steinsville, Lehigh Co., Pa.
 Yumpe, G. H., Terre Haute, Vigo Co., Ind.
 Zumpe, J. B., Lafayette, Indiana.
 Zwisler, Charles, Canfield, Ohio.

DEATH OF MINISTERS FROM SEPTEMBER 1, 1866, TO SEPTEMBER 1, 1867.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
Rev. Sam'l Helffenstein, D. D.	1796	1797	Near North Wales, Pa.	October 18, 1866.	92
John Hoyman.....	1850	1852	Near Middletown, O.	August 16, 1867.	56
Robert Douglas.....	1833	1834	Near Sharpsburg, Md.	August 20, 1867.	60

YOUR DANGER.

What a solemn question the Apostle asks in Hebrews, ii. 3! How shall we escape, if we neglect so great salvation?

Your great work in this world, is to save your soul. By nature it is lost; Christ came to save it; you must accept His mercy, and use His means of grace. Are you doing this?

Your work is your salvation. If you fail here, all is lost. If you lose your right hand, you still have the left; if you lose your eyes, your hearing remains; if you lose your property, you can get other possessions; but if you lose your soul, *all is lost!*

Christ offers salvation in His Church, and through His sacraments; your great danger is, that you are not trying to save your lost soul. It is not in danger if being lost, it is already lost; but the danger is in not being saved.

Are you making your salvation *sure*? When you are sick, you go to the physician; when hungry, you eat food. Oh, seeing that you are lost in sin, why do you not go to Christ for the great salvation which He offers you?

Are you not neglecting it? Are you not waiting till you are older? Are you waiting for a more convenient season, till you are better or more comfortably fixed in life? Are you waiting on a friend?

Are you not afraid of being overtaken? Oh, why do you so trifle with your danger?

Now look back over this matter. You are lost, and only in danger of not being saved; Christ offers you salvation in and through His Church, but you are neglecting that great salvation.

How, then, shall you escape? Christ is your only hope. Where else can you look? To whom else can you go?

THE MERCERSBURG REVIEW.

The "Mercersburg Review" was commenced in January, 1849. In 1853 its name was changed to "Mercersburg Quarterly." In 1857 the old name was restored, and under that title it was issued up to the close of 1861, when its publication was suspended.

Since its suspension a growing desire for its re-issue has been expressed from various directions. The earnest questions which it so vigorously discussed in former years, are neither fully settled nor out of the way, and new allied issues are pressing upon the Church from all sides. It is felt that the work of the Review is not yet done, and hence, resuming the old title, it is, at the same time, designed that this Review shall be, as far as possible; in character, life, and spirit, a continuation of the old Mercersburg Review.

The design of the Review is the development of Christological, Historical, and Positive Theology; and to labor in the sphere of general science and literature only so far as these are necessarily related to, and must be moulded by the science of sciences. Its pattern is the venerable Apostles' Creed. With the Creed the Review regards Jesus Christ as the Central Revealer of the Mystery of the Holy Trinity; the true and ultimate principle of all revelation; the new Head and Life of Humanity restored in His Person, and to be glorified in Him by the Holy Ghost; the centre principle of Christianity, and the fundamental basis of the Church, which is His Body. Hence, it holds all Theology to be primarily Christological; and, because Christological, also Historical; and, because both these, truly Positive.

On the same ground, and for the same reason, the Review will be Catholic, claiming a title to the Theological treasures of all ages.

The Review appreciates at the same time the historical, theological, and practical necessity of the Reformation of the sixteenth century, and is, therefore, Protestant. It proposes, also, to make due account of the revival and advancement of theology during the last quarter of a century in Protestant Germany, the depth and wealth of which deserves the honor and gratitude of entire Christendom, as having effected a decisive victory over the boldest and most profound forms of unbelief.

With these more general interests in view, the Review will not fail to give due attention to the more special department of Reformed Theology, both in its historical aspect, as reaching back to the Reformation, and in its present status as being still, as all living theology ever must be, in a process of development under the type peculiar especially to the German branch of the Reformed Church of this country.

The Review will, moreover, steadily hold forth the fact, that the Theology by which the German branch of the Reformed Church of America, in its latest tendencies, is apprehended and carried forward, is not based on mere abstract speculation, but rather on the primal facts and the everlasting verities of Christianity; and it will aim in unfolding the deeply solemn practical character and tendencies of this type of theology.

Finally, while this Review proposes to abate nothing of what is due to the scientific and classic form proper to a Theological Review, it will endeavor, as far as possible, to meet and satisfy the needs of an intelligent, earnest, and inquiring laity.

The Review is edited by the Rev. Henry Harbaugh, D.D., Professor in the Theological Seminary, Mercersburg, Pa., assisted by other eminent writers of the Reformed and other Churches. It is published quarterly. Each number will contain an average of 160 pages.

TERMS.—For one year's subscription, \$3.00, paid in advance.—For two year's subscription, \$5.00, paid in advance.—A free copy will be sent to any one who sends us the names of six new subscribers, accompanied with \$18.

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ALMANAC

FOR

The Reformed Church in the U. S.

FOR THE YEAR OF OUR LORD

1869.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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An office for the publication and sale, principally of German Books, has been established at Cleveland, Ohio, under the direction of the "Buchverein" organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

REFORMED CHURCH ALMANAC FOR 1869.

MOON'S SIGN.			SIGNS OF THE ZODIAC.				PLANETS AND ASPECTS.						
	New Moon		Full Moon.		Ram.		Lion.		Bowman.		♄ Saturn		♀ Venus.
	First Quarter		Last Quarter.		Bull.		Virgin.		Goat.		♃ Jupiter		☿ Mercury.
	Quarter		Quarter.		Twins.		Balance.		Waterm'.		♂ Mars.		☾ Moon.
					Cancer.		Scorpion.		Fishes.		☉ Sun.		♁ Herschel.

♌ Conjunction, or planets in the same longitude.

♊ Sextile, when they are 60 degrees apart.

□ Quartile, when they are 90 degrees distant.

△ Trine, when they are 120 degrees distant.

♋ Opposition when they are 180 degrees distant.

THE LATIN NAMES of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman) Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, C.—Golden Number, 8.—Epact, 17.—Solar Cycle 2.—Roman Indiction, 12.—Julian Period, 6582.

The Jewish Era commences 6th of Sept., with 5630, and the Mohammedan, April 13th with 1286.

MOVABLE FEASTS.

Septuagesima Sunday, Jan. 24.	Palm Sunday	March 21.	Trinity Sunday,	May 23.
Quinquagesima Sund., Feb. 7.	Easter Sunday	" 28.	Corpus Christi,	" 27.
Shrove Tuesday, " 9.	Ascension Day,	May 6.	First Sunday in Advent, Nov. 28.	
Ash Wednesday " 10.	Whit Sunday,	" 16.	Sundays after Trinity are 26.	

EMBER DAYS.

February 17,	May 19,	September 15,	December 15.
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THE FOUR SEASONS OR CARDINAL POINTS.

Vernal Equinox, entrance of the Sun into Aries, March 20, at 8 o'clock, 24 min. in the morning.
 Summer Solstice, entrance of the Sun into Cancer, June 21, at 5 o'clock, 3 min. in the morning.
 Autumnal Equinox, entrance of the Sun into Libra, Sept. 22, at 7 o'clock, 35 min. in the evening.
 Winter Solstice, entrance of the Sun into Capricornus, Dec. 21, at 1 o'clock, 23 min. in the afternoon.
 Mars (♂) is called the Governing Planet.

ECLIPSES FOR THE YEAR 1869.

There will be this year four Eclipses, two of the Sun and two of the Moon.

The first is a Partial Eclipse of the Moon, the 27th of Jan., 8 o'clock, 36 min. in the evening; visible. Beginning of the Eclipse, 7 o'clock, 27 minutes, in the evening. Middle of the Eclipse 8 o'clock, 36 minutes in the evening. End of the Eclipse, 9 o'clock, 45 minutes in the evening. Duration 2 hours, 18 minutes. 6 Digits on the Northern part of the Moon will be eclipsed.

The second is an Annular Eclipse of the Sun, the 11th of February, 8 o'clock, 27 minutes in the morning. Will not be visible here; will be visible in South America, Atlantic Ocean, South Africa, and at the South Pole.

The third is a Partial Eclipse of the Moon, the 23d of July at 8 o'clock, 59 minutes in the morning, consequently invisible here. Visible on the opposite side of the Earth.

The fourth is a Total Eclipse of the Sun, the 7th of August, 5 o'clock, 14 minutes in the afternoon. Visible over the whole United States as a Partial Eclipse. Beginning of the Eclipse, 5 o'clock, 12 minutes in the afternoon. Middle of the Eclipse, 6 o'clock, 9 minutes in the afternoon. End of the Eclipse, 7 o'clock, 2 minutes after sunset. Duration of the Eclipse, 1 hour, 50 minutes. The Sun will be 4½ Digits eclipsed on the Northern part.

The calculations of this Almanac are made to solar time by LAWRENCE J. IBACH, Sheridan P. O., Pa.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s	SUN rises h m	SUN sets. h m	O style
Friday	1 New Year	2 40	8 38	♌ 23	♌ ♀ rises 4 56	☾	4 7 23	4 37 20	
Saturday	2 Abel, Seth	3 35	9 48	♌ 8	♌ ♀ 6. ♀ ♀ 2. ♀ ris. 9 20		4 7 23	4 37 21	
1] Sunday after New Year. St. Matthew 3: 13-27; Peter 4: 12-19. Day's Length, 9 hrs. 14 min.									
Sunday	3 Enoch	4 20	10 54	♌ 22	♌ ♀ ☽ superior		5 7 23	4 37 22	
Monday	4 Isabella	5 8	11 56	♌ 5	☾ 2 sets 11 31		5 7 22	4 38 23	
Tuesday	5 Simon	5 58	morn	♌ 18	☾ 5th. ☽ ☽ stationary		6 7 22	4 38 24	
Wednesday	6 Epiphany	6 44	12 57	♌ 1	Rigel south 10 2		6 7 21	4 39 25	
Thursday	7 Isidor	7 32	1 58	♌ 14	Sirius south 11 24		7 7 21	4 39 26	
Friday	8 Erhard	8 24	2 59	♌ 27	Castor south 12 6		7 7 20	4 40 27	
Saturday	9 Julian	9 16	4 0	♌ 8	♌ ♀ 2. ♀ rises 4 20		7 7 19	4 41 28	
2] 1st Sunday after Epiphany. St. Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 22 min.									
Sunday	10 Paul's Imp.	10 12	5 1	♌ 20	♌ ♀ ♀ ♀ rises 5 8		8 7 19	4 41 29	
Monday	11 Hyginus	11 4	6 2	♌ 2	☾ 2 sets 11 4		8 7 18	4 42 30	
Tuesday	12 Rinehold	11 59	☽ set	♌ 13	12th. 7* south 8 6		9 7 18	4 42 31	
Wednesday	13 Hilary	12 48	5 55	♌ 25	♌ ♀ ♀ ♀ gr. Hel. lat. so.		9 7 17	4 43 8	
Thursday	14 Felix	1 40	6 44	♌ 7	☽ Aldebaran south 8 42		9 7 17	4 43 2	
Friday	15 Maurice	2 36	7 40	♌ 19	♌ rises 3 49		10 7 16	4 44 3	
Saturday	16 Marcellus	3 24	8 36	♌ 1	☽ in apo. ♀ rises 8 40		10 7 15	4 45 4	
3] 2d Sunday after Epiphany. St. John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 32 min.									
Sunday	17 Anthony	4 12	9 30	♌ 13	♀ rises 5 20		11 7 14	4 46 5	
Monday	18 Franklin born.	5 6	10 24	♌ 26	♌ ♀ 2. ♀ set 10 30. ♀ ent. ☾		11 7 13	4 47 6	
Tuesday	19 Frank	5 56	11 18	♌ 8	Sirius south 10 32		11 7 12	4 48 7	
Wednesday	20 St. Sebastian	6 46	morn	♌ 21	☾ 20th. Procyon so. 11 20		11 7 11	4 49 8	
Thursday	21 Agnes	7 34	12 0	♌ 4	Regulus rises 7 2.		12 7 11	4 49 9	
Friday	22 Vincent	8 22	1 7	♌ 18	Capella south 8 48		12 7 10	4 50 10	
Saturday	23 Emerenth	9 10	2 14	♌ 2	♌ rises 7 39		12 7 9	4 51 11	
4] Septuagesima Sunday. St. Matthew 20: 1-16; 1 Cor. 9: 24; 10: 5. Day's Length, 9 hrs. 44 min.									
Sunday	24 Timothy	10 2	3 24	♌ 16	♀ rises 5 31		12 7 8	4 52 12	
Monday	25 Paul's Conv.	10 52	4 29	♌ 1	☾ 2 sets 10 2.	☾	13 7 7	4 53 13	
Tuesday	26 Polycarpus +	11 48	5 32	♌ 16	♌ ♀ ♀ ♀ rises 2 55		13 7 6	4 54 14	
Wednesday	27 F. Chrysostom	morn.	☽ ris	♌ 2	☽ 27th. ☽ eclipsed vis. ☽		13 7 5	4 55 15	
Thursday	28 Charles	12 36	6 2	♌ 17	☽ in per. 7* south 6 56		13 7 4	4 56 16	
Friday	29 Valerius	1 22	7 12	♌ 2	♌ ♀ ♀ ♀ gr. Hel. lat. n.		14 7 3	4 57 17	
Saturday	30 Adelgunda	2 16	8 20	♌ 16	♌ rises 7 9		14 7 2	4 58 18	
5] Sexagesima Sunday. St. Luke 8: 4-15; 2 Cor. 11: 19; 11: 9. Day's Length, 9 hours, 58 min.									
Sunday	31 Virgil	3 10	9 26	♌ 2	Spica rises 10 54		14 7 1	4 59 19	

MOON'S PHASES.

Last Quarter,	5th day,	1 o'clock,	16 min.	Morning.
New Moon,	12th "	1 "	46 "	Afternoon.
First Quarter,	20th "	7 "	16 "	Evening.
Full Moon,	27th "	8 "	28 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, north wind and snow; 6, 7, 8, clear and cold; 9, 10, 11, variable; 12, 13, 14, snow; 15, 16, 17, cold; 18, 19, fair; 20, cloudy; 21, 22, 23, 24, cold; 25, 26, snow; 27, 28, N. W., cold; 29, 30, 31 clear.



This is a Greenlander. He lives in a cold, barren country, very far northward. The people are poor, ignorant, and superstitious. Only a few of them are Christians. Missionaries have labored among them, but with poor success. The picture shows that they dress altogether in furs, because their country is so terribly cold.

THE PAST YEAR.

Three hundred and sixty-six days, every day with its twenty-four hours, and every hour full of mercies! Oh what goodness from the Heavenly Father! Amid all our unworthiness and guilt, His loving kindness failed not. "Bless the Lord, O my soul, and forget not all His benefits." The year brought great joy to some; great sorrow to others; and mingled joy and sorrow to all; yet also many blessings to all. In humble faith and hope, for the year to come, "Commit thy way unto the Lord; trust also in Him, and He will bring it to pass." (Ps. xxxvii. 5.)

NEW YEAR'S DAY.

New Year's day is a very suitable time for reflection. Something in the season calls upon us to stop in the hurry and rush of business, to turn in to a quiet hour, and commune with our own hearts. It is a high place, standing upon which we may look over the past year in review, forward into the future in faith and hope, and down upon the solemn present with earnest resolutions for good.

Great God, we sing that mighty hand
By which supported still we stand;
The opening year Thy mercy shows,
Let mercy crown it till it close.

SECRET PRAYER.

Thou shouldest pray alone, for thou hast sinned alone, and thou art to die alone, and be judged alone. Alone thou wilt have to appear before the judgment seat! In the great transaction between thee and God, thou canst have no human helper. You can be free before God. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion.

HOW TO HEAR THE GOSPEL.

Rowland Hill paid a visit to an old friend a few years before his death, who said to him: "Mr. Hill, it is just sixty-five years since I first heard you preach, and I remember your text, and a part of your sermon. You told us that some people were very squeamish about the delivery of different ministers, who preached the gospel. You said, 'Supposing you were attending to hear a will read where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No you would not; you would be giving all ear to hear if anything was left you, and how much it was. That is the way I would advise you to hear the gospel.'" This was excellent advice, and well worth remembering sixty-five years.

The more we serve God, the better we serve ourselves.

FEBRUARY,

2d Month, 28 Days.

1869.

Weeks and Days.	Remarkable days.	Moon		Moon's Place.	Miscellaneous Particulars.	S s m	SUN rises h m	SUN sets h m	O. style
		South h m	R.A.S. h m						
Monday	1 Bridget	3 55	10 30		♀ in ♍. ♀ rises 5 40	14 6	59 5	1 20	
Tuesday	2 <i>Candlemass</i>	4 42	11 32		♂ rises 6 50	14 6	58 5	2 21	
Wednesday	3 Blasius	5 30	morn		3d. ♀ gr. elong. East.	14 6	57 5	3 22	
Thursday	4 Veronica	6 18	12 40		♀ sets 6 48	14 6	56 5	4 23	
Friday	5 Spener	7 6	1 37		♂ h. ♀ rises 2 10	14 6	55 5	5 24	
Saturday	6 Dorothy	7 56	2 34		♂ sets 9 28	14 6	54 5	6 25	

6] *Quinquagesima Sunday.* St. Luke 18: 31-43; 1 Cor. 13: 1-13. *Day's Length, 10 hours, 14 min.*

Sunday	7 Richard	8 48	3 26		Sirius south 9 15	14 6	53 5	7 26	
Monday	8 Solomon	8 38	4 20		Orion south 8 20	15 6	52 5	8 27	
Tuesday	9 Shrove Tuesday	10 28	5 10		♂ ♀. ♀ rises 5 42	15 6	51 5	9 28	
Wednesday	10 Ash Wednesday	11 16	6 2		♂ Aretur rises 9 21	15 6	49 5	11 29	
Thursday	11 Euphrosina	12 8	♂ set		11th. ♀. ♀ sets 9 14	15 6	48 5	12 30	
Friday	12 Eulalia	12 58	6 34		♂ in apo. ♂ ♀. ♀ sets 6 40	15 6	47 5	13 31	
Saturday	13 Castor	1 46	7 29		♂ ♀. ♂ south 12 2	15 6	46 5	14 32	F.

7] *Invocavit. 1st Sunday in Lent.* St. Matthew 4: 1-11; 2 Cor. 6: 1-10. *Day's Length, 10 hrs. 32 min.*

Sunday	14 Valentine	2 32	8 19		♂ rises 1 44	14 6	44 5	16 2	
Monday	15 Faustinus	3 20	9 10		♂ ♀. ♀ sets 9 3	14 6	43 5	17 3	
Tuesday	16 Melancthon	4 8	10 1		♂ gr. Hel. lat. N.	14 6	42 5	18 4	
Wednesday	17 Emberday	4 56	10 59		Sirius south 8 36	14 6	40 5	20 5	
Thursday	18 Concordia	5 44	11 58		♀ rises 5 44. ♂ cent. X	14 6	39 5	21 6	
Friday	19 Susanna	6 32	morn		19th. ♂ ♀. ♂ inferior	14 6	38 5	22 7	
Saturday	20 Eucharis	7 19	1 3		♂ south 11 50	14 6	37 5	23 8	

8] *Reminiscere. 2d Sund. in Lent.* St. Matt. 15: 21-23; 1 Thess. 4: 1-8. *Day's Length, 10 hrs. 48 min.*

Sunday	21 Elenora	8 7	2 8		♀ sets 8 45	14 6	36 5	24 9	
Monday	22 Wash. Birthday	8 57	3 10		♂ ♀. ♀ rises 1 20	14 6	34 5	26 10	
Tuesday	23 Serenus	9 56	4 9		7* sets 12 43	14 6	33 5	27 11	
Wednesday	24 Matthias	10 54	5 3		♂ rises 5 43	13 6	32 5	28 12	
Thursday	25 Victorinus	11 52	5 52		♂ ♀. ♂ south 11 40	13 6	31 5	29 13	
Friday	26 Nestorius	morn.	♂ ris		26th. ♀ in per. ♀	13 6	29 5	31 14	
Saturday	27 Leander	12 46	7 12		♀ sets 8 37	13 6	28 5	32 15	

9] *Oculi. 3d Sunday in Lent.* St. Luke 11: 14-28; Eph. 5: 1-9. *Day's Length, 11 hrs. 6 min.*

Sunday	28 Romanus	1 39	8 19		♂ ♀. ♀ rises 12 56	13 6	27 5	33 16	
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Venus (♀) is Morning Star until the 9th of this Month. Then again Evening Star until the end of the year. Mars (♂) is on the 13th in opposition with the sun. Rises when the sun sets.

MOON'S PHASES.

Last Quarter,	3d day, 11 o'clock, 42 min.	Forenoon.
New Moon,	11th " 8 " 40 "	Morning.
First Quarter,	19th " 11 " 52 "	Forenoon.
Full Moon,	26th " 6 " 51 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, snow; 3, 4, coldest days; 5, 6, 7, cold; 8, snow;
9, 10, cloudy; 11, 12, clear; 13, 14, 15, variable; 16, 17,
rain and snow; 18, 19, 20, clear; 21, 22, variable; 23, 24,
25, fair; 26, 27, 28, moderate.



TRACTS.

This man is distributing tracts. Much good may in this way be done, if you have good, suitable tracts. The Reformed Church very much needs reading matter of this kind. Many of our people are poor and cannot buy our large church books, which explain the history and the doctrines of the Church, so that if we had short, plain, and pointed tracts on certain subjects, hundreds of our pastors would find them very useful, and also very convenient. Such reading matter would soon become not only very popular, but also a decided power among our people. The tract being short would be very often read; being plain it would be easily understood; and being pointed, it would be kept in mind.

LENT.

The word Lent means Spring. Lent is the season running from Ash-Wednesday to Easter, a time of special humiliation and prayer, as a preparation for the solemn services of Passion Week, or the week in which Good Friday comes.

The Scripture lessons for the Lenten season relate to our sins and misery, in order to beget in us true penitence and hearty faith.

Two things I must have in this world—a good conscience and a good name. The first I need to dwell with God, and the second to dwell with my neighbors.

STUDENT'S HOME.

The friends of Heidelberg College, Tiffin, Ohio, have labored faithfully to build and furnish a "Student's Home," that is, a place where poor young men, who have consecrated themselves to the holy ministry, may be able to support themselves during their studies at less expense than among strangers.

The lot contains about eleven acres, partly cultivated by the students themselves. A small orchard has been planted, and some ornamental trees.

Only the backbuilding has been erected. The main building cannot yet be put up, for want of means. It is a very worthy work, and should by all means go rapidly forward, so that as many students as desire may have a cheap and comfortable home.

Who will refuse to help? Send any sum you can give. Let your congregation do something. Address Rev. H. Rust, Tiffin, Ohio.

TAKEN HOLD OF.

It makes a good deal of difference whether you take hold of God, or whether God takes hold of you. My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place that was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely, and said, "Papa, take hold of me." She knew I was strong, and that she could not fall unless I fell.

PULPIT PROMISES.

"Mother," said a little girl just returned from public worship, "why does not our minister tell the truth?" "Why, child! what do you mean?" "Why, mother, after he had preached three-quarters of an hour this morning, he said: 'Only a single remark further, and I shall be done;' but he went on talking fifteen minutes longer. Did he tell the truth?" In that child's mind, wearied with the length of the service, expectations were raised, and then disappointed. Who can tell the effect upon her moral nature?

MARCH,

3d Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	SUN rises m h m	SUN sets m h m	style
Monday	1 Albinus	2 28	9 22	 22	♀ rises 5 42	13 6	25 5	35 17
Tuesday	2 Simplicius	3 16	10 28	 5	♂ south 11 8	12 6	24 5	36 18
Wednesday	3 Samuel	4 4	11 30	 18	♀ stationary	12 6	23 5	37 19
Thursday	4 Casimer	4 58	morn	 0	♂ sets 8 22	12 6	21 5	39 20
Friday	5 Frederick	5 46	12 26	 12	♂ 5th. ♂ ♀ rises 12 29	12 6	20 5	40 21
Saturday	6 Fredolin	3 34	1 21	 24	Pollux south 8 31	11 6	19 5	41 22

10] *Lactare.* 4th Sunday in Lent. St. John 6: 1-14; Gal. 4: 21-31. Day's Length, 11 hrs. 26 min.

Sunday	7 Thos. Aquinas	7 22	2 12	 6	♂ ♀ ♀. Orion south 6 36	11 6	17 5	43 23
Monday	8 Philomen	8 10	2 59	 18	♀ in aphelion	11 6	16 5	44 24
Tuesday	9 Prudence	8 59	3 42	 0	♂ sets 8 2	11 6	15 5	45 25
Wednesday	10 Alexander	9 47	4 22	 12	♂ ♀. ♀ rises 5 0	10 6	13 5	47 26
Thursday	11 Rosina	10 37	5 1	 24	♂ ♀. ♀ rises 5 39	10 6	12 5	48 27
Friday	12 Gregory	11 31	5 34	 6	♂ in apo. 7* sets 11 39	10 6	11 5	49 28
Saturday	13 Modesta	12 20	♂ sets	 19	13th. ♀ rises 12 1	10 6	10 5	50 1

11] *Judica.* 5th Sunday in Lent. St. John, 8: 46-59; Heb. 9: 11-15. Day's Length, 11 hrs. 44 min.

Sunday	14 Zachariah	12 59	6 49	 2	♂ south 10 34	9 6	8 5	52 2
Monday	15 Christopher	1 45	7 51	 15	♂ ♀ ♀. ♀ sets 7 42	9 6	7 5	53 3
Tuesday	16 Cyprrianus	2 34	8 49	 28	Sirius south 6 55	9 6	5 5	55 4
Wednesday	17 Gertrude	3 22	9 28	 11	♀ rises 5 36	9 6	4 5	56 5
Thursday	18 Anselm	4 11	10 14	 25	♀ gr. along west	8 6	3 5	57 6
Friday	19 Josephus	5 0	11 2	 9	♀ rises 5 10	8 6	1 5	58 7
Saturday	20 Matrona	5 50	11 59	 23	♂ enters ♀. Day & night eq.	8 6	0 6	0 8

12] *Palm Sunday.* St. John 12: 1-16; Phil. 2: 5-10. Day's Length, 12 hrs. 2 min.

Sunday	21 Benedictus	6 46	morn	 7	21st. Spring com. ☾	7 5	59 5	1 9
Monday	22 Paulina	7 42	12 59	 21	♂ rises 11 54	7 5	57 6	3 10
Tuesday	23 Eberhard	8 38	2 0	 5	♀ rises 5 33	7 5	56 6	4 11
Wednesday	24 Gabriel	9 36	3 5	 20	♂ ♀. ♂ south 9 12. ☿.	6 5	55 6	5 12
Thursday	25 Maundy Thurs.	10 34	4 10	 4	♂ sets 7 12	6 5	53 6	7 13
Friday	26 Good Friday	11 31	5 15	 18	♂ in per. ♀ stationary	6 5	52 6	8 14
Saturday	27 Gustavus	morn	♂ ris.	 2	27th. ♂ stationary	5 5	51 6	9 15

13] *Easter Sunday.* St. John 20: 1-10; Col. 3: 1-11. Day's Length, 12 hrs. 22 min.

Sunday	28 Easter Sunday	12 22	7 11	 16	♀ rises 5 31. 7* sets 10 40	5 5	49 6	11 16
Monday	29 Easter Monday	1 14	8 14	 0	♂ rises 11 13	5 5	48 6	12 17
Tuesday	30 Guido	2 1	9 20	 13	♀ gr. Hel. lat.	5 5	47 6	13 18
Wednesday	31 Amos	2 49	10 18	 26	♂ sets 6 52	4 5	45 6	15 19

MOON'S PHASES.

Last Quarter,	5th day,	12 o'clock,	33 min.	Morning.
New Moon,	13th "	3 "	36 "	Morning.
First Quarter,	21st "	12 "	47 "	Afternoon.
Full Moon,	27th "	4 "	27 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, cold, N. W.;	4, 5, 6, 7, moderate;	8, 9, cloudy with snow;	11, 12, variable;	13, 14, rain;	15, 16, 17, variable;	18, 19, 20, clear;	21, 22, 23, rain and snow;	24, 25, variable;	26, fair;	27, 28, stormy;	29, rain;	30, 31, clear.
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"WHO WENT ABOUT DOING GOOD."

This is said of Jesus (Acts x. 38). *He went about.* Did not wait for chances or persons to come to Him; but He hunted them. *Doing good.* Not idling time, not for pleasure, not for profit, but to do good. Glorious work!

This should be the spirit and habit of every Christian. Bearing Christ's name, we should live and labor like Him.

In the picture the man is reading to a sick man. The sick need a word of comfort, sometimes of warning, or instruction. It takes but a few minutes to give this, and you should not withhold it. The sick get lonely, and sometimes feel themselves neglected. Visit them.

Especially visit the poor; for they need your help and comfort. So Jesus did. Never feel yourself too good to go to them. Even the great God hath respect unto the lowly (Ps. cxxxviii. 6), how much more should you! Visiting and helping the needy is part of religion pure and undefiled (Jas. i. 27).

PALM SUNDAY.

(Read MATT. xxi. 1-9 and LUKE xix. 28-40.)

Jesus on a young ass seated,
Comes into Jerusalem,
See by thousands He is greeted,
Boughs are plucked and strewed for him.

Hark! Jerusalem is ringing
With loud shouts from many tongues;
Hark! the children too are singing—
Jesus loves those infant songs.

EASTER MORNING.

"The third day He rose from the dead." So the Christian Church has always confessed her faith. During Passion Week, she follows her sorrowing Lord from quiet Bethany to the upper room in Jerusalem, and listens to his parting words of love and comfort; then to Gethsemane and sees His bloody sweat of agony; back to Jerusalem, before the Sanhedrim, and hears his mock trial; then to the judgment-seat of Pilate and hears His sentence of death. She follows Him to Calvary, and sees Him crucified between transgressors; at evening she looks down into his grave and weeps, and spends the following day in hope and fear; but, oh!—blessed news!—on the first day of the week her sorrow is turned to joy, because her crucified and buried Lord has risen and appeared to many. "The third day he rose from the dead." Blessed words of faith and hope!

GOOD FRIDAY.

"Oh, sacred head now wounded,
With grief and shame bowed down,
Now scornfully surrounded
With thorns thine only crown!"

The word Jesus means *Saviour*, because He saves us from our sins. Jesus is everywhere called a suffering Saviour (see Is. liii.), and He fulfilled the prophecy by a life of suffering. He suffered not for Himself but for us. Isaiah says, "He was wounded for our transgressions," &c. Broken and shed for you, Jesus says of his body and blood.

Of these things we are solemnly reminded, by the return of sacred Good Friday, the anniversary of the Saviour's crucifixion. He was the true Lamb of God, whose blood was not typical, but "precious," and therefore his sacrifice was perfect and for all time.

LOOKING UPWARD.

During Dr. Payson's last illness, a friend coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you not know what God puts us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward."

APRIL,

4th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s sl m	SUN rises h m	SUN sets. h m	style
Thursday	1 Theodore	3 55	11 10	 8	♌ ♀ h. ♀ rises 11 1	45	44 6	16 20	
Friday	2 Theodosia	4 59	11 59	 20	♌ ☐ ♀ ♀ rises 5 26	45	43 6	17 21	
Saturday	3 Ferdinand	5 49	morn	 2	♌ 3d. ♀ south 8 30	85	41 6	19 22	

14] 1st Sunday after Easter. St. John 20: 19-31; 1 John 5: 4-12. Day's Length, 12 hrs. 40 min.

Sunday	4 Ambrosius	6 36	12 57	 14	Regulus south 9 7	35	40 6	20 23	
Monday	5 Maximus	7 22	1 40	 26	Aldebaran sets 10 26	35	39 6	21 24	
Tuesday	6 Sixtus	8 11	2 24	 8	♌ rises 10 46	25	38 6	22 25	
Wednesday	7 Egesippus	8 48	3 12	 20	♌ ♀ south 8 1	25	37 6	23 26	
Thursday	8 Dyonisius	9 36	3 48	 2	♌ in apo. Orion sets 11 8	25	35 6	25 27	
Friday	9 Prochorus	10 20	4 30	 14	Sirius sets 10 28	25	34 6	26 28	
Saturday	10 Daniel	10 59	5 20	 27	♌ ♀ ♀. ♀ rises 10 34	15	33 6	27 29	

15] 2d Sunday after Easter. St. John 10: 11-16; 1 Peter 2: 19-25. Day's Length, 12 hrs. 56 min.

Sunday	11 Julius	11 39	♌ sets	 10	11th. ♌ ♀ ♀. ♀ so. 7 28	15	32 6	28 30	
Monday	12 Constantine	12 25	7 20	 23	♌ ♀ ♀. Wegaso. 1 11	15	30 6	30 31	
Tuesday	13 Euphemia	1 12	8 6	 7	Altair south 2 19	15	29 6	31 A.	
Wednesday	14 Tyburtius	1 52	9 3	 21	♌ rises 10 16	5	28 6	32 2	
Thursday	15 Helena	2 40	10 11	 5	* sets 9 35	5	27 6	33 3	
Friday	16 Olympia	3 28	11 18	 19	Regulus south 8 22	5	25 6	35 4	
Saturday	17 Rudolph	4 16	morn	 3	♌ ♀ ♀. Rigel sets 9 53	5	24 6	36 5	

16] 3d Sunday after Easter. St. John 16: 16-22; 1 Peter 2: 11-19. Day's Length, 13 hrs. 14 min.

Sunday	18 Apollonius	5 4	12 20	 18	♌ ♀ ♀. ♀ rises 9 55	15	23 6	37 6	
Monday	19 Crescentius	5 50	1 12	 2	19th. ♌. Antar. r. 10 10	15	22 6	38 7	
Tuesday	20 Sulpitius	6 41	2 8	 16	♌ ♀ ♀. ♀ so. 6 42. ☉ ent. 8	15	20 6	40 8	
Wednesday	21 Adolarius	7 42	2 46	 0	Orion sets 10 16	15	19 6	41 9	
Thursday	22 Cajus	8 46	3 20	 14	♌ ♀ ♀. Sirius sets 9 32	25	18 6	42 10	
Friday	23 St. George	9 49	3 56	 28	♌ rises 9 34	25	17 6	43 11	
Saturday	24 Albert	10 50	4 20	 12	♌ in per. ♌ ♀ ♀.	25	15 6	45 12	

17] 4th Sunday after Easter. St. John 16: 5-15; St. James 1: 16-21. Day's Length, 13 hrs. 32 min.

Sunday	25 Mark Evan.	11 52	4 55	 25	♌ south 6 26	25	14 6	46 13	
Monday	26 Cletus	morn	♌ ris.	 8	26th. ♌ ♀ ♀. ♀ so. 8 50	25	13 6	47 14	
Tuesday	27 Anastasius	12 40	8 20	 21	Antares rises 9 38	25	12 6	48 15	
Wednesday	28 Vitalis	1 31	9 14	 4	♌ ♀ ♀. ♀ rises 9 13	35	11 6	49 16	
Thursday	29 Sybilla	2 18	10 6	 16	♌ ♀ ♀. superior	85	10 6	50 17	
Friday	30 Eutropius	3 6	10 59	 28	Arctur south 11 37	35	9 6	51 18	

Jupiter (♃) is the 17th of this month in conjunction with the sun, and cannot be seen.

MOON'S PHASES.

Last Quarter,	3d day,	3 o'clock,	45 min.	Afternoon.
New Moon,	11th "	8 "	46 "	Evening.
First Quarter,	19th "	19 "	6 "	Forenoon.
Full Moon,	26th "	1 "	22 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, pleasant; 4, 5, cloudy; 6, rain; 7, 8, 9, fair; 10, 11, thunder; 12, 13, fair; 14, 15, 16, clear; 17, 18, 19, variable; 20, 21, fair; 22, 23, warm; 24, rain; 25, 26, cloudy; 27, 28, 29, fair and warm; 30, cloudy.



The dear child! Oh, the sweetness, freshness, tenderness, trust and simplicity of children! Of such is the kingdom of heaven. Therefore, let them be in the kingdom on earth.

SPRING.

Delightful season! The mornings are enlivened by the cheerful songs of birds; the warm noon sunshine almost drives us to the shade; the evenings are cool and pleasant. Through the day the doors may be open without fear of cold; at night one can slip into bed without shivering, and rise the next morning to see new buds and flowers in field, garden and yard. Oh, it is delightful!

Spring is coming, Spring is coming!
Birds are chirping, insects humming;
Flowers are peeping from their sleeping;
Streams escaped from winter's keeping.
Shout we, then, with nature's voice:
Welcome, Spring! Rejoice, rejoice!

THE Council of Nice (A. D. 325) adopted a rule, which makes Easter day to be always the first Sunday after the full moon, which happens upon, or next after March 21, and if the moon happen on a Sunday, Easter day is the Sunday after.

SUPPORT THE SUNDAY-SCHOOL.

Who shall buy books, catechisms, maps and other helps for the Sunday-school? Who shall pay its expenses from year to year?

The congregation, of course, not the teachers and officers for it is enough if they do the actual work. The School belongs not to them, but to the congregation. It should be made an actual and positive help and feeder to the catechetical class, and to the congregation; and therefore the congregation is bound to support the School.

How sinful and shameful then, are the excuses, complaints and answers, which so many offer when asked to pay to the support of the Sunday-school, in which their own children and the whole Church are receiving so much benefit.

SCHOOL, COLLEGE, SEMINARY.

The school comes first, because there by studying English and common branches, with the beginning of Latin, Greek and German, the boy prepares for college.

In college he studies the languages, logic, rhetoric, geology, astronomy, botany, and other higher branches, and is there prepared to take up law, medicine, theology, or business.

If he wants to be a minister, he then goes to one of our theological seminaries, where he studies the scriptures, the catechism, church history, the nature and duties of pastoral life, besides many other things which a pastor needs to know.

Even then, he has hardly made more than a beginning in his education. He studies all through life and still remains ignorant of much.

MISSION HOUSE.

This institution, under the care of the Northwestern Synod, was opened in 1861, to prepare young men for missionary work in the far West. Located at Sheboygan, Wis. Two teachers, Rev. Dr. J. Bossard (languages, history, logic, church history and exegesis), and Rev. H. A. Muhlmeier (geography, music, dogmatics, homiletics and pastoral theology). Has eighty acres of land tilled partly by the students and partly by members of neighboring congregations. Has a library of 1200 volumes, is doing a good work, and deserves help.

MAY,

5th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R. & S. h m	Moon's Place.	Miscellaneous Particulars.	S sl	SUN rises h m	SUN sets. h m	O style
Saturday	1 <i>Phil. and James</i>	3 58	11 50	 10	♄ south 6 10		3 5	7 6	53 19
18] 5th Sunday after Easter. St. John 16: 23-33; St. James 1: 22-27. Day's Length, 13 hrs. 48 min.									
Sunday	2 Sigismund	4 59	morn	 22	♄ rises 4 50		3 5	6 6	54 20
Monday	3 <i>Inv. of Cross</i>	5 57	12 32	 4	♄ 3d. 7* sets 8 24		3 5	5 6	55 21
Tuesday	4 Florianus	6 49	1 12	 16	♄. Sirius sets 8 55		3 5	4 6	56 22
Wednesday	5 Gotthart	7 37	1 46	 28	Orion sets 8 20		3 5	3 6	57 23
Thursday	6 <i>Ascension</i>	8 24	2 19	 10	♄ in apo. ♃ rises 8 46		4 5	2 6	58 24
Friday	7 Godfrey	9 10	2 49	 22	Spica south 10 20		4 5	1 6	59 25
Saturday	8 Stanislaus	9 49	3 18	 5	♄ rises 4 31		4 5	0 7	0 26

19] 6th Sunday after Easter. St. John 15: 26-16: 1; 1 Peter 4: 7-11. Day's Length, 14 hrs. 2 min.

Sunday	9 Job	10 36	3 48	 18	♄ ♀ superior ♄ ♄ ♄		4 4	59 7	1 27
Monday	10 Gordianus	11 22	4 18	 2	♄ sets 1 48		4 4	58 7	2 28
Tuesday	11 John Arndt	12 2	♄ sets	 16	♄ 11th. ♄ ♄ ♄. ♃ ris. 8 32		4 4	57 7	3 29
Wednesday	12 Pancratius	12 44	8 16	 0	♄ ♄ ♄. ♄ sets 8 0		4 4	56 7	4 30
Thursday	13 Servatius	1 33	9 12	 15	♄ rises 4 10		4 4	55 7	5 1
Friday	14 Christianus	2 26	10 10	 29	Librae south 11 38		4 4	54 7	6 2
Saturday	15 Sophia	3 22	11 8	 14	♄ ♄ ♄. ♄ gr. Hel. lat. N.		4 4	53 7	7 3

20] Whitsunday or Pentecost. St. John 14: 15-31; Acts 2: 1-11. Day's Length, 14 hrs. 16 min.

Sunday	16 <i>Whit Sunday</i>	4 18	11 58	 28	Antares rises 8 31		4 4	52 7	8 4
Monday	17 <i>Whit Monday</i>	5 14	morn	 13	♄ Arcturus south 10 31 ♄		4 4	51 7	9 5
Tuesday	18 V. Herberger	6 10	12 54	 27	♄ 18th. ♄ ♄ ♄. ♄ sets 1 28		4 4	50 7	10 6
Wednesday	19 <i>Emberday</i>	7 6	1 37	 11	♄ ♄ ♄. ♃ rises 8 5		4 4	50 7	10 7
Thursday	20 Basilla	7 56	2 10	 24	♄ rises 3 49		4 4	49 7	11 8
Friday	21 Felix Cant.	8 50	2 40	 8	♄ in per. ♄ enters ♄		4 4	48 7	12 9
Saturday	22 Helena	9 46	3 12	 21	Spica south 9 26		4 4	47 7	13 10

21] Trinity Sunday. St. John 3: 1-15; Revelations 4: 1-11 Day's Length, 14 hrs. 28 min.

Sunday	23 Desiderius	10 42	3 42	 4	Sirius sets 7 42.		4 4	46 7	14 11
Monday	24 Esther	11 38	4 14	 17	♄ Orion sets 7 30		3 4	46 7	14 12
Tuesday	25 Urbanus	morn	♄ ris.	 0	♄ 25th. ♃ in ♄		3 4	45 7	15 13
Wednesday	26 Beda	12 18	8 18	 12	♄ ♄ ♄. ♃ rises 7 44		3 4	44 7	16 14
Thursday	27 <i>Corpus Christi</i>	1 6	8 59	 24	♄ sets 12 58.		3 4	43 7	17 15
Friday	28 William	1 56	9 44	 6	♄ sets 8 10		3 4	43 7	17 16
Saturday	29 Christiana	2 44	10 29	 18	♄ gr. elong. East.		3 4	42 7	18 17

22] 1st Sunday after Trinity. St. Luke 16: 19-31; 1 John 4: 7-21. Day's Length, 14 hrs. 38 min.

Sunday	30 Wigand	3 33	11 10	 0	♄ rises 3 18		3 4	41 7	19 18
Monday	31 Longinus	4 20	11 46	 12	♄. Pollux sets 10 53		3 4	41 7	19 19

Venus (♀) is the 9th of this month in superior conjunction with the sun. Passes from Morning to Evening Star.

MOON'S PHASES.

Last Quarter, 8d day, 8 o'clock, 43 min. Morning.

New Moon, 11th " 11 " 10 " Forenoon.

First Quarter, 18th " 4 " 83 " Afternoon.

Full Moon, 25th " 10 " 26 " Forenoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, rain; 6, 7, 8, 9, fair; 10, 11, thunder;

12, 13, rain; 14, 15, clear; 16, 17, cloudy; 18, 19, 20,

fair; 21, 22, cloudy, rainy; 23, 24, 25, clear; 26, variable;

27, 28, 29, clear; 30, 31, cloudy.

WHITSUNDAY.



EARLY RISING.

"The lark is up to meet the sun,
The bee is on the wing,
The ant her labor has begun,
The woods with music ring.

Shall birds and bees and ants be wise,
While I my moments waste?
Oh, let me with the morning rise
And to my duty haste."

ASCENSION DAY.

"He ascended into heaven." *He*, the same who suffered and died; yet not the same in all points, but the glorified Jesus. He *ascended*, visibly, from Mount Olivet,—an actual departure from earth, and also one step in His glorious exaltation. *Into heaven*, the invisible world of glory, the home of saints and angels, the Father's House.

For what did He ascend?

1. To take His throne, as our King.
2. To make room for the coming of the Holy Spirit.
3. To become our Intercessor.
4. To be the pledge of our ascension.

Let His people live an ascending life, seeking those things which are above, where Christ sitteth on the right hand of God.

A good name is better than great riches.

This is sometimes called Pentecost, or the *fiftieth*, because it always comes on the fiftieth day after Easter. It commemorates the glorious coming of the Holy Ghost and the founding of the Christian Church. See Acts ii.

God revealed Himself to the Jews as one God, without distinction of persons in the Godhead. At length Christ, the second person of the adorable Trinity, came to earth for a time. But after finishing the work of our redemption, He again ascended into heaven, telling His disciples (John xvi. 7), that He would send the Holy Ghost, the third person in the Godhead.

On the day of Pentecost He came, to be abidingly and forever present with His people. His work is to apply to men the salvation which Christ secured for them. If men yield not themselves to the drawings of the Holy Ghost, they have no hope. Solemnly forcible, therefore, is the exhortation (Rev. ii., iii)—"He that hath an ear let him hear what the Spirit saith unto the churches."

WHEN the good man dies, the tears he in life prevented from flowing are shed.

TRINITY SUNDAY.

The Christian Church has shown much wisdom as well as much piety in ordering the great facts and events of her life and history to be celebrated at suitable seasons.

At Christmas we adore the love of God as seen in the coming of our Lord in the flesh. In our Easter services we glory in the victory of Christ over the kingdom of evil. At Whitsuntide, we celebrate the glorious coming of the Holy Ghost, and the founding of the Christian Church. Christmas is the festival of the Father; Easter, of the Son; Whitsuntide, of the Holy Ghost; and these are separated by time.

How proper, therefore, it is, on Trinity Sunday, the first Lord's Day after Pentecost, or Whitsuntide, to sum up the faith and worship of the Church, in commemorating the mystery of the adorable Trinity. At this sacred season, let our singing and praying, our preaching and reading, all centre in this glorious mystery of Father, Son, and Holy Ghost, three persons in one God.

JUNE,

6th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S. sl m	SUN rises h m	SUN sets. h m	Style
Tuesday	1 Juvenius	5 6	morn	 24	 8 sets 8 8		3 4	40 7	20 20
Wednesday	2 H. L. Huebner	6 0	12 26	 6	2d. ☽ in apo.		2 4	40 7	20 21
Thursday	3 Erasmus	6 46	12 56	 18	Arcturus south 9 25		2 4	39 7	21 22
Friday	4 Quirinus	7 34	1 46	 0	♂ ♀ ☉. ♀ south 11 57		2 4	39 7	21 23
Saturday	5 Bonifacius	8 22	2 17	 13	♂ sets 12 30		2 4	38 7	22 24

23] 2d Sunday after Trinity. St. Luke 14: 16-24; 1 John 3: 13-24. Day's Length, 14 hrs. 44 min.

Sunday	6 Benignus	9 10	2 49	 26	♂ ☽ 24. ♀ rises 3 1		2 4	38 7	22 25
Monday	7 Paul Gerhard	9 59	3 26	 10	Antares south 11 18		2 4	38 7	22 26
Tuesday	8 A. H. Franke	10 49	4 12	 24	♂ Spica south 8 14		1 4	37 7	23 27
Wednesday	9 Medardus	11 40	☽ sets	 9	9th. ♀ south 11 38		1 4	37 7	23 28
Thursday	10 Barnabas	12 32	8 10	 24	♂ ☽ ♀. ♀ sets 8 1. ev. str. ☾		1 4	37 7	23 29
Friday	11 Flavius	1 38	8 50	 9	♂ stationary. ☽ ♂ ♀. ☿.		1 4	36 7	24 30
Saturday	12 Basilidas	2 36	9 55	 24	Pollux sets 10 6		1 4	36 7	24 31

24] 3d Sunday after Trinity. St. Luke 15: 1-10; 1 Peter 5: 5-11. Day's Length, 14 hrs. 48 min.

Sunday	13 Tobias	3 24	10 46	 8	♂. ♀ rises 2 40		0 4	36 7	24 J.
Monday	14 Heliseus	4 31	11 28	 23	Altair south 12 15		4 35	7 25	2
Tuesday	15 Vitus	5 28	morn	 7	♂ ☽ ♀. ♂ sets 11 56	<i>sun slow</i>	4 35	7 25	3
Wednesday	16 Aretius	6 20	12 2	 21	16th. ☽ in p. ♀ so. 11 13		4 35	7 25	4
Thursday	17 Nicander	7 8	12 38	 5	♂ ♀ ♀. ♀ sets 8 12		4 35	7 25	5
Friday	18 Arnolphus	8 2	1 6	 18	Regulus sets 8 57		4 35	7 25	6
Saturday	19 Gervasius	8 54	1 38	 1	Antares south 10 28		4 35	7 25	7

25] 4th Sunday after Trinity. St. Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hrs. 50 min.

Sunday	20 Silverius	9 42	2 9	 14	♀ rises 2 10		4 35	7 25	8
Monday	21 Raphael	10 31	2 42	 27	☉ enters ☿. Longest Day		4 34	7 26	9
Tuesday	22 Achatius	11 20	3 20	 9	♂ ☽ ♀. Summer com.		2 4	35 7	25 10
Wednesday	23 Agrippina	morn	☽ ris.	 21	23d. ♀ south 10 48		2 4	35 7	25 11
Thursday	24 John, Baptist	12 8	8 2	 3	♂ ♀ ☉ inferior		2 4	35 7	25 12
Friday	25 Augsb. Conf.	12 58	8 39	 15	♂ ♀ ☿. ♂ sets 11 26		2 4	35 7	25 13
Saturday	26 Jeremiah	1 46	9 10	 27	☿. ♀ sets 8 24		2 4	35 7	25 14

26] 5th Sunday after Trinity. St. Luke 5: 1-11; 1 Peter 3: 8-15. Day's Length, 14 hrs. 50 min.

Sunday	27 7 Sleepers	2 34	9 48	 9	♀ rises 1 45		3 4	35 7	25 15
Monday	28 Leo II	3 22	10 24	 20	♀ in Perihelion		3 4	35 7	25 16
Tuesday	29 St. Peter & Paul	4 10	11 10	 2	Regulus sets 10 12		3 4	36 7	24 17
Wednesday	30 Lucina	4 59	11 44	 14	☽ in apo. Spica sets 12 6		3 4	36 7	24 18

Saturn (♄) is the 4th of this month in opposition with the sun. Rises when the sun sets.

MOON'S PHASES.

Last Quarter,	2d day,	2 o'clock,	28 min.	Morning.
New Moon,	9th "	10 "	58 "	Evening.
First Quarter,	16th "	9 "	15 "	Evening.
Full Moon,	23d "	8 "	36 "	Evening.

CONJECTURES OF THE WEATHER.

1, cloudy; 2, 3, 4, clear; 5, thunder; 6, 7, showers; 8, 9, clear; 10, 11, rain; 12, 13, clear; 14, cloudy; 15, 16, clear; 17, 18, thunder; 19, 20, 21, fair; 22, 23, variable; 24, 25, thunder showers; 26, 27, 28, variable; 29, 30, clear.



THE BEES.

"A swarm of bees in March
 Is worth a larch;
 A swarm of bees in May
 Is worth a load of hay;
 A swarm of bees in June
 Is worth a silver spoon;
 A swarm of bees in July
 Is not worth a fly."

WHAT ARE ELDERS AND DEACONS FOR?

The New Testament says, they are to be helpers to the pastor; the elders assisting him in spiritual things, and the deacons having to do mainly with temporal things.

There is much work in a congregation which members can and should do.

The appointment of deacons in the beginning grew out of the fact, that certain common and easy work could be done by them as well as by the apostles. This work the apostles called (Acts vi. 2) *serving tables*, or attending to temporal matters.

Why should the apostles leave "the ministry of the Lord," and spend much precious time in dealing out bread and meat to the Grecian widows? It was not reasonable. Therefore deacons were

chosen and ordained to this work. They were to be helpers to the minister. So the elders are to be co-workers with him, overseeing and laboring where he can or cannot oversee and labor.

How then can they, who are ordained, installed, and therefore sworn officers, neglect or refuse to do their duty? How can they oblige the pastor to concern himself about light, fuel, or repairs for the church property? What business has he with collecting salary or expense money? If anything is lacking, why must he run after it? If any temporal matter needs attention, why must he give it?

What are elders and deacons for, the latter especially, if not to "serve tables," that is, to attend to just these very temporalities mentioned? Now when a state or county officer neglects or refuses to do his duty, you say he has perjured himself. Has not an unfaithful church officer done the very same thing? Is it not even a more dreadful perjury? Consider these things well, ye sworn servants of the Lord.

To attend the consistory meeting, to go to Classis, and to say yes or no when consulted about church matters—these are very easy to do. But they are a very small part of what we call earnest activity.

We may look at this matter in another light. When the pastor engages in any temporal business for even a short time, or deals in any worldly matter, for his private benefit, great ado is made, because this man of God is becoming worldly, and is neglecting his calling. Elders, deacons and people at once become very jealous and zealous, lest he bring reproach upon his holy office. "He must not serve tables," they say; and they remind him of the Apostle's directions to Timothy, to give himself entirely to the work of the ministry.

Now all this sounds very well. But how happens it, that when this same pastor leaves his own proper work to do the work of elders and deacons, they do not see that this is serving tables? why are they not then jealous of his holy calling? They should at least be consistent.

Elders and deacons are sworn officers to do certain duties plainly laid down in the New Testament, in the Constitution of our Church, and in their ordination and installation vows. These duties they must either do or else perjure themselves. If they are helpers, they must help; if hands to the minister, they must work for and with him; if eyes to him, they must see for him; if Aarons and Hurs, they must support and assist him.

JULY,

7th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	SUN rises h m	SUN sets h m	O. style
Thursday	1 Theobald	5 58	morn	 26	1st. ♀ sets 8 21 	3 4	36 7	24 19
Friday	2 Visit Virg. M.	6 46	12 14	 9	♂ sets 11 1	4 4	37 7	23 20
Saturday	3 Cornelius	7 34	12 45	 22	☉ in apo. ♀ south 9 59	4 4	37 7	23 21
27] 6th Sunday after Trinity. St. Matthew 5: 20-36; Rom. 6: 3-11. Day's Length, 14 hrs. 46 min.								
Sunday	4 Independence	8 22	1 14	 5	♂ ♀ 2. ♀ rises 1 25	4 4	37 7	23 22
Monday	5 Demetrius	9 10	1 50	 18	Antares south 9 21	4 4	37 7	23 23
Tuesday	6 John Huss	9 58	2 22	 2	♂ stationary	4 4	38 7	22 24
Wednesday	7 Edelburga	10 40	2 55	 17	Regulus sets 9 38	4 4	38 7	22 25
Thursday	8 Aquilla	11 26	3 32	 2	♂ ♀ 3. ♀ gr. Hel. lat. s. ☾	5 4	39 7	21 26
Friday	9 Zeno	12 6	☾ sets	 17	9th. ♂ ♀ 4. ♂ ♀ ☉.	5 4	39 7	21 27
Saturday	10 Calvin	1 8	8 28	 2	♂ ♀ 5. Dog Days beg.	5 4	40 7	20 28
28] 7th Sunday after Trinity. St. Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hrs. 40 min.								
Sunday	11 Pius	2 10	9 15	 17	♂. ♀ sets 8 23	5 4	40 7	20 29
Monday	12 Henry	3 10	9 55	 2	☾ in per. ♀ south 9 16	5 4	41 7	19 30
Tuesday	13 Margaret	3 59	10 33	 17	♀ rises 12 58	5 4	41 7	19 J.
Wednesday	14 Bonavent	4 48	11 6	 1	♂ ♀ 6. ♂ sets 10 36	5 4	42 7	18 2
Thursday	15 Apostles' Day	5 38	11 35	 15	7* rises 12 1	6 4	43 7	17 3
Friday	16 Ruth	6 26	morn	 28	16th. ♀ rises 3 40	6 4	43 7	17 4
Saturday	17 Alexius	7 15	12 6	 11	♂ gr. elong. West	6 4	44 7	16 5
29] 8th Sunday after Trinity. St. Matthew 7: 15-23; Rom. 8: 12-17. Day's Length, 14 hrs. 30 min.								
Sunday	18 Maternus	8 6	12 50	 24	♀ sets 8 20	6 4	45 7	15 6
Monday	19 Ruffina	8 56	1 40	 6	♂ ♀ 2. ♀ south 8 46	6 4	46 7	14 7
Tuesday	20 Elias	9 54	2 32	 18	♀ gr. Hel. lat. N.	6 4	46 7	14 8
Wednesday	21 Praxedes	10 52	3 16	 0	♀ rises 12 34. ☾	6 4	47 7	13 9
Thursday	22 Mary Magda.	11 50	4 6	 12	Altair south 11 28. ☉ enf. ♀	6 4	48 7	12 10
Friday	23 Appollinaris	morn	☾ ris.	 24	23d. Wega south 10 6	6 4	49 7	11 11
Saturday	24 Christiana	12 39	7 59	 6	☾ Pollux sets 8 23	6 4	50 7	10 12
30] 9th Sunday after Trinity. St. Luke 16: 1-9; 1 Cor. 10: 1-13. Day's Length, 14 hrs. 20 min.								
Sunday	25 St. James	1 27	8 30	 18	♂. ♀ sets 8 16	6 4	50 7	10 13
Monday	26 St. Anne	2 15	9 4	 0	♀ south 8 18	6 4	51 7	9 14
Tuesday	27 Martha	3 3	9 38	 12	♂ ♀ 7. ♂ sets 10 2	6 4	52 7	8 15
Wednesday	28 Pantaleon	3 39	10 8	 24	☾ in apo. ♀ rises 12 13	6 4	53 7	7 16
Thursday	29 Beatrix	4 26	10 40	 6	Regulus sets 8 10	6 4	54 7	6 17
Friday	30 Abdon	5 10	11 12	 18	☾ Rigel rises 2 57	6 4	55 7	5 18
Saturday	31 Germanus	5 50	11 50	 1	☾ 31st, Spica sets 10 2	6 4	56 7	4 19

MOON'S PHASES.

Last Quarter,	1st day,	7 o'clock,	43 min.	Evening.
New Moon,	9th "	8 "	32 "	Morning.
First Quarter,	16th "	1 "	41 "	Morning.
Full Moon,	23d "	8 "	48 "	Morning.
Last Quarter,	31st "	12 "	0 "	At Noon.

CONJECTURES OF THE WEATHER.

1, 2, thunder; 3, 4, 5, fair; 6, 7, clear; 8, 9, thunder showers; 10, 11, warmest days; 12, 13, showers; 14, 15, clear; 16, 17, cloudy; 18, 19, variable; 20, 21, 22, clear; 23, 24, rain; 25, 26, clear; 27, 28, fair; 29, 30, showers; 31, clear.



BOAZ AND RUTH.

This beautiful story is told in Ruth, the eighth book of the Old Testament. Ruth was a pious Moabite widow, and, by marriage with Boaz became the great-grandmother of David, the ancestor of our blessed Saviour. After a great affliction, the death of her husband, she went with her mother-in-law to Jordan, and came to Bethlehem in the time of barley-harvest. As they were very poor, she gathered for their daily bread what little the reapers dropped. The picture represents her at this when Boaz first meets her.

TABLE PRAYERS.

Our heavenly Father: Give us thankful hearts for these and all other mercies of Thy hand. Keep us in Thy fear: Pardon our sins, and save us for the Redeemer's sake. *Amen.*

Our Father in Heaven: We look to Thee for Thy blessing upon our daily bread. Sanctify it to our use and us to Thy service. For Christ's sake. *Amen.*

Almighty God: We acknowledge Thy goodness in these new mercies, and pray that they may strengthen us for Thy service. Nourish our souls with heavenly food, and save us, for Christ's sake. *Amen.*

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thy hand, and satisfiest the desires of every living thing. Give us thankful hearts for Thy goodness, and save us for Christ's sake. *Amen.*

Oh God, Thou art the giver of all our blessings. Continue to supply our wants, and the wants of all Thy needy creatures. Strengthen us for Thy service, pardon our sins, and save us, for the Redeemer's sake. *Amen.*

THE DIFFERENCE.

The difference between ordination and installation is very plain: the one is for life; the other is for a certain term of years.

An elder or minister is, therefore, ordained only once, but he may be installed several times. Ordination makes him an officer in the house of the Lord; but installation places him over a particular congregation or charge. A pastor continues to be over a people until it may seem good to resign the charge, and he is then relieved of his installation vow; or an elder or deacon continues over a people till his term has expired, and he is free from his installation vow, but not so in either case with the ordination vow. That always remains.

The difference between the two is, therefore, plain. The one is for life, and the other for only a term of years.

CHILD PIETY.

Why do you hoot at the idea of your child having truly and deeply pious thoughts and feelings? Has he not wicked and foolish desires? Does he not commit actual sins? If then, he is capable of evil desires and actions, why is he not capable of holy feelings and actions?

Oh! if you only had a little more faith in the Church and her sacraments, a little more faith in the presence of the Holy Ghost in your baptized child, you would perhaps see and feel, that your child is capable of being truly and deeply pious. Then, too, you would likely be more earnest and careful in cultivating this child-piety.

LITTLE four-year-old Carrie went with her aunt to church. The preacher was very earnest in his delivery, and she was much interested. "Mother," said she, when she came home, "I have heard such a smart minister. He stamped, and pounded, and made such a noise; and then he got so mad he shook his fist at the folks, and there wasn't any body dared to go up and fight him."

AUGUST,

8th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	S sl	SUN rises h m	SUN sets. h m	O. style
31]	10th Sunday after Trinity.	St. Luke	19: 41-47; 1	Cor. 12: 1-11.	Day's Length, 14 hrs. 6 min.				
Sunday	1 Lammass Day	6 40	morn	14	♂ ♀ ♀. ♀ rises 11 50	☾	6 4 57 7	3 20	
Monday	2 Gus. Adolphus	7 36	12 30	27	♀ sets 8 11		6 4 58 7	2 21	
Tuesday	3 Augustus	8 30	1 20	11	♂ sets 9 42		6 4 59 7	1 22	
Wednesday	4 Dominick	9 26	1 59	26	♂ south 7 48	☾	6 5 0 7	0 23	
Thursday	5 Oswald	10 20	2 35	11	♂ ♀ ♀. 7* rises 11 12		6 5 1 6	59 24	
Friday	6 Tr. of Christ	11 2	3 26	26	♂ ♀ ♀. ♀ rises 11 34		6 5 2 6	58 25	
Saturday	7 Donatus	11 45	♂ sets	11	7th. ☉ eclipsed vis. ☿		5 5 3 6	57 26	

32]	11th Sunday after Trinity.	St. Luke	18: 9-14; 1	Cor. 15: 1-14.	Day's Length, 13 hrs. 52 min.				
Sunday	8 Emilius	12 40	7 46	26	♂ south 7 34		5 5 4 6	56 27	
Monday	9 Ericus	1 36	8 22	11	♂ in per. ♂ ♀ ♀. ♀ sets 8 4		5 5 5 6	55 28	
Tuesday	10 St. Lawrence	2 32	8 52	25	♂ sets 9 25		5 5 6 6	54 29	
Wednesday	11 Titus	3 28	9 34	10	♂ ♀ ♀. ♂ ♀ ☉ superior		5 5 7 6	53 30	
Thursday	12 Clara	4 26	10 6	24	☐ ♀ ☉. ♀ rises 11 14		5 5 8 6	52 31	
Friday	13 Hildebert	5 22	10 40	7	Altair south 10 8		5 5 9 6	51 4.	
Saturday	14 Eusebius	6 18	11 14	20	14th. ♀ stationary		4 5 10 6	50 2	

33]	12th Sunday after Trinity.	St. Mark	7: 31-37; 2	Cor. 3: 4-11.	Day's Length, 13 hrs. 36 min.				
Sunday	15 Assn. V. M.	7 12	11 56	3	♂ ♀ ♀. ♀ sets 11 52		4 5 12 6	48 3	
Monday	16 Rochus	8 6	morn	15	♀ sets 7 58		4 5 13 6	47 4	
Tuesday	17 Bertram	9 0	12 45	27	Sirius rises 3 44	☾	4 5 14 6	46 5	
Wednesday	18 John Gerhard	9 44	1 46	9	♀ rises 10 56		4 5 15 6	45 6	
Thursday	19 Sebaldus	10 31	2 50	21	Dog Days end		3 5 17 6	43 7	
Friday	20 Bernard	11 28	3 54	3	♂ sets 9 7	☾	3 5 18 6	42 8	
Saturday	21 Rebecca	morn	♂ ris.	15	21st. ☿. Orion ris. 1 20		3 5 19 6	41 9	

34]	13th Sunday after Trinity.	St. Luke	10: 23-37; Gal. 3: 15-22.	Day's Length, 13 hrs. 20 min.					
Sunday	22 Philibert	12 14	7 12	27	♂ sets 11 22		3 5 20 6	40 10	
Monday	23 Zaccheus	1 0	7 50	9	7* rises 10 2. ☉ ent. ☿		2 5 21 6	39 11	
Tuesday	24 St. Barthol.	1 42	8 22	21	♂ in apo. ♀ sets 7 50		2 5 23 6	37 12	
Wednesday	25 Ludovicus	2 27	8 54	3	Wega south 8 15		2 5 24 6	36 13	
Thursday	26 Samuel	3 15	9 22	15	Antares sets 10 24		2 5 25 6	35 14	
Friday	27 Gebhard	4 4	9 56	28	Altair south 9 20		1 5 26 6	34 15	
Saturday	28 St. Augustin	4 52	10 30	11	♂ ♀ ♀. ♀ rises 10 26		1 5 27 6	33 16	

35]	14th Sunday after Trinity.	St. Luke	17: 11-19; Gal. 5: 16-24.	Day's Length, 13 hrs. 4 min.					
Sunday	29 St. John beh.	5 40	11 16	24	♂ sets 8 49	☾	1 5 28 6	32 17	
Monday	30 Benjamin	6 28	morn	7	30th. ♀ sets 10 44		0 5 30 6	30 18	
Tuesday	31 Paulinus	7 14	12 8	21	Spica sets 8 4		0 5 31 6	29 19	

MOON'S PHASES.

New Moon, 7th day, 5 o'clock, 3 min. Afternoon.
 First Quarter, 14th " 7 " 36 " Morning.
 Full Moon, 21st " 11 " 20 " Evening.
 Last Quarter, 28th " 2 " 58 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, cloudy; 6, 7, thunder; 8, 9, 10, variable; 11, thunder showers; 12, 13, cloudy; 14, 15, 16, clear; 17, 18, 19, variable; 20, rain; 21, 22, 23, clear; 24, 25, cloudy; 26, 27, rain; 28, 29, 30, 31, clear.

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THE POOR HEATHEN.

These heathen are bowing before their idols. They call these wooden, stone, or metal idols their gods, and worship, love and fear them.

How sad this seems to us who know the true God in Jesus Christ. He can help and bless and save us. He can hear and accept our worship. But not so with these heathen idols. You may learn this from Ps. cxv. 4-8. Read the passage.

How willing, then, we should be to do all we can to send missionaries to teach these heathen to know, love and worship the true God! In Rom. x. 14, 15, the Holy Ghost declares that this is our duty.

Some people think we should first convert all the heathen in our own country; that is, persons who knowing better, live even worse than many of the distant heathen; but this is impossible, and we must send the light of the gospel to heathen lands, at the same time doing all we can for the cause of Christ here.

The Marthas of the Church are those well-meaning but mistaken souls, who, when the minister comes, spend almost their whole time and strength in preparing the meal. The Marys have something to ask or speak about, — the sermon, the catechumens, the congregation, the church papers, the work of the Church, and a score of other useful and interesting topics. The Marthas may get to heaven; but the Marys will do much toward taking others along.

FAMILY PIETY.

A pious man will give proper outward evidence of his piety. An earnest congregation must have some way of showing its devotion.

So there should be some proper outward expression of our family piety. We have Christian fathers and mothers and believing children; but often their piety as a family is not expressed in family acts, such as prayer at table and family worship.

Asking God's blessing on our daily bread is not an empty form, but the Christian family's way of confessing its dependence on God, and of returning thanks for new mercies. So family worship, that is, worship in and by the family as a family, is their daily gathering themselves together, away from worldly care, to confess their sins, to thank God for mercy, and to commit their bodies, souls, and business to His Fatherly providence.

Alas, that there are so few who have regular, daily family worship! Some plead slowness of speech; for them helps are provided by books of prayer. Others plead want of time, forgetting that the Lord must not be defrauded out of the hour of prayer. Others have hands employed; so much the more need of family worship, because if they are pious they deserve this privilege, and if they are not Christians they all the more need the holy influence of God's word, man's prayers, and Christian example.

All things are against you. Then give up your way, and begin the good work. Let your family piety have proper outward expression in these different forms. You need it for your own sake; and your children and employes need it.

BENEVOLENCE MONEY.

This is money given to support our Orphan Homes; to educate poor young men for the ministry; to help mission-congregations to support a pastor; to build new churches; to endow Professorships in the College or Seminary; or to carry forward any of the interests of the Church.

This is the Lord's money. You should give all you can, knowing that you greatly lose by withholding it. Read Malachi iii. 8-12.

Charity suffereth long, and is kind.

SEPTEMBER,

9th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South		Moon R.&S.		Moon's Place.	Miscellaneous Particulars.	S		SUN rises	SUN sets.		O. style
		h	m	h	m			ft	m		h	m	
Wednesday	1 Egidius	8	4	12	59		♂ sets 7 40			0 5	32	6	28 20
Thursday	2 Eliza	8	44	1	50		♂ ☽ ♀. 7* rises 9 39			0 5	33	6	27 21
Friday	3 Mansuetus	9	40	2	42		☾ ☽ ☿. ☽ sets 10 30			1 5	35	6	25 22
Saturday	4 Moses	10	36	3	36		♂ rises 10 4			1 5	36	6	24 23

36] 15th Sunday after Trinity. St. Matthew 6: 24-34; Gal. 5: 25; 6: 10. Day's Length, 12 hrs. 46 min.

Sunday	5 Nathaniel	11	33	4	32		♂ Sirius rises 2 40			1 5	37	6	23 24
Monday	6 Magnus	12	29	☽	set		♂ 6th. Orion rises 12 24			2 5	39	6	21 25
Tuesday	7 Regina	1	22	7	38		♂ ☽ ♀. ☽ sets 6 59			2 5	40	6	20 26
Wednesday	8 Nat. of V. M.	2	12	8	10		☽ in pr. ☽ ☽ ♀. ☽ sets 7 37			2 5	41	6	19 27
Thursday	9 Bruno	3	14	8	48		♂ ☽ ☽. ☽ stationary.			3 5	43	6	17 28
Friday	10 Pulcheria	4	16	9	18		♂ sets 8 30			3 5	44	6	16 29
Saturday	11 Protus	5	17	9	59		♂ ☽ ☽. ☽ sets 10 2			3 5	45	6	15 30

37] 16th Sunday after Trinity. St. Luke 7: 11-17; Eph. 3: 13-21. Day's Length 12 hrs. 26 min.

Sunday	12 J. Wickliffe	6	18	11	0		♂ 12th. ☽ rises 9 28			4 5	47	6	13 31
Monday	13 Amatus	7	12	morn			♂ 7* rises 8 39			4 5	48	6	12 32
Tuesday	14 Elev. Holy +	8	4	12	1		☽ in ☽. ☽ sets 7 30			5 5	49	6	11 2
Wednesday	15 Emberday	8	48	12	52		Antares sets 9 11			5 5	50	6	10 3
Thursday	16 Euphemia	9	32	1	44		☽ rises 9 12			5 5	52	6	8 4
Friday	17 Lambertus	10	16	2	32		☽. ☽ sets 9 42			6 5	53	6	7 5
Saturday	18 Siegfried	11	2	3	36		☽ sets 8 18			6 5	54	6	6 6

38] 17th Sunday after Trinity. St. Luke 14: 1-11; Eph. 4: 1-16. Day's Length, 12 hours, 8 min.

Sunday	19 Micleta	11	42	4	42		☽ sets 7 24			6 5	56	6	4 7
Monday	20 Fausta	morn.	☽	ris			♂ 20th. Librae sets 8 58			7 5	57	6	3 8
Tuesday	21 St. Matthew	12	26	7	0		☽ in apo. 7* rises 8 19			7 5	58	6	2 9
Wednesday	22 Maurice	1	12	7	34		☾ enters ♉. Day & Night eq.			7 6	0	6	0 10
Thursday	23 H. Mueller +	2	1	8	7		Autumn commences			8 6	1	5	59 11
Friday	24 St. John Concep.	2	50	8	45		♂ ☽ ☽. ☽ rises 8 49			8 6	2	5	58 12
Saturday	25 Cleophas	3	39	9	26		☽ gr. Elong. East.			8 6	3	5	57 13

39] 18th Sunday after Trinity. St. Matthew, 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hrs. 52 min.

Sunday	26 Justina	4	28	10	10		☽ sets 7 6			9 6	4	5	56 14
Monday	27 Cosmus	5	24	11	56		☽ sets 7 20			9 6	6	5	54 15
Tuesday	28 Wencelaus	6	12	11	42		♂ 28th. ☽ sets 7 50			9 6	7	5	53 16
Wednesday	29 St. Michael	7	6	morn			♂ ☽ ♀. ☽ sets 9 0			10 6	8	5	52 17
Thursday	30 Jerome	7	56	12	36		Fomal south 10 21			10 6	10	5	50 18

MOON'S PHASES.

New Moon,	6th day,	1 o'clock,	8 min.	Morning.
First Quarter,	12th "	4 "	27 "	Afternoon.
Full Moon,	20th "	3 "	48 "	Afternoon.
Last Quarter,	28th "	4 "	18 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5 variable; 6, 7, 8 thunder; 9, 10, 11, 12, 13, 14, clear; 15, 16, 17, variable; 18, 19, 20, clear; 21, 22, rain; 23, 24, variable; 25, 26, 27, clear; 28, 29, rain; 30, clear.



GREEDY'S NEVER SPEEDY.

Growler stole a piece of beef. On the way home, crossing the run, he saw his shadow in the water; and thinking he could snatch another piece from the dog below he opened his mouth and lost what he had. Greedy's never speedy. You often see this in worldly men, who through greed overreach themselves and lose more than they tried to get. Be moderate and reasonable. Never grasp at shadows.

THE EMBERDAYS.

They come in spring, summer, autumn and winter (March, June, September and December), and were anciently called "the fasts of the four seasons." They are observed by the Church of England as seasons of fasting and prayer in asking God's blessing on the persons and work of the ministry; because the ordination of ministers always took place on the Sunday after Emberday.

It is easy to see, then, that the Emberdays never had anything to do with the price of wheat, and never will have.

THE sermon was so long you got tired sitting, did you say? Was it longer for you than for the pastor who stood? Eh? NO.

SITTING during prayer, except for the very aged or disabled, is 1) *unscriptural*; 2) the posture of ease or laziness; 3) therefore *irreverent*; 4 and therefore anti-Reformed.

THE WAY TO FIND OUT.

Do you know how many ministers the Reformed Church in the United States has? Do you know how many Colleges we have? How many Seminaries? Do you know the difference between the College and the Seminary? Do you know how many Classes there are East and West? How many Synods? The difference between the Classis and the Synod, and their relation to each other? Do you know how many Orphan Homes we have, and where they are? Do you know what is meant by the work of Home Missions?—Church Extension?—Beneficiary Education? Do you know how the Church is prospering in her great work?

The way to find out these useful things is to read your church papers, examine your church almanac, study the Constitution and books of the Church and talk about these things to your pastor and neighbors. Try to know all you can about the Church; it will greatly help you to love it and to feel an interest in its work and progress.

The Bishop of Wurtzburg once asked a sprightly shepherd-boy, "What are you doing here, my boy?" "Tending swine," "How much do you get?" "One florin a week." "I am a shepherd also," said the bishop, "but I get a much better salary." "That may all be; but then I suppose you have more swine under your care," replied the boy.

VERY ODD.

What is? That your pastor must ask a blessing at your table, but you do not! So, if he stop with you over night, he must have worship in your family, but you do not have it! And you would be both surprised and alarmed, if you should hear that he at home neither asks a blessing at his own table, nor has family worship.

Yet why? By what right do you demand so much more of him than of yourself? Do you not need to return thanks? Are you safe without asking God's protection?

This will not do. You pass severe judgment on yourself by demanding so much more of him than you yourself perform. Take a kind word of advice, namely this: As a Christian man, ask God's blessing on your daily bread, and His almighty protection over your family and business.

OCTOBER,

10th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s ft	SUN rises h m	SUN sets. h m	Q style
Friday	1 Remigius	8 44	1 38	 14	♂ ♀ sets 7 20 ☾	10 6	11 5	49 19	
Saturday	2 C. Columbus	9 40	2 42	 29	♂ rises 8 16	11 6	12 5	48 20	
40] 19th Sunday after Trinity. St. Matthew, 9: 1-8; Eph. 4: 17-32. Day's Length 11 hours, 34 min.									
Sunday	3 Jairus	10 34	3 44	 13	Rigel south 9 57	11 6	13 5	47 21	
Monday	4 Franciscus	11 24	4 48	 27	♂ gr. Hel. lat. so.	11 6	15 5	45 22	
Tuesday	5 Placidus	12 12	♂ set	 12	♂ 5. ♀ in per. 7* ris 7.29	12 6	16 5	44 23	
Wednesday	6 Fides	1 4	6 50	 26	♂ ♀ ♂ ♀ ♀ sets 6 40	12 6	17 5	43 24	
Thursday	7 Muhlenberg	1 54	7 24	 10	♂ ♀ ♂ ♂ sets 7 26	12 6	19 5	41 25	
Friday	8 Pelagius	2 46	7 59	 24	♂ ♀ ♀ stationary	12 6	20 5	40 26	
Saturday	9 Dionysius	3 34	8 42	 7	♂ ♀ ♀ sets 8 35	13 6	21 5	39 27	

41] 20th Sunday after Trinity. St. Matthew, 22: 1-14; Eph. 5: 15-21. Day's Length, 11 hrs. 14 min.

Sunday	10 Gideon	4 26	9 20	 19	♀ sets 7 16	13 6	23 5	37 28	
Monday	11 Burkhard	5 19	10 11	 2	♂ rises 7 30 ☾	13 6	24 5	36 29	
Tuesday	12 Veritas	6 15	11 0	 14	♂ 12. Arctur. sets 8 9	13 6	25 5	35 30	
Wednesday	13 Coloman	7 10	11 52	 26	♂ Orion rises 10 6	14 6	27 5	33 0	
Thursday	14 Fortunata	8 5	morn	 8	Sirius rises 12 16	14 6	28 5	32 2	
Friday	15 Hedwig	8 50	12 50	 19	♂ ♀ ☉. ♀ sets 8 17	14 6	29 5	31 3	
Saturday	16 Gallus	9 38	1 45	 1	♂ sets 7 6	14 6	31 5	29 4	

42] 21st Sunday after Trinity. St. John, 4: 46-54; Eph. 6: 10-20. Day's Length, 10 hours, 56 min.

Sunday	17 Florentina	10 24	2 42	 13	♀ sets 7 15	15 6	32 5	28 6	
Monday	18 St. Luke Ec.	11 1	3 44	 26	♂ in apo. ♀ in Aphelion	15 6	33 5	27 5	
Tuesday	19 Ptolomy	11 41	4 50	 8	7* 6 33	15 6	35 5	25 7	
Wednesday	20 Felicianus	morn.	♂ ris	 21	20th. ♂ ♀ ☉ Inf.	15 6	36 5	24 8	
Thursday	21 Ursula	12 25	6 24	 4	Aldebaran rises 7 49	15 6	37 5	23 9	
Friday	22 Cordula	1 15	7 14	 17	♂ ♀ ♀. ♀ rises 6 49	15 6	38 5	22 10	
Saturday	23 Severinus	2 6	7 46	 0	♂ sets 7 53. ☉ enters m.	16 6	39 5	21 11	

43] 22nd Sunday after Trinity. St. Matthew, 18: 21-35; Phil. 1: 3-11. Day's Length 10 hrs. 38 min.

Sunday	24 Salome	2 46	8 26	 14	Andromeda south 10 4	16 6	41 5	19 12	
Monday	25 Crispin	3 35	9 16	 28	♂ ♀ ♀. ♀ sets 7 18 ☾	16 6	42 5	18 13	
Tuesday	26 Amandus	4 33	10 10	 13	Sirius rises 11 34	16 6	43 5	17 14	
Wednesday	27 Sabina	5 11	11 6	 27	♂ ♀ ♀. ♂ sets 6 50	16 6	44 5	16 15	
Thursday	28 Simon Jude.	6 1	morn	 11	28th. ♀ station. ♀	16 6	45 5	15 16	
Friday	29 Zwinglius	6 51	12 14	 25	Orion rises 9 4	16 6	47 5	13 17	
Saturday	30 Serapion	7 42	1 24	 9	♂ sets 7 32	16 6	48 5	12 18	

44] 23d Sunday after Trinity. St. Matthew 22: 15-22; Phil. 3: 17-21. Day's Length, 10 hours, 22 min.

Sunday	31 Hallow Eve	8 30	2 34	 23	Mark ab. so. 18 37	16 6	49 5	11 19	
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MOON'S PHASES.

New Moon,	5th day,	9 o'clock,	31 min.	Morning.
First Quarter,	12th "	5 "	15 "	Morning.
Full Moon,	20th "	9 "	12 "	Morning.
Last Quarter,	28th "	3 "	50 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, cloudy; 6, 7, rain; 8, 9, 10, fair; 11, 12, variable; 13, 14, 15, cloudy with rain; 16, 17, 18, clear; 19, 20, 21, rain; 22, 23, 24, 25, fair; 26, 27, 28, 29, rain; 30, 31, fair.



IMITATORS.

This monkey is trying to shave, having seen some man do it. Men may shave, but monkeys may not. Still, monkeys always imitate what they see others do. This monkey will very likely get hurt.

So children often want to do things which older persons do; but it does not look well, and they often get hurt. So grown people sometimes try to follow the ways and manners of others; but it generally ends in folly and pain. All these, like this monkey, are imitating others.

A monkey is also called an ape; which helps us to see what is meant by "aping" others.

Always be yourself. Act naturally. Never imitate any one, except in good works.

AUTUMN.

Lovely autumn; with its mellow sunlight, fading colors, ripe fruits and bounteous ingatherings! The woods are changing. Some leaves are pale or bright yellow; others a russet-brown; while still others retain their summer green. The nuts are fast ripening; squirrels are busy laying up their winter store; and the "Indian summer" adds new glory to the dying year.

If your children cannot attend the Sunday-school, have one of your own at home. If you cannot have singing and prayer (yet why not?) have a lesson in the catechism, drilling the children till they are familiar with every word of it. We must have more family catechization.

Pastors, elders and deacons are sworn officers. How they can be unfaithful is a mystery to a person of tender conscience. By the way, are not private members also by their confirmation oath or vow sworn to do all Christian duties? How they can be unfaithful is equally strange.

FAMILY CATECHIZATION.

It is absolutely necessary that parents do their part toward the catechization of their children. To send the child into the pastor's catechetical class without knowing or caring whether he is familiar with the lesson, is simply a mockery of the system. No wonder pastors often have great difficulty in keeping up the interest among the catechumens. Parents should always see to it, that their children not only attend catechetical lectures, but also are prepared to receive proper benefit.

We very much need a revival of the good old custom of regular weekly family catechization, that is, parents and children together going over the Lord's Day of the catechism. This will not only well prepare the child for the pastor's instruction, but also be of great benefit to the parents and confirmed members of the family, if such there are. Some children dislike to attend the pastor's instruction; but much of the difficulty would be removed, if they were first prepared in the family. Revive then the excellent custom of family catechization.

"Ye are Christ's." So you profess. Make it good in your life, by consecrating all you have to his blessed service. Give your sons to the ministry; your means to the work of the Lord, and your time to "good works." Show that you are Christ's.

THE CATECHISM AND CONSTITUTION.

Do you know why they are generally bound together? To teach you that you equally need both your whole life. Neither must be laid aside, but studied and consulted so long as you need to understand your doctrines or your duties.

How many of our people fail to know what the doctrines of the Church are! Yet simply because they never examine the Catechism, which is the Church's explanation of the Scriptures.

How many of our people have no definite idea of our form of church government. They know not how the Consistory is related to the Classis, or how to secure their rights in case of any difficulty! Yet, it is simply because they do not study the Constitution of the Church, which gives plain and full information on all these points.

NOVEMBER,

11th Month, 30 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	s al m	SUN rises h m	SUN sets. h m	☉ style
Monday	1 <i>All Saints</i>	9 33	3 46		☿ sets 7 24	16 6	51 5	9 20	☾
Tuesday	2 <i>All Souls</i>	10 39	4 58		☿ in per. ☿ ☽ 8. ☿ ris. 5 10	16 6	52 5	8 21	
Wednesday	3 <i>Manasses</i>	11 49	☽ sets		☾ 3d. ☿ south 12 20	16 6	53 5	7 22	
Thursday	4 <i>Amantius</i>	12 39	6 1		☿ gr. elong. West	16 6	54 5	6 23	
Friday	5 <i>Malachi</i>	1 36	6 39		☿ ☽ 8. ☽ sets 6 38	16 6	55 5	5 24	
Saturday	6 <i>Leonard</i>	2 33	7 26		☿ ☽ 2. ☽ sets 7 8	16 6	56 5	4 25	

45] 24th Sunday after Trinity. St. Matthew 9: 18-26; Col. 1: 9-14. Day's Length, 10 hrs. 6 min.

Sunday	7 <i>Engelbert</i>	3 29	8 6		☿ ☽ ☿. ☿ sets 7 27	16 6	57 5	3 26	☾
Monday	8 <i>Gottfried</i>	4 26	8 59		8 ☿ ☽. ☿ south 11 48	16 6	58 5	2 27	
Tuesday	9 <i>Theodore</i>	5 21	9 49		☿ ☽ 2.	16 6	59 5	1 28	
Wednesday	10 <i>Martin Luther</i>	6 10	11 0		☽ 10th. ☿ gr. Hel. lat. s.	16 7	0 5	0 29	
Thursday	11 <i>M. Chemnitz</i>	6 58	noon		7* south 12 34. ☿.	16 7	1 4	59 30	
Friday	12 <i>Jonas</i>	7 40	12 1		Wega sets 11 53	16 7	3 4	57 31	
Saturday	13 <i>Winebert</i>	8 20	12 45		☽ sets 6 40	15 7	4 4	56 1	

46] 25th Sunday after Trinity. St. Matthew 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 9 hrs. 50 min.

Sunday	14 <i>Levin</i>	8 59	1 31		☿ in apo. ☿ sets 7 35	15 7	5 4	55 2	
Monday	15 <i>Leopold</i>	9 45	2 30		☽ sets 6 21	15 7	6 4	54 3	
Tuesday	16 <i>Ottomar</i>	10 30	3 31		Spica rises 4 26	15 7	7 4	53 4	
Wednesday	17 <i>Alpheus</i>	11 10	4 34		☿ ☽ ☿. ☽ south 11 9	15 7	8 4	52 5	
Thursday	18 <i>Gelasius</i>	11 49	5 38		☿ Orion rises 7 48	15 7	8 4	52 6	
Friday	19 <i>Elizabeth</i>	morn	☽ ris.		19th. Sirius rises 9 58	14 7	9 4	51 7	
Saturday	20 <i>Amos</i>	12 40	6 10		☽ sets 6 19	14 7	10 4	50 8	

47] 26th Sunday after Trinity. St. Matt. 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hrs. 38 min.

Sunday	21 <i>Off. V. M.</i>	1 37	6 58		☿ sets 7 45	14 7	11 4	49 9	☾
Monday	22 <i>Alphonus</i>	2 34	7 56		7* south 11 23. ☉ ent. ☿	14 7	12 4	48 10	
Tuesday	23 <i>Clement</i>	3 33	8 59		☿ ☽ ☿. ☽ sets 6 4	13 7	13 4	47 11	
Wednesday	24 <i>Chrysogonus</i>	4 28	10 4		☽ south 10 44	13 7	14 4	46 12	
Thursday	25 <i>Catharine</i>	5 18	11 12		☿. Aldebaran rises 5 18	13 7	15 4	45 13	
Friday	26 <i>Conrad</i>	6 10	morn		26th. Altair sets 10 3	13 7	15 4	45 14	
Saturday	27 <i>Virgilius</i>	7 2	12 20		☽ sets 5 58.	13 7	16 4	44 15	

48] 1st Sunday in Advent. St. Matt. 21: 1-9; Rom. 13: 11-14. Day's Length, 9 hrs. 26 min.

Sunday	28 <i>Guntherus</i>	7 53	1 28		☿ sets 7 54	12 7	17 4	43 16	
Monday	29 <i>Saturninus</i>	8 42	2 36		Mark ab. south 6 36	11 7	18 4	42 17	
Tuesday	30 <i>St. Andrew</i>	9 30	3 44		☿ in per. Orion rises 6 54	11 7	18 4	42 18	

Jupiter (♃) is the 8th of this month in opposition with the sun. Rises when the sun sets.

MOON'S PHASES.

New Moon,	3d day, 6 o'clock, 51 min.	Evening.
First Quarter, 10th " 10 "	11 "	Evening.
Full Moon, 19th " 2 "	31 "	Morning.
Last Quarter, 26th " 1 "	26 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, variable; 6, 7, rain; 8, 9, fair; 10, cloudy; 11, 12, rain and snow; 13, 14, clear and cold; 15, 16, rain; 17, 18, variable; 19, 20, 21, clear; 22, 23, snow; 24, 25, cold; 26, 27, 28, clear, moderate; 29, 30, variable.

ADVENT.

The four weeks before Christmas are called Advent season, the time in which God's people privately and publicly prepare their hearts and minds rightly to celebrate the birth of our Lord. The Gospel and Epistle for each Sunday in Advent point us from Christ's first coming as the Saviour, to his second coming at the last day as the Judge of the world.

YOUR TOYS AND YOUR CHILD'S.

The toys of the child are pins and pebbles, mud and marbles, pictures and trinkets. You know that these things have almost no value, and therefore you care nothing about them, and can hardly be patient when you see the child set so much store by them. When he shows them, you look to gratify him, but at the same time pity his ignorance and simplicity.

Your toys are larger and more showy than the child's, but yet little more valuable. You set your heart on horses, farms, money, fame, pleasure, and other earthly treasures. With these you are pleased. They take up almost all your time and attention. Know ye not that these are only toys? That they perish? They are to some extent needful for the body, but must never hurt the soul. Would not angels pass them by as mere toys, and turn to higher and more enduring interests? No wonder the Apostle exhorts: "Set your affections on things above, not on things on the earth." (Col. 3: 2.)

THANKSGIVING DAY.

This generally comes in November. The Governors of six, eight or twelve States sometimes appoint the same day, on which their people may render special thanks to God for the mercies of the year.

Our churches should be open, and a full congregation be at hand, to enter heartily into this interesting service and worship. "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!"

If you cannot attend service, have a little thanksgiving in your own home. Read Ps. 65: 9-13, and Ps. 103-107.

The Lord loveth a cheerful giver.

HE that loses anything and gets wisdom by it is gainer by the loss.

NEVER preach to others what you yourself do not try to practice.

TAKE good care of the children, and you will have less trouble with the old folks.

Christian parents, in view of the great scarcity of ministers in our Church, the Lord loudly calls upon you to consecrate your boys to this holy work. Speak to them about it, and earnestly try to incline their hearts and minds to the ministry. Sow the seed early and water it with prayer.

DECEMBER,

12th Month, 31 Days.

1869.

Weeks and Days.	Remarkable days.	Moon South h m	Moon R.&S. h m	Moon's Place.	Miscellaneous Particulars.	SUN rises sl m	SUN sets h m	O. style
Wednesday	1 Longinus	10 19	4 48	 14	♀ sets 7 58	11 7	19 4	41 19
Thursday	2 Candida	11 15	5 55	 27	♂ ♀ ♄. ♀ south 10 23	10 7	19 4	41 20
Friday	3 Cassianus	12 12	♂ sets	 10	♂ 3d. ♂ ♄ ♄.	10 7	20 4	40 21
Saturday	4 Barbara	12 59	5 54	 23	♂ ♄ ♄. 7* south 10 58	10 7	20 4	40 22

49] 2d Sunday in Advent. St. Luke 21: 25-36; Romans 15: 4-13. Day's Length, 9 hrs. 18 min.

Sunday	5 Abigail	1 47	6 42	 5	Sirius rises 8 54	9 7	21 4	39 23
Monday	6 St. Nicholas	2 35	7 33	 17	Regulus rises 10 35	9 7	21 4	39 24
Tuesday	7 Agathon	3 25	8 25	 29	♂ ♄ ♄. ♀ sets 8 2	8 7	22 4	38 25
Wednesday	8 Conc. V. M.	4 12	9 20	 11	♂. ♀ south 10 4	8 7	22 4	38 26
Thursday	9 Joachim	5 8	10 16	 23	Fomal sets 9 52	7 7	23 4	37 27
Friday	10 Judith	6 3	11 13	 5	10th. Wega sets 10 10	7 7	23 4	37 28
Saturday	11 Damasas	6 38	noon	 17	♂ ♄ ☉. Mark ab. sets 12 32	6 7	24 4	36 29

50] 3d Sunday in Advent. St. Matthew 11: 2-10; 1 Cor. 4: 1-5. Day's Length, 9 hrs. 12 min.

Sunday	12 Marentius	7 22	12 20	 29	♄ in apo. ♂ ♄ ♄. 7* so. 10 18	6 7	24 4	36 30
Monday	13 Lucian	8 10	1 31	 11	♀ gr. elong. East	5 7	24 4	36 1
Tuesday	14 Nicasius	8 49	2 46	 24	♀ sets 8 10	5 7	25 4	35 2
Wednesday	15 Emberday	9 30	3 54	 7	♂ ♄ ♄. ♀ south 9 50	5 7	25 4	35 3
Thursday	16 Eusebius	10 22	4 58	 20	Altair sets 8 32	4 7	25 4	35 4
Friday	17 Lazarus	11 15	5 59	 4	Orion rises 5 43	4 7	25 4	35 5
Saturday	18 Wunibald	morn	♄ ris.	 18	18th. Arietis so. 8 16	3 7	25 4	35 6

51] 4th Sunday in Advent. St. John 1: 19-34; Philippians 4: 4-7. Day's Length, 9 hrs. 10 min.

Sunday	19 Abraham	12 14	5 32	 3	Regulus rises 9 27	3 7	25 4	35 7
Monday	20 Cath de Bora †	1 19	6 34	 18	♂ ♄ ♄. ♀ sets 8 15	2 7	25 4	35 8
Tuesday	21 St. Thomas	2 29	7 36	 3	☉ enters ♄. Short. Day. ☉	2 7	26 4	34 9
Wednesday	22 Beata	3 36	8 48	 18	Winter commences	7 25	4 35	10
Thursday	23 Dagobert	4 29	9 59	 3	♄ south 9 26	7 25	4 35	11
Friday	24 Adam and Eve	5 17	11 8	 16	Wega sets 9 6	7 25	4 35	12
Saturday	25 Christmas	6 0	morn	 0	25th. Arietis so. 7 48	7 25	4 35	13

52] Sunday after Christmas. St. Matt. 1: 18-25; Galatians 4: 1-7. Day's Length, 9 hrs. 10 min.

Sunday	26 Stephen	6 44	12 14	 14	♀ sets 8 24	1 7	25 4	35 14
Monday	27 St. John Evan.	7 32	1 21	 27	♄ in per. Rigel south 10 42	1 7	25 4	35 15
Tuesday	28 Holy Innocents	8 16	2 24	 11	Orion south 11 20	2 7	25 4	35 16
Wednesday	29 Noah	8 56	3 28	 24	Sirius south 12 6	2 7	24 4	36 17
Thursday	30 David	9 45	4 30	 7	♄ south 8 58	3 7	24 4	36 18
Friday	31 Sylvester	10 32	5 28	 19	♂ ♄ ♄. ♄ ris. 5 38. M. ☉ in p.	3 7	24 4	36 19

Saturn (♄) is the 11th of this month in conjunction with the sun, and cannot be seen

MOON'S PHASES.

New Moon,	8d day, 5 o'clock, 51 min.	Morning.
First Quarter,	10th " 6 " 18 "	Evening.
Full Moon,	18th " 6 " 53 "	Evening.
Last Quarter,	25th " 9 " 33 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, cloudy; 5, 6, variable; 7, 8, 9, snow; 10, 11, clear; 12, 13, rain; 14, 15, 16, 17, cold; 18, 19, 20, rainy; 21, 22, 23, clear; 24, 25, fair; 26, 27, 28, cloudy; 29, 30, 31, variable.



GIVING TO THE LORD.

Give, give of your abundance,
Whatever it may be;
God loves a cheerful giver;
Let heart and hand be free.

Give alms to poor and needy,
Give comfort to the sad,
Give help to weak and erring,
Give pity to the bad.

Give sunny smiles and greetings,
Give gentle words and mild,
Give honor to the aged,
Give patience to the child.

Give fervent prayer and praises,
Give earnest love, and true,
Give heart and soul to Jesus,
Who giveth all to you.

CHRISTMAS.

The Jews had no Christmas. In their Scriptures, whenever Christ was mentioned, it was only in the way of prophecy. But "when the fullness of the time was come," that is, when all things were prepared for his coming, the Saviour was born. Therefore Christians have a Christmas, a season when they commemorate the love of the Father in the redemption of the world.

It is the season of gifts, in token of God's great Gift. It is the season of joy, because Christ is the source of all joy. It is peculiarly the children's festival, because Jesus came into the world a little child.

A GREAT NEED.

We very much need a good variety of tracts for cheap or gratuitous distribution among our people — tracts on Baptism, Confirmation, the Duties of Parents to their Baptized children, the Relation of such Baptized children to the Church, Almsgiving, our church Enterprises, and other vitally important subjects.

If we had such tracts of two, four, or eight pages that could readily be placed in the hands of our people, they would prove an immense power in the Church. Short, plain and pointed, they would be often read and carefully studied. They would be great helps to the pulpit explanation of these subjects, being in full harmony with the pulpit and catechetical class.

Who will meet this want? Who will write these tracts? Who will pay for their publication, so that they can be sold very cheap?

THE APPEARANCE OF EVIL.

Paul in 1 Thess. 5: 22, exhorts: "Abstain from all appearance of evil." Of course a Christian must abstain from all evil; but this is by no means enough. He must abstain from all appearance of evil.

Some actions, customs or habits, may not be really wrong in themselves, when rightly understood or moderately allowed; but yet if they are at all doubtful, abstain from them. Their appearance of evil condemns them.

Our young people often turn night into day with sleighing parties, apple-bees and quiltings; in some places cards or wine, or both, are used in the social circle; young men sometimes quietly spend an hour or an evening at a tavern or saloon.

These are a fair sample of those things, which, if not absolutely wrong in themselves, at least have the appearance of evil, and must, therefore, be shunned.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

PREPARATORY SERVICES.

The services of Saturday morning or evening before the holy communion are called *preparatory* services, because in them we are prepared for a worthy approach to the Lord's table.

Therefore the hymns, prayers, Scripture lesson, and preaching all have direct bearing on our fitness for the holy communion. Of course, this preparation must begin at home, in the way of careful self-examination and sincere humiliation; but in these preparatory services, it completes itself, by the individual entering the congregation, and the whole assembly of saints, with one heart and one voice, making sincere confession of sin and renewing their vows of holy obedience, at the same time receiving God's assurance of pardon and peace.

You will notice, that the main thing in this service is the hearty confession of sin. In all our worship we confess our sins; but here the confession has special prominence. We sum up, as it were, the sins of our whole past life, and casting them upon the Lord, earnestly cry: "Good Lord deliver us." We unburden our hearts, in order that with easy consciences we may enjoy the holy communion.

This helps us to understand why the ten commandments are always read at this time, namely, that God's holy law standing before us, may, as in a mirror, show us the unholiness of our hearts and lives. Forbidding all evil, requiring whole obedience and reminding us of our many sins, the reading of the commandments is well calculated to fill us with sorrow and shame, and to call out our penitence and faith. Therefore our only hope and comfort lie in the sincere confession of our manifold sins and great unrighteousness.

So, in order to bring this whole subject properly to bear upon the consciences of the communicants, the Church in God's name addresses to them a most solemn exhortation, the high character of the holy communion, and the necessity for careful self-examination, warning the impenitent, comforting the weak-hearted, and finally calling upon them to make sincere confession of their sins in order to receive full assurance of pardon.

Do you not see, then, that every communicant should be present at this preparatory service, unless his presence is impossible? If the service has any proper meaning, it must be to prepare you for the holy communion; will you then lose nothing by

willful absence? How can you allow business or other light matter to keep you away from this preparatory service?

BE CONTENT.

Do you ever reflect how sinful it is to complain, fret and doubt about the crops of grain or fruit? You are doubting God's providence, and are not satisfied with his dealings. What could be more ungrateful? It is your duty to do all you can to secure a good crop or success in business; but having done this, you must also rest satisfied with what God sends you. This is contentment. Examine Philip. 4: 11; 1 Tim. 6: 8, and Heb. 13: 5.

TO THE NEWLY MARRIED.

When you open your new home, let it be a truly Christian home. Ask God's blessing on your daily bread, and commit yourselves to his care every day in family worship. Let your family piety have this outward expression, and so distinguish you from a family of the world. Start right, and you can easily keep right.

YOU CANNOT AFFORD IT.

Cannot afford what? To miss the preparatory services before communion; to miss the weekly prayer-meeting; to miss giving your full proportion to the Lord's cause; to miss a sermon; to miss doing a kindness to the needy?

Why not? Because God promises his blessing upon each and all of these good works, and you surely cannot afford to miss that blessing.

A LITTLE ODD.

You must have a country paper for court and local news; a city paper for state and national news; perhaps also a daily for full details of what is happening. How then is it possible for you to do without your church paper for church news? Or do you feel so little interest in the work and progress of your Church as not to care for church news? It is a little odd—indeed it is simply astonishing—to see how many persons do not feel the need of having their church paper.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

THE PAPERS OF THE CHURCH.

Every member, or at least every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

ENGLISH.

Reformed Church Messenger, published weekly. Edited by Rev. S. R. FISHER, D. D., No. 54 North Sixth St., Phila.

Quarto Edition, \$3.00 in advance.

Folio " 1.75 "

" "10 copies to one address, 15.00 "

Christian World. Weekly, Cincinnati, O., at \$2. Rev. T. P. BUCHER, Editor.

The Child's Treasury. An illustrated monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Rev. T. P. BUCHER, Cincinnati, O. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

The Guardian. A monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. B. BAUSMAN, A. M. Editor. \$1.50 per year.

The Mercersburg Review. Quarterly. Edited by Rev. T. G. APPLE, D. D., and published by S. R. FISHER & Co., Philada. Each number contains 160 pages. \$3 per year.

GERMAN.

Die Reformirte Kirchenzeitung. Weekly, at \$1.50. Edited by J. G. S. WITTMAN, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

Der Reformirte Hausfreund. Edited and published by Rev. B. BAUSMAN, Reading, Pa. It appears every two weeks at \$1 per year.

Der Evangelist, Cleveland, Ohio. Weekly at \$1.50. Rev. Dr. H. J. RUETENIK, Editor.

Der Reformirte Wächter. Quarterly. \$1 per year. Edited and published by Rev. Dr. H. J. RUETENIK, Cleveland, Ohio.

Lämmerhärte, a child's paper. Published by S. R. FISHER & Co., Philada. Terms: Five copies \$1.25; Ten copies for \$2; Twenty-five copies for \$5; Fifty copies for \$10; One hundred copies for \$18.

Sontagschulblatt, monthly, by the Ger. Ref. Buchverein, Cleveland, Ohio. Terms: The same as those of the "Lämmerhirte."

A QUESTION.

We may not understand the matter rightly, or we may be a little behind the age; but really the question often comes up: Is it not a sin for Christian ladies to spend so much precious time on fancy needlework, often to the great neglect of mind and heart?

A BAD HABIT.

In every *Messenger* there are hints that should be carefully considered; in every sermon there are suggestions made about certain duties; in almost every church book or paper, you find attention called to things you should do or not do.

A very bad habit many persons have, is not to mind these hints and suggestions, but pass them carelessly by and live on as before. What folly to pay for good and needful advice, and then not follow it!

A SMALL BUSINESS.

For ministers in visiting their people to make a point to beg as much butter, flour, meat &c., &c., as the buggy will hold, besides leaving strong hints for more.

They may thankfully accept what is offered; because it will then be a token of good will on the part of members. But if the "booty" be dragged from the cellar, pantry and granary by the "begging" powers of the pastor———well, that is all!

PIOUS FATHERS.

In 1859, Dr. Leland of Columbia, S. C., said that of the one hundred students in the Theological Seminary there, he knew from personal inquiry, that ninety-nine received their first religious impressions from pious mothers.

This may all be so; but it certainly sounds very strange, as does also much more of the same kind that is sent abroad in the public prints. One is led to wonder where the pious fathers are. Dare they be less pious than the mothers? Do not such statistics imply that they are? Laying so much stress on the mother's piety, do you not lead the father to indifference? The Scriptures make no such distinction, and allow none.

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THREE STRANGE NOTIONS.

1) To think that you are doing the deacon, or pastor, or both, a great favor, when you pay your salary subscription. It is not a favor, but a debt; and it is not in your power righteously to withhold it.

2) To think that the Sunday School is under obligations to you for sending your child. The school does not need your child, but he needs the school. Therefore you are under obligations.

3) To think that money given to Missions, Orphan Homes, Beneficiary Education or other Church Enterprises, is thrown away or lost to you. You must have queer ideas of the Lord's promises to bless the giver.

TRUE RICHES.

The Scriptures speak of "uncertain riches" (1 Tim. 6: 17), which are not to be trusted because they "certainly make themselves wings; they fly away" (Prov. 23: 5).

But the Scriptures speak also of true riches, namely the treasures we lay up for ourselves in heaven by giving to the Lord. A Christian merchant once failed. A friend was surprised to hear him say he was by no means poor, having yet ten thousand dollars in bank. In explanation he said: "I mean the bank of Heaven. During my days of prosperity I gave that sum and even more into the Lord's treasury, and that I can never lose."

What a beautiful illustration of the Christian paradox: "What we give to the Lord, we yet have"! These are true riches.

CONGREGATIONAL SINGING.

In so many congregations the members take but little part in the singing. This is simply sinful idleness. Indeed often half have no hymn books. Yet they call this worshipping God? Terrible!

By all means let every member have the hymn book, and heartily join in the song of the saints. Also see to it, that the boys and girls of the congregation take part in this delightful service.

It is astonishing that so many, even church officers, sit idle during singing! No wonder the young learn the same sinful habit.

AN IMPORTANT POINT.

Always be careful to supply your children with whatever church-books they need. Get them each a Bible, Catechism, Hymn Book, Golden Censer, and other helps to piety and knowledge. Get the church papers, and see to it that the children read them. Your own example will be all the force they need. Have our church books on the table, and the children will know what to do with them. It is poor economy to do without them. You lose by saving.

VERY STRANGE.

Very strange! What is? That the pastor feels so much more interest in you and your children than you do.

He is anxious that you be a faithful communicant, that you receive great benefit from his sermons, that you be a diligent doer of the word, that your children shall be well instructed in the Scriptures, that they be earnest young Christians.

But strange enough, you show much less anxiety about these things than he does. Are you less responsible than he? Beware, lest his faithfulness rise up to condemn you in the day of judgment.

DECEIVING CHILDREN.

How do you do it? By making promises without fulfilling them, and raising expectations without meeting them. You may quiet the child for an hour, but you also wrong it; you break your word, and you thereby teach the child to lie and deceive.

AN EASY WAY OF DOING GOOD.

Have the *Messenger* or *Guardian* sent to some poor family in your congregation. It would cost you but little, and yet be a weekly blessing to them. Sow the seed and you shall reap a harvest. Bread upon the waters will return.

TAKE IT HOME WITH YOU.

Take the sermon home with you. Listen carefully, so as to get its points or heads; try to keep as much of the filling up as possible; all this will furnish good matter for meditation through the week.

Take it home. The sermon is not for pleasure, but for profit; not a nice pastime, but to instruct you in Christian doctrine and duty.

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LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, located at Lancaster, Pa. Fifty-nine students in the college proper, with forty-two in the Preparatory Department. Total, one hundred and one.

FACULTY

Rev. John W. Nevin, D.D., President and Professor of the Philosophy of History, Æsthetics, Ethics and Psychology.

W. M. Nevin, Esq., A.M., Professor of Ancient Languages and Belles-Lettres.

Charles H. Budd, A.M., M.D., Professor of Natural Science, and Chemistry.

Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy.

Daniel M. Wolff, A.M., Assistant Professor of Mathematics and Languages.

John S. Stahr, A.B., Assistant Professor of the German Language and Literature.

John L. Atlee, M.D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term begins September 7th. Second term begins January 7th. Third term begins April 15th. July 8th is the day of Commencement.

Expenses.—Tuition, \$39 per year. Contingent expenses, \$3 per Term. Boarding and room rent at the rate of \$3 to \$4 per week. Washing \$1 per month. The course of study is full and thorough. For particulars, send for a Catalogue.

HEIDELBERG COLLEGE, located at Tiffin, Ohio.

FACULTY.

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Rev. Reuben Good, A.M., Professor of Natural Science, and Rector of the Preparatory Department.

Joseph A. Keller, A.M., Professor of Languages.

Frederick Moyer, A.B., Tutor.

The Spring Session begins April 6th; the Winter Session, November 25th. Annual Commencement, June 29th. Number of students in the

College Department, Classical course, 24; Scientific course, 47. Preparatory Department, Classical course, 32, and English course, 124. Total, 227.

MERCERSBURG COLLEGE, chartered 1865, located at Mercersburg, Pa.

FACULTY.

Rev. Thomas G Apple, D. D., President

Rev. Samuel N. Callender, A. M., Professor elect of Psychology and Logic.

* * * * * Professor of Mathematics.

John B. Kieffer, A. M., Professor of Ancient Languages.

Christian Kessler, Teacher of German.

Miss Annie Beall, Teacher in English Branches.

Miss Mary C. Laubaugh, Teacher of Instrumental Music.

This institution is both Academic and Collegiate, and is under the care of a Board of Regents, consisting of nine members. It aims to be in the full sense a Church School. It provides for regular and systematic instruction in Christianity throughout the whole course. A regular congregation is established in the institution in connection with the Theological Seminary.

The scholastic year commences on the 1st of September, and closes on the 15th of June, with a vacation of two weeks at Christmas.

Expenses.—Boarding, tuition, washing, furnished room, fuel, and light (no extras, except for instruction on the Piano, which is \$10 per quarter) per year, \$200. For particulars, address the President,

THOS. G. APPLE.

WESTMORELAND COLLEGE, located at Mount Pleasant, Westmorland County, Pa.

John H. Sykes, A.M., President.

Rev. J. A. Peters, A.M., Professor of Languages.

Two female assistants.

PALATINATE COLLEGE, located at Mercersburg, Pa. Chartered and organized in 1867. A fine building has been erected.

Rev. H. R. Nick, A. M., President, with Assistants.

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THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY, located at Mercersburg, Pa. The Professors are: *Rev. E. V. Gerhart, D.D.*, Professor of Systematic and Practical Theology.

Rev. E. E. Higbee, D.D., Professor of Church History and Biblical Literature.

J. B. Kerschner, A.M., Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1867-68 was seventeen.

WESTERN THEOLOGICAL SEMINARY, located at Tiffin, Ohio. The Professors are:

Rev. J. H. Good, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

The number of students for 1867-68 was 9.

TREASURERS OF THE BOARDS AND SYNODS.

GENERAL SYNOD.

BOARD OF HOME MISSIONS.—Charles Santee, No. 239 North Third St., Phila., Pa.

BOARD OF CHURCH EXTENSION.—John Wiest, Box 2754, Philadelphia.

BOARD OF FOREIGN MISSIONS.—R. F. Kelker, Harrisburg, Pa.

GENERAL SYNOD.—John Wiest, Box 2754, Philadelphia.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin Co., Pa.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher, D.D., No. 54 North Sixth St., Phila., Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Jacob Bausman, Lancaster, Pa.

SYNOD OF REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa.

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HEIDELBERG COLLEGE.—N. L. Brewer, Tiffin, Ohio.

NORTH-WESTERN SYNOD.

MISSION INSTITUTE.—Rev. J. T. Kluge, Sheboygan, Wisconsin.

NORTH-WESTERN SYNOD.—J. W. Brown, ———

BENEFICIARY EDUCATION.

Students for the ministry, who are supported by the Church, are called "beneficiaries." From East and West loud calls are made for more ministers. We must by all means then increase our number of students, and also our contributions for their support.

In almost every Classis there are several more charges than ministers. From both Eastern and Western Theological Seminaries, we every year receive only about enough additions to make up for the loss by deaths and disabilities.

At this rate, then, how can we as a Church expect to make much progress in our missionary work? By all means our people should see the great necessity of consecrating their sons to the work of the holy ministry. Turn their hearts and minds in this direction, and God's providence will open the way. Also give liberally to this great work, that it may go forward. Instead of sending out ten or twenty students from the Seminary, there should be fifty every year.

TWO ORPHAN HOMES.

Yes, we have two, and poor children enough in the Church to fill six, and wealth enough in the Church to support sixty. Yet our two are scarcely supported.

The Home at Womelsdorf, Berks Co., Pa., has one hundred and ten children, under care of Rev. D. Y. Heisler. Send money or goods to him.

The Home at Butler, Butler Co., Pa., has about

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twenty-four children, under care of Rev. C. A. Limberg. Send money or goods to him.

These Homes not only do good to the children in them; but these orphans themselves afterwards become a power in the Church for good. Support them well.

HOME MISSIONS.

This is our great work, namely, to send ministers North, South, East, and West, to establish new congregations, charges and Classes. These new and weak congregations must be supported for a year or several years, until they become self-supporting.

Let no one think this missionary money is thrown away. It all comes back, and often tenfold more. These congregations become strong, and then pay back thousands of dollars more than they received. It is like planting and watching a tree, and after its maturity receiving an hundred-fold more fruit than the seed you planted, and the care you gave it.

NOTICE.

"Prayer-meeting and lecture as usual on Wednesday evening in the lecture-room. Dear brethren, I urge you all to attend these weekly meetings. Forsake not the assembling of yourselves together."

Some of the "dear brethren" deported themselves in this way:

Brother A—*thought it looked like rain*, and concluded that his family, including himself of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother A—*hired a carriage*, and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the "Intelligence of the Lobster."

Brother B—*thought he was too tired to go*, so he stayed at home, *worked* at the sled he had promised to make for Billy.

Sister C—*thought the pavements were too slippery*. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet "done up." *She had an old pair of stockings drawn over her shoes.*

Sister D—*thought there wouldn't be more than a dozen people at prayer-meeting*. She doesn't like these little meetings, so she didn't go. If she had gone, there would have been *thirteen*. I met her

next evening at a social gathering where there were just ten folks. She said she had spent a "delightful" evening.

Brother E—*thought he might be called upon to lead in prayer or make some remarks*. He stayed at home. Next day he went around with a petition *praying* Congress to repeal the tax on bees-wax. His name headed the list of petitioners, and he *spoke eloquently* and waxed warm as he urged his reasons in favor of repeal.

Three-fourths of the members stayed at home. *God was at the prayer-meeting*. The pastor was there. One-fourth of the members were there, and *God blessed them*. The persons who stayed at home were each represented by a vacant seat. *God don't bless empty pews.*—United Presbyterian.

WHEN IS LIFE A FAILURE?

It must be a sad reflection at last to think, that life has been a failure. How much is implied in it? It is something more than to fail to realize our anticipations; for all do this, and yet life is not a failure to all.

If a man seeks happiness in the things of this world, in pleasure, ease, dress, houses, lands, business, wealth, luxury, or in any mere gratification of the appetites and passions, he will fail to secure what he seeks. His anticipations will not be realized, and they ought not to be. God never designed that they should be. Pride make us happy? Never! It "cometh before destruction, and a haughty spirit before a fall."

But with the Christian—the living working Christian—there is no such thing as failure. The word does not belong to his vocabulary. He may be unfortunate in his worldly affairs, in his social and domestic relations; but if he has peace with his God and with himself, and spends his life in laying up a treasure above—if he is truly pious, consecrates himself to his work and faithfully prosecutes it—he accomplishes the great end of life, and wears the crown at last. Life to him is a glorious success.—*Morning Star*.

In prayer never be in a hurry to change your position. Always reverently wait till the Amen is said, before you rise from kneeling, or sit down after standing.

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WHO IS TO BLAME?

The anger, ugly words, revenge and threats of children often come from seeing and hearing these things from the parents, who speak and act very rudely when angry, and who then wonder where the children learn it. They often punish the child at least in the spirit and manner of revenge; and the little one soon learns the lesson of rudeness. Who is to blame?

WHAT THE ITALICS MEAN?

In common print italics are used to give emphasis to the words italicised; but in the Bible they always show what words have been added to make the sense clear in our English translation.

DAILY BREAD.

Give us this day our daily bread;
With heavenly food may we be fed;
Grant us from thine exhaustless store
The bread of life for evermore.

Then though we should on earth below
Keen poverty and hunger know,
We will not murmur if we're fed
Day by day with heavenly bread.

INTERESTING SOBAPS.

NEVER let your children attend more than one Sunday-school. One is enough. You might with equal reason be a member of more than one congregation.

Do not blame your pastor for using the same sermon a second time. A sermon that is not worth hearing twice is not worth hearing once. So about the second reading of a book.

NEVER send the child to Sunday-school or to the Pastor's catechetical class, without first seeing that he is prepared in the lesson. You can in this way be of very decided help to both child and teacher. Make a note of this.

With all thy soul love God above,
And as thyself thy neighbor love.

How unbecoming these funeral feasts are! By all means abolish them. Both nature and grace call rather for fasting. They are strangely inconsistent with the sad and solemn occasion.

THE saying, "Present company always excepted" does not apply when the minister is preaching about the faults and follies of his members.

AT family worship have not only the children present, but also servants, apprentices, hirelings, or whatever souls may be under your care, that they may enjoy this goodly Christian exercise.

ASTONISHING! That you get the *Messenger*, *Christian World*, or other church publication without paying for it! Is it honest?

SOME think that visiting relations on Sunday is less sinful than visiting strangers; but do the Scriptures teach this? Take care.

THREE bad things: To stay from church; to go in late; to take no part in the services when you are there.

WHILE ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one turns something up; so while ten fail, one succeeds and is called a man of luck, the favorite of fortune. There is no luck like pluck, and fortune favors those who help themselves.

A RELIGIOUS journal says many people seem to imagine that a minister is a sort of brush to dust a soiled conscience, and lay the nap of self-complacency, and make a shabby character look as good as new.

AN Indiana paper proposes that hereafter instead of saying, "Let us sing the Doxology," the minister shall say, "Let us put on overcoats, adjust furs, slip on gloves, seize our hats and be dismissed."

A CHARITABLE man censureth not his neighbor, believeth not the tales of envy and malevolence, neither repeateth he their slanders. He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

THE promises of the Bible, like the beams of the sun, shine as freely in at the windows of the poor man's cottage as the rich man's palace. A mountain of gold heaped as high as heaven, would be no such treasure as one promise of God.

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NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
Rev. Henry Harbaugh, D.D.....	1843	1843	Mercersburg, Pa. *	December 28, 1867.	53
" Daniel Zeller.....	1815	1818	Allentown, Pa.	April 12, 1868.	76
" E. B. Wilson.....	1863	1863	Forks, Columbia Co., Pa.	May 17, 1868.	50

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			tions.....	1 00				
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A liberal deduction made from the above retail prices to those who buy to sell again. A copy of either of the above works will be sent by mail, postage paid, on the receipt of the retail price. The prices stated, however, are subject to the variations of the market.

GERMAN PUBLICATIONS.

An office for the publication and sale, principally of German books, has been established at Cleveland, Ohio, under the direction of the "Buchverein," organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

ALMANAC FOR THE YEAR OF OUR LORD 1870, being a common year of 365 days.

CHRONOLOGICAL CYCLES.

Dominical Letter, B.—Solar Cycle, 3.—Golden Number, 9.—Roman Indiction, 13.—Epact, 28.—Julian Period, 6583.

The Jewish Era with their year, 5631, commences at the 26th of September, 1870.

The Mohamedan Era with their year, 1287, commences at the 3d of April, 1870.

MOVABLE FESTIVALS.

Septuagesima Sunday,	Feb. 13.	Palm Sunday,	April 10.	Trinity Sunday,	June 12.
Quinquagesima Sunday,	Feb. 27.	Easter Sunday,	April 17.	Corpus Christi,	June 16.
Shrove Tuesday,	March 1.	Ascension or Holy Thursday,	May 26.	First Sunday in Advent,	Nov. 27.
Ash Wednesday,	March 2.	Whit Sunday or Pentecost,	June 5.	Sundays after Trinity are 23.	

EMBER DAYS.

9th of March,	8th of June,	21st of September,	21st of December.
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THE FOUR SEASONS OR CARDINAL POINTS.

Vernal Equinox, Sun enters Aries the 20th of March, 2 o'clock, 24 min. morning.

Summer Solstice, Sun enters Cancer the 21st of June, 10 o'clock, 55 min. forenoon.

Autumnal Equinox, Sun enters Libra the 23d of September, 1 o'clock, 17 min. morning.

Winter Solstice, Sun enters Capricornus the 21st of December, 7 o'clock, 15 min. evening.

Sun is called the Governing Planet.

ECLIPSES FOR THE YEAR 1870.

There will be four Eclipses of the Sun and two of the Moon.

The first is a Total Eclipse of the Moon, the 17th of January, 9 o'clock, 40 min. in the morning, therefore invisible.

The second is a Partial Eclipse of the Sun, the 31st of January, 10 o'clock, 28 min. in the forenoon. Here invisible; only visible at the South Pole.

The third is a Partial Eclipse of the Sun, the 28th of June, 6 o'clock 40 min. in the evening. Also invisible; visible on the South Pacific Ocean.

The fourth is a Total Eclipse of the Moon, the 12th of July, 5 o'clock, 32 min. in the afternoon. Invisible here; when the Moon rises, the Eclipse has passed.

The fifth is a Partial Eclipse of the Sun, the 23th of July, 6 o'clock, 8 min. in the morning. Invisible here; visible on the North Pacific Ocean.

The sixth is a Total Eclipse of the Sun, the 22d of December, 7 o'clock, 16 min. in the morning. Also invisible; mostly visible on the Atlantic Ocean, Europe, and Africa.

Calculations by LAWRENCE J. IBACH, Sheridan, Pa.

A TABLE FOR FORETELLING THE WEATHER.

The following is DR. ADAM CLARK's famous table for foretelling the kind of weather throughout the Lunations for each year forever. If correct, it will be an invaluable friend to the farmer—and indeed to persons of almost every occupation. Try it:—

TABLE.—The table and the accompanying remarks are the result of many years' actual observation, the whole being con-

structed on a due consideration of the attraction of the Sun and Moon, in the several positions respecting the earth, and will, by a simple inspection, show the observer what kind of weather will most probably follow the entrance of the Moon into any of its quarters, and that so near the truth as to be seldom or never found to fail.

MOON.	TIME OF CHANGE.	IN SUMMER.	IN WINTER.
If the New Moon, the First Quarter, the Full Moon, or the Last Quarter, happens	Between midnight and 2 in the morning,	Fair,	Hard frost, unless the wind be S. or W.
	2 and 4, morning,	Cold, with showers,	Cold and stormy.
	4 and 6, "	Rain,	Rain.
	6 and 8, "	Wind and rain,	Stormy.
	8 and 10, "	Changeable,	Cold rain, if wind be W. Snow, if E.
	10 and 12, "	Frequent showers,	Cold and high wind.
	At 12 o'clock, at noon, and at 2 P. M.	Very rainy,	Snow or rain.
	Between 2 and 4, afternoon,	Changeable,	Fair and mild.
	4 and 6, "	Fair,	Fair.
	6 and 8, "	Fair, if wind N. W.	Fair and frosty, if wind N. or N. E.
	8 and 10, "	Rainy, if wind S. W.	Rain or Snow, if S. or S. W.
	10 and midnight,	do do	do do
	12 and 2 A. M.	Fair,	Fair and frosty.

Observations.—1. The nearer the time of the Moon's change, First Quarter, Full, and Last Quarter, are to midnight, the fairer will the weather be during the seven days following. 2. The space for this calculation occupies from 10 at night till 2 next morning. 3. The nearer to mid-day or noon the phases of the moon happen, the more foul or wet weather may be expected during the next seven days. 4. The space for this calculation occupies from 10 in the forenoon to 2 in the afternoon. These observations refer principally to the Summer, though they affect Spring and Autumn nearly in the same ratio. The Moon's Change, First Quarter, Full, and Last Quarter, happening dur-

ing six of the afternoon hours, i. e. from 4 to 10, may be followed by fair weather; but this is mostly dependent on the wind, as noted in the table. 6. Though the weather, from a variety of irregular causes, is more uncertain in the latter part of autumn, the whole winter, and the beginning of spring, yet in the main, the above observations will apply to those periods also. 7. To prognosticate correctly, especially in those cases where the wind is concerned, the observer should be within sight of a good vane, where the four cardinal points of the heavens are correctly placed. Within this precaution, he will scarcely ever be deceived in depending on the table.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Aspects of Planets and other Miscellaneous.	S. sl. m	SUN rises h m	SUN sets h m	O. style
Saturday	1 <i>New Year</i>	Gal. 3, 23-29	☾ sets	 2	 1st ♀ sets 8 24 ☾	4 7	23	4 37	20

1] *Sunday after New Year.* St. Matthew 2, 13-27; 1 Pet. 4, 12-19. *Day's length 9 hrs. 14 min.*

Sunday	2	Abel, Seth	Gen. 4, 2-8	5 30	 14	♂ ☽ ☽ sets 5 28 ☽	4 7	23	4 37	21
Monday	3	Enoch	" 5, 18-24	6 24	 26	♂ ☽ ☽ sets 5 30	5 7	23	4 37	22
Tuesday	4	Isabella	1 Kings 21	7 20	 8	♂ rises 5 18	5 7	22	4 38	23
Wednesday	5	Simon	Luke 2, 25-32	8 17	 19	♂ ☽ ♀ ♀ stationary	6 7	22	4 38	24
Thursday	6	<i>Epiphany</i>	Isa. 2	9 14	 1	♂ ☽ ☽ Castor S. 12 14	6 7	21	4 39	25
Friday	7	Isidor	" 42	10 11	 13	☐ Neptune ☉	7 7	21	4 39	26
Saturday	8	Erhard	Matth. 3, 1-12	11 8	 25	Sirius south 11 20	7 7	20	4 40	27

2] *1st Sunday after Epiphany.* St. Luke 2: 41-52; Rom. 12: 1-5. *Day's Length 9 hours, 20 min.*

Sunday	9	Julian	Matth. 5, 27 f.	morn	 7	☾ 9th ☾ in apo.	7 7	20	4 40	28
Monday	10	<i>Paul's Imp.</i>	" 10	12 4	 19	♂ ☽ ☽ ☽ sets 8 10	8 7	19	4 41	29
Tuesday	11	Hyginus	" 12	1 12	 2	♂ ☽ ♀ ♀ south 7 59	8 7	19	4 41	30
Wednesday	12	Rinehold	" 13, 1-22	2 22	 15	♂ rises 4 57	8 7	18	4 42	31
Thursday	13	Hilary	" 3, 13-17	3 19	 28	7* south 8 2	9 7	17	4 43	J.
Friday	14	Felix	Acts 24	4 10	 12	Aldebaran south 8 42	9 7	17	4 43	2
Saturday	15	Maurice	Matth. 15	5 1	 26	Orion south 10 1 ☾	9 7	16	4 44	3

3] *2d Sunday after Epiphany.* St. John 2: 1-11; Rom. 12: 6-16. *Day's Length, 9 hours, 30 min.*

Sunday	16	Marcellus	Matth. 16	5 59	 11	♂ ☽ ☽ ☽	10 7	15	4 45	4
Monday	17	<i>Anthony</i>	Acts 9, 23 f.	☾ rises	 26	☾ 17th ♀ rises 4 37	10 7	14	4 46	5
Tuesday	18	<i>Franklin born.</i>	Prov. 3	6 25	 11	☽ ♀ gr. brilliancy	10 7	13	4 47	6
Wednesday	19	Heid. Cat. 1563	1 Peter 3, 1-7	7 38	 26	☽ sets 7 59	11 7	12	4 48	7
Thursday	20	St. Sebastian	Mark 10	8 50	 11	☉ enters ☽	11 7	12	4 48	8
Friday	21	Agnes	" 12	9 59	 25	☾ in per. ♀ south 7 10	11 7	11	4 49	9
Saturday	22	Vincent	" 13	11 10	 10	Regulus rises 6 58	12 7	10	4 50	10

4] *3d Sunday after Epiphany.* St. Matthew 8: 1-13; Rom. 12: 17-21. *Day's Length, 9 hours, 42 min.*

Sunday	23	Emerenth	Matth. 5	morn	 24	Capella south 8 44	12 7	9	4 51	11
Monday	24	<i>Timothy</i>	1 Tim. 1	12 14	 7	☾ 24th ♀ stationary	12 7	8	4 52	12
Tuesday	25	<i>Paul's Conver.</i>	Acts 9, 1-22	1 15	 21	☾ Rigel south 8 28	13 7	7	4 53	13
Wednesday	26	Polycarpus	Matth. 6	2 18	 3	Sirius south 10 6	13 7	6	4 54	14
Thursday	27	F. Chrysostom	" 7	3 11	 16	♂ ☽ ♀ ♀ rises 3 57	13 7	5	4 55	15
Friday	28	Charles	" 14	4 5	 28	♂ ☽ ♀ ♀ sets 7 40 ☾	13 7	4	4 56	16
Saturday	29	Valerius	Rom. 6	5 0	 11	7* south 6 52	13 7	3	4 57	17

5] *4th Sunday after Epiphany.* St. Matthew 8: 23-27; Rom. 13: 8-10. *Day's Length 9 hours, 56 min.*

Sunday	30	Adelgunda	Luke 9	5 50	 23	☽ sets 11 52	14 7	2	4 58	18
Monday	31	Virgil	" 12	☾ sets	 5	☾ 31st ♂ ☽ ☽ S. ☽	14 7	1	4 59	19

MOON'S PHASES.

New Moon,	1st day,	7 o'clock,	1 min.	Evening.
First Quarter,	9th "	3 "	55 "	Afternoon.
Full Moon,	17th "	9 "	35 "	Morning.
Last Quarter,	24th "	5 "	10 "	Morning.
New Moon,	31st "	10 "	36 "	Forenoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, cloudy; 5, snow; 6, 7, clear; 9, 10, cloudy with snow; 11, 12, 13, clear; 14, 15, N. W. cold; 16, 17, rain and snow; 18, 19, 20, clear and cold; 21 Moderate; 22, 23, rain and snow; 24, 25, stormy; 26 coldest day; 27, 28, cold; 29, 30, cloudy; 31, variable.



ON THE ROAD TO SCHOOL.

Ah, ye town and city children, with pale faces, and fine furs, who think half a mile to school a long distance in winter, even with your brick pavements nicely cleared of snow,—look at these healthy-cheeked country boys and girls, on *their* way to school, through snow and storm, over two or even three half miles! They are quite as happy as you, and often make much less ado about both roads and lessons. They grow up hardy and strong, earnest and honest, and make in part our best citizens. Sometimes you laugh at their dress or manners; but in after years you may be glad if they do not stand above you.

EPIPHANY.

"This holy day always comes on the sixth of January, and celebrates the showing of Christ to the Wise men, or heathen, who, guided by a wonderful star, came from the far East, to see the new-born king.

"This wonderful event in the infancy of Christ was to show that He was born not only for Jews, but for Gentiles, that is, for the whole world; that the Jews were no longer to be especially the favored people of God; but that all men were to be called to the knowledge of truth and the ways

of salvation; in other words that the kingdom of Christ was not to be national, or the kingdom of one nation or place, but Catholic or universal, a kingdom including all nations, as the prophets had often announced."

THE BAPTISMAL VOW.

What a world of meaning there is in the Baptismal Vow which parents make in behalf of their children! "*Dost thou in the name of this child,*" do thus and so? That is, will you see to it that he do duly in his own name, and by his own act, renounce the devil, the world and the flesh, believe in the Holy

Trinity, and obey God's Commandments? Will you make yourself responsible for this result? Will you do all in your power to secure it?

How strange that many parents live so indifferent to these vows! How faulty their own lives are! How little they then train the children! How little they teach them! How will they answer those vows in judgment?

THE FLIGHT INTO EGYPT.

(MATT. II. 13-15.)

"Jesus fugitive, who fled
From Herod's bloody net outspread,
For Thy dear infancy,
Give me, oh, Lord, like modest care,
To fly the world, when it speaks fair,
To steal Thy grace away."

WHAT folly for a pastor to expect two, four, or six hundred members, all to bend to his wishes and notions! What equal folly for two, four or six hundred members, to expect the pastor to bend to all their wishes and notions! Each must try to be faithful in his place, and to bear with the weaknesses and short-comings of the other.

FALSE teeth and false hair, may be well enough; but a false face is hateful, and a false tongue,



THE OSTRICH is a very large bird, and is found in the far East. From the ground to the top of the head it measures from seven to ten feet, the head and neck being three or more feet long. Its wings are so short it cannot fly, but they greatly aid the Ostrich in running. The feathers upon the tail and wings are very valuable, being used in fine dressing. Its eggs weigh as much as three pounds.

THE BAPTISM OF JESUS.

Jesus our Saviour, was baptized by John, in the River Jordan, when thirty years old (Luke iii. 23); from which time dates His public ministry. Only after this did He teach the people.

"Jesus! the Father's words approve
His Son in Jordan, while the Dove
Bright witness, hovers down;
So wash me, Lord, that I may be,
At the great day, approved of Thee
Before Thy Father's throne."

WHICH FITS? THE SHOE OR THE FOOT?

To ask, "Did the shoe fit you?" is not a correct question; at least in reference to a sermon. The Gospel shoe does not change, because it is the

Lord's own making; but your feet change. The fitting depends on yourself; and if there is any pinching, it is because your foot of sin does not fit the gospel shoe. The preacher does not make either the shoe or the foot; the Lord makes the one and you the other. Better ask, then, whether your foot fits this unchanging shoe.

STUDY YOUR ALMANAC.

Many persons carefully examine and study the calculations and take great interest in the signs, risings, settings, eclipses, and other points in their Almanac, but fail to pay careful attention to the reading matter which it contains. Yet this is by far more important than the other. The reading matter is carefully prepared, and contains very much instruction about the Church, her work, doctrines, customs, papers, books, catechisms, government, &c. Many of these facts and hints, are very useful to those who examine them. Much information on some point is sometimes given in very short space. By no means should you neglect to study it. Without this reading matter the Church Almanac would be worth no more than a medical Almanac; yea it would not be at all published. The Board issues it for the express purpose of spreading light, interest and zeal among our people.

TEACH children to feel the need of not only the Sunday-school, but also of the congregational service; and carefully see that they attend it. We are considerably in danger from the gulf of separation that now lies between the school and the congregation. It requires great care and labor to make the Sunday-school what it should be for the congregation.

MARCH,

3rd Month, 31 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R. & S. h m	Moon's Place.	Aspects of Planets and other Miscellaneous.	S. sl. m	SUN rises h m	SUN sets. h m	O. style
Tuesday	1	<i>Shrove Tues.</i>	Dan. 3	5 46	 25	♄ gr. Hel. lat N. 8. ☾	13 6 25	5 35 17	
Wednesday	2	<i>Ash Wednes.</i>	Job 1	♄ sets 7	 7	♄ 2d. ♄ ☾ ☿	12 6 24	5 36 18	
Thursday	3	Samuel	1 Sam. 4	6 32	19	♄ ☿ ris. 5 12. M. star	12 6 23	5 37 19	
Friday	4	Casimir	1 Sam. 5	7 33	 1	♄ rises 1 40	12 6 21	5 39 20	
Saturday	5	Frederick	Joel 2	8 30	 13	☾ in apo. Sirius so. 7 32	12 6 20	5 40 21	

10] *1st Sunday in Lent.* St. Matt. 4: 1-11; 2 Cor. 6: 1-10. *Day's Length, 11 hrs. 22 min.*

Sunday	6	Fredolin	Job 42	9 28	 25	Regulus south 10 52	11 6 19	5 41 22	
Monday	7	Thos. Aquinas	1 Tim. 2	10 27	 7	♄ ☾ ♃. ♃ sets 10 22	11 6 17	5 43 23	
Tuesday	8	Philemon.	Philemon	11 29	 20	Orion south 6 34	11 6 16	5 44 24	
Wednesday	9	<i>Emberday</i>	1 Tim. 3	morn	3	♄ Arctur. rises 7 38	11 6 15	5 45 25	
Thursday	10	Alexander	1 Tim. 4	12 31	 16	♄ 10th. ♄ ☿ ♀.	10 6 13	5 47 26	
Friday	11	Rosina	1 Tim. 5	1 26	 29	♀ rises 4 46. ☾	10 6 12	5 48 27	
Saturday	12	Gregory	1 Tim. 6	2 24	 13	♄ ☾ ☐. ♄ ☿ ☐	10 6 11	5 49 28	

11] *2d Sunday in Lent.* St. Matt. 15: 21-28; 1 Thess. 4: 1-7. *Day's Length, 11 hrs. 40 min.*

Sunday	13	Modesta	Gal. 2.	3 20	 27	♄ rises 1 4	10 6 10	5 50 M	
Monday	14	Zachariah	Luke 1, 5-25	4 10	 12	♀ stationary	9 6 8	5 52 2	
Tuesday	15	Christopher	2 Tim. 1	4 57	 27	♄ ☾ sets 10 1	9 6 7	5 53 3	
Wednesday	16	Cyprianus	2 Tim. 2	5 41	 12	♄ Spica rises 8 10	9 6 6	5 54 4	
Thursday	17	Gertrude	Psaln 23	♄ ris.	 27	♄ 17. Orion set 12 25	9 6 4	5 56 5	
Friday	18	Anselm	Titus 1	7 28	 12	☾ in per. ☐ ♄ ☐.	8 6 3	5 57 6	
Saturday	19	Josephus	Titus 2, 1-10	8 44	 27	♀ rises 4 22	8 6 1	5 59 7	

12] *3d Sunday in Lent.* St. Luke 11: 14-28; Eph. 5: 1-9. *Day's Length, 12 hrs. 0 min.*

Sunday	20	Matrona	Titus 3	9 52	 12	☾ Cent. ♀. Day & night eq	8 6 0	6 0 8	
Monday	21	Benedictus	1 John 1	10 59	 26	Spring commences	7 5 59	6 1 9	
Tuesday	22	Paulina	2 Pet. 1	morn	 9	♃ sets 9 44 [12 24	7 5 58	6 2 10	
Wednesday	23	Eberhard	2 Pet. 2	12 0	 22	♄ 23. ♄ ☾ ♄. ♄ ris	7 5 56	6 4 11	
Thursday	24	Gabriel	Luke 1, 1-25	5 58	 4	♄ Rigel sets 10 26 ☾	6 5 55	6 5 12	
Friday	25	<i>Ann. V. M.</i>	Luke 1, 26-28	1 51	 16	7* sets 10 52.	6 5 54	6 6 13	
Saturday	26	Emmanuel	Isa. 8.	2 40	 28	♄ stationary	6 5 53	6 7 14	

13] *4th Sunday in Lent.* St. John 6: 1-15; Gal. 4: 21-31. *Day's Length 12 hrs. 18 min.*

Sunday	27	Gustavus	1 John 2	3 21	 10	♃ sets 9 33	5 5 51	6 9 15	
Monday	28	Malchus	John 18	4 18	 22	♄ ☾ ♀. ♀ rises 4 10	5 5 50	6 10 16	
Tuesday	29	Eustatius	Heb. 7.	5 0	 4	♄ gr. Hel. lat. S. 8	5 5 49	6 11 17	
Wednesday	30	Guido	Psaln 6	5 33	 16	♄ ☾ ☿. ♄ ris 11 56	5 5 47	6 13 18	
Thursday	31	Amos	Matth. 26	♄ sets	 28	♄ 31 ♄ gr. br. ♄ ☾ ☿	4 5 46	6 14 19	

Mars (♄) is on the 12th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

New Moon	2d day,	8 o'clock,	27 min.	Morning.
First Quarter,	10th "	8 "	1 "	Morning.
Full Moon,	17th "	8 "	43 "	Morning.
Last Quarter	23d "	11 "	30 "	Evening.
New Moon,	31st "	8 "	54 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 8, fair; 4, 5, variable; 6, 7, 8, N. W. cold; 9, 10, moderate; 11, 12, variable; 13, 14, clear and cold; 15, 16, 17, rain; 18, 19, equinoctial storm; 20, 21, variable; 22, 23, 24, cloudy; 25, 26, 27, 28, variable; 29, rain; 30, 31, fair.



If it is raining out-doors, we can still spend a pleasant day within. The photograph album, the picture books, the catechism, the church paper, the toys—why there is scarcely any end to the pleasant and useful pastimes we can find! Never grumble when it rains, or snows. God makes the weather, and it is well made.

THE REFORMED CHURCH PUBLICATION BOARD.

What has it done during the year? Published the Mercersburg Review, Messenger, Kirchenzeitung, Guardian, Child's Treasury and Lammerhirte, tracts, catechisms, and several Sunday-school books, and good books for our families.

What does it need now? A building of its own in which to carry forward its business; subscribers to its different publications; funds with which to publish one hundred Sunday-school books; it needs the prayers of the people, and kind words of encouragement.

As business increases, men increase their machinery, hands, and general facilities; why not do so in the Church? Why not have a larger Publication office, more hands everywhere, and a larger

outcome of books, papers, tracts, catechisms, and other pastoral helps?

PAY YOUR MINISTER BETTER.

One of the crying sins and shames of the Christian Church of our day, is the starving rate at which pastors are paid. After spending eight or ten years, several thousand dollars in preparations for the ministry, it seems really sad that their after life is often one of comparative starvation. Even a clerk or mechanic can lay by something for the future; but the over-worked pastor is glad even to see ends meet.

"Live on faith," did you say? But can he eat faith, or wear it, or satisfy the grocer and shoemaker with it?

Many good people see this matter aright. Indeed many are ashamed of it. A Welsh woman one Sunday morning after service said to her pastor, "You have given us a wonderful sermon; I hope you will be paid at the resurrection!"

"Of course I will," was the quaint reply; "*but what shall I do till I get there?*"

Pay your minister well now, while he needs your pay. Don't let him wait till the resurrection.

THE CREED AND THE CHURCH YEAR.

The Apostles' Creed is an outline of Christian Doctrine; the Church Year is an outline of Christian Worship. In the first we *confess* before God and men the blessed facts of Christianity; in the second we *celebrate* them. The two are related as doctrine and devotion, as faith and worship. See how at every step they go hand in hand! The Creed gives you Father, Son, and Holy Ghost; the Church Year gives you Christmas, Easter and Whitsuntide.

It is surprising in one view, what a change is gradually being made in many churches in regard to both the Creed and the Church Year. Only a few years ago, neither received any attention, except in a few denominations; now the Creed is coming into actual public use where it has never been heard, and the Church Festivals are observed more or less by nearly all denominations. The leaven of a better spirit is evidently working, as is plain especially in hundreds of Sunday-schools outside of the Reformed Church.

APRIL,

4th Month, 30 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons	Moon R.&S. h m	Moon's Place.	Aspects of Planets and other Miscellaneous.	S. sl. m	SUN rises h m	SUN sets h m	O style
Friday	1 Theodore	Psaln 12	6 59	 10	♀ rises 3 59 ☾	4 5	4 5	6 15	20
Saturday	2 Theodosia	" 16	7 49	 22	♂ in apo. Reg. so. 9 15	4 5	4 4	6 16	21
14] 5th Sunday in Lent. St. John 8: 46-59; Heb. 9: 11-15. Day's Length 12 hrs. 36 min.									
Sunday	3 Ferdinand	Psaln 18	8 49	 5	Antares rises 11 9	3 5	4 2	6 18	22
Monday	4 Ambrosius	Matth. 27	9 50	 17	♂ ♀ 2. ♀ sets 9 12	3 5	4 1	6 19	23
Tuesday	5 Maximus	" 28	10 52	 0	7* sets 10 14	3 5	4 0	6 20	24
Wednesday	6 Sixtus	Heb. 1	11 54	 13	♂ rises 11 36	2 5	3 8	6 22	25
Thursday	7 Egesippus	Exodus 4	morn	 26	♂ station. ♂ ♀ ☿. ☾	2 5	3 7	6 23	26
Friday	8 Dyonisius	Acts 17	12 30	 10	♂ 8th. ♂ ♀ ☿. ☾	2 5	3 6	6 24	27
Saturday	9 Prochorus	" 7	1 24	 23	♂ Neptune ☾	2 5	3 4	6 26	28
15] Palm Sunday. St. Matthew 21: 1-9; Phil. 2: 5-11. Day's Length 12 hours, 54 min.									
Sunday	10 Daniel	Dan. 6	2 16	 7	♀ rises 3 41	1 5	3 3	6 27	29
Monday	11 Julius	Acts 27	3 4	 21	♂. ♀ sets 8 48	1 5	3 2	6 28	30
Tuesday	12 Constantine	Heb. 3	3 46	 6	♂ rises 11 20	1 5	3 1	6 29	31
Wednesday	13 Euphemia	" 4	4 22	 21	♂ ♀ ☾ superior	1 5	2 9	6 31	A.
Thursday	14 Maund. Thurs.	2 Sam. 3.	4 57	 6	Wega rises 8 16	0 5	2 8	6 32	2
Friday	15 Good Friday	Heb. 5	♂ ris.	 21	♂ 15th. ♀ in per	5	2 7	6 33	3
Saturday	16 Olympia	" 8	7 39	 5	♂ Spica so. 11 38	5	2 5	6 35	4
16] Easter Sunday. St. Mark 16: 1-8; 1 Cor. 5: 6-8. Day's Length, 13 hours, 12 min.									
Sunday	17 Easter Sunday	Heb. 9, 16 ff	8 47	 19	♀ rises 3 28	0 5	2 4	6 36	5
Monday	18 Easter Monday	1 Cor. 11. 23 ff	9 54	 3	♀ sets 8 32	1 5	2 3	6 37	6
Tuesday	19 Crescentius	Isa. 53	10 55	 17	♂ ♀ ♂. ♂ rises 10 56	1 5	2 2	6 38	7
Wednesday	20 Sulpitius	Heb. 11	11 51	 0	☾ enters 8. ☾	1 5	2 1	6 39	8
Thursday	21 Adolarus.	Matth. 28, 1-10	morn	 13	Sirius sets 9 28	1 5	2 0	6 40	9
Friday	22 Cajus	Luke 24, 13-35	12 40	 26	♂ 22d ♀ in perihel	2 5	1 8	6 42	10
Saturday	23 St. George	" 24, 36-47	1 26	 7	7* sets 9 5	2 5	1 7	6 43	11
17] 1st Sunday after Easter. St. John 20: 19-31; 1 John 5: 4-10. Day's Length, 13 hours, 28 min.									
Sunday	24 Albert	Psaln 19.	2 4	 19	♂. Orion sets 10 4	2 5	1 6	6 44	12
Monday	25 St. Mark Ev.	1 Peter 5, 12 ff	2 40	 0	♀ sets 8 11	2 5	1 5	6 45	13
Tuesday	26 Cletus	1 John 3, 1-12	3 8	 12	♂ ♀ ♀. ♀ rises 3 12	2 5	1 4	6 46	14
Wednesday	27 Anastasius	Heb. 12	3 41	 24	♀ in ♀. Antar. ris. 9 58	2 5	1 2	6 48	15
Thursday	28 Vitalis	Psaln 22	4 6	 6	♂ rises 10 24	3 5	1 1	6 49	16
Friday	29 Sybilla	" 33	4 36	 18	♂ in apo. ♂ ♀ ☿	3 5	1 0	6 50	17
Saturday	30 Eutropius	" 35	♂ sets	 1	♂ 30. ☿ ris. 4 50 mor.	3 5	9 6	6 51	18

MOON'S PHASES.

First Quarter,	8th day,	11 o'clock,	23 min.	Evening.
Full Moon,	15th "	5 "	26 "	Evening.
Last Quarter,	22d "	11 "	26 "	Forenoon.
New Moon,	30th "	1 "	37 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, showers; 4, 5, 6, pleasant; 7, 8, thunder showers; 9, 10, 11, fair; 12, cloudy; 13, 14, thunder showers; 15, 16, clear; 17, rain; 18, 19, 20, fair; 21, 22, variable; 23, 24, rain; 25, 26, 27, fair; 28, 29, thunder showers; 30, fair.



"One day, the sun was warm and bright,
And shining in the sky;
A mother said, 'My little dears,
'Tis time you learnt to fly';
And all the little young ones said,
'I'll try, I'll try, I'll try.'

"I know a child, and who she is
I'll tell you by and by,
When mamma says, 'Do this,' or, 'that,'
She says, 'What for?' and 'Why?'
She'd be a better child by far,
If she would say, 'I'll try.'"

GOOD FRIDAY.

Why does our catechism in the first answer, and several times afterward call the blood of Christ "precious?" So in Peter i. 1-19?

To distinguish it from the merely "typical" blood of Jewish sacrificial lambs. Their blood could not take away sin; but simply pointed the believing Jew forward to the "Lamb of God," whose blood really did what the other could only typify.

The matter is beautifully explained in the second part of the fifty-first Metrical Psalm, and in Hymn 223d.

WHAT a wonderful power for good a smile of notice is! Pastors and teachers would do well to make a note of this. Plain people feel very kindly toward those who show this neat little attention.

THE RESURRECTION OF CHRIST.

"All hail! dear Conqueror, all hail!
Oh, what a victory is Thine!
How beautiful Thy strength appears,
Thy crimson wounds, how bright they shine!

"Thou camest at the dawn of day,
Armies of souls around Thee were:
Blest spirits, thronging to adore
Thy flesh so marvelous, so fair!

"Ye Heavens, how sang they in your courts,
How sang th' angelic choirs that day,
When from His tomb th' imprisoned God
Like the strong sunrise broke away!"

WHERE SHALL THEY BE BAPTIZED?

Where shall the children be baptized? At home, or in church? Shall this confession of Christ be private, or "before men?" By all means, as a rule, this sacrament should be before the congregation.

So says the Palatinate Liturgy of our Church, published in 1567, and used in Europe for two hundred years. The following direction is given in its baptismal service:—

"Whenever, therefore, it is requested in a becoming way on behalf of children, and they are brought into the church to the ministers of the Word, they shall baptize them. This shall be done especially on Sundays, or Holy days, or otherwise at public weekday service, after the sermon, IN PRESENCE OF THE CONGREGATION, so that every one may be reminded of his own baptism, and they may unitedly call upon the name of the Lord on behalf of the child."

Surely this is good authority for a custom that unfortunately has greatly fallen out of use. Parents or ministers may frame excuses, but there stands the old "Reformed" order for church-baptisms!

At a low estimate there are in the United States almost six hundred thousand persons employed in making and selling liquor, but only about one hundred and fifty thousand ministers and school teachers! With four times as many hands, no wonder the Devil's work goes on so briskly!

MAY,

5th Month, 31 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Aspects of Planets and other Miscellaneous.	S. sl. m	SUN rises h m	SUN sets h m	O style
18]	2d Sunday after Easter.	St. John 10: 12-16;	1 Pet. 2: 21-25.	Day's Length 13 hrs. 44 min.					
Sunday	1 Phil. & James	John 14, 1-14	7 40		14	♂ ♀ ♀. ♀ ris 3 6	3 5	8 6	52 19
Monday	2 Sigismund	Psaln 51	8 32		27	♂ ♀ ♀. ♀ gr. hel. lat. N.	3 5	7 6	53 20
Tuesday	3 Inv. of Cross	" 102	9 27		10	♀ sets 7 50	3 5	6 6	54 21
Wednesday	4 Florianus	" 103	10 22		23	♀ gr. elong. West	3 5	4 6	56 22
Thursday	5 Gotthart	" 104	11 20		7	♂ rises 10 3	3 5	3 6	57 23
Friday	6 Dietrich	" 118	morn		20	♂ ♀ ♀. ♂ rises 4 41	4 5	2 6	58 24
Saturday	7 Godfrey	James 1	12 14		4	Spica south 10 22	4 5	1 6	59 25
19]	3d Sunday after Easter.	St. John 16: 16-23;	1 Pet. 2: 11-20.	Day's Length 14 hrs. 0 min.					
Sunday	8 Stanislaus	James 2	1 3		18	♂ h. Sirius s. 8 40	4 5	0 7	0 26
Monday	9 Job	" 3	1 47		3	♂ ♀. ♀ rises. 9 48	4 4	59 7	1 27
Tuesday	10 Gordianus	" 4	2 24		17	♀ rises 2 59	4 4	58 7	2 28
Wednesday	11 John Arndt	" 5	3 0		1	♂ gr. elong. East.	4 4	57 7	3 29
Thursday	12 Pancratius	Psaln 121	3 34		15	♀ sets 7 56	4 4	56 7	4 30
Friday	13 Servatius	Rev. 1	4 3		29	Libra south 11 42	4 4	55 7	5 M.
Saturday	14 Christianus	" 3	4 36		14	♂ in per. ♂ ris. 4 20	4 4	54 7	6 2
20]	4th Sunday after Easter.	St. John 16: 5-15;	Jas. 1: 16-21.	Day's Length 14 hrs. 14 min.					
Sunday	15 Sophia	Rev. 14	♂ ris.		23	♂ 15. Antar. ris 8 35	4 4	53 7	7 3
Monday	16 Peregrina	" 16	8 46		12	♂ Arctur. so. 10 34	4 4	52 7	8 4
Tuesday	17 Jodocus	Jude	9 47		25	♂ ♀ ♀. ♀ ris. 9 20	4 4	52 7	8 5
Wednesday	18 V. Herberger.	Rev. 17	10 39		8	♀ rises 2 48	4 4	51 7	9 6
Thursday	19 Potentia	" 18	11 28		20	Procyon sets 10 7	4 4	50 7	10 7
Friday	20 Basilla	Levit. 7	morn		2	Spica south 9 34	4 4	49 7	11 8
Saturday	21 Felix. Cant	" 8	12 4		14	♂ enters ♀	4 4	48 7	12 9
21]	5th Sunday after Easter.	St. John 16: 28-30;	Jas. 1: 22-27.	Day's Length 14 hrs. 24 min.					
Sunday	22 Helena	Levit. 9	12 40		26	♂ 22d. Sirius s. 7 46	4 4	48 7	12 10
Monday	23 Desiderius	Rev. 19	1 12		8	♀ stationary	4 4	47 7	13 11
Tuesday	24 Esther	Esther 2	1 41		20	♂ ♀ ♀. Orion sets 7 33	3 4	46 7	14 12
Wednesday	25 Urbanus	Acts 3	2 9		2	♂ ♀. ♀ rises 8 52 40	3 4	45 7	15 13
Thursday	26 Ascension Day	" 5	2 34		14	♂ inapo. ♂ ♀ ♀. ♀ ris. 2	3 4	44 7	16 14
Friday	27 Lucianus	" 7	3 4		26	Regulus sets 12 27	3 4	43 7	17 15
Saturday	28 William	" 8, 1-13	3 31		9	♂ ♀ ♀. ♂ rises 3 59	3 4	43 7	17 16
22]	6th Sunday after Easter.	St. John 15: 26-16: 4;	1 Pet. 4: 8-11.	Day's Length 14 hrs. 36 min.					
Sunday	29 Christiana	Acts 8, 18 ff	4 0		22	♂ ♀ ♀. Arctur. so. 9 45	3 4	42 7	18 17
Monday	30 Wigand	" 1, 1-11	♂ sets		5	♂ 30th. ♂ ♀ ♀.	3 4	42 7	18 18
Tuesday	31 Longinus	" 9, 23 ff	8 30		19	♀ in Aphelion	3 4	41 7	19 19

Jupiter (♃) is the 24th, in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter, 8th day, 10 o'clock, 41 min.	Forenoon.
Full Moon, 15th " 1 " 7 "	Morning.
Last Quarter, 22nd " 1 " 12 "	Morning.
New Moon, 30th " 5 " 0 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, thunder; 3, 4, 5, fair; 6, 7, variable; 8, rain; 9, 10, fair; 11, thunder showers; 12, 13, variable; 14, 15, cloudy; 16, 17, 18, fair; 19, 20, cloudy; 21, 22, rain; 23, 24, 25, fair; 26, 27, variable; 28, rain; 29, 30, fair; 31, variable with rain.



SPRING IS HERE.

Spring is coming with her flowers;
And her sunshine and her showers;
Spring is coming—Spring is coming:
Hear the little bees a-humming!

Bursting buds and crimson roses,
Each the happy truth discloses;
Spring has come to deck the bowers;
Spring is laughing thro' the flowers.

And the little birds are singing
Hark! their merry notes are ringing:
Ah! what melody doth float
From each tiny warbler's throat!

Rosy, dimpled, smiling Spring,
What a world of joy you bring!
Every heart with transport greets you,
And to linger long entreats you.

THE liturgical question now agitating our Church, is much like the old question of *German*. It must work its own way. You cannot settle it mechanically. Only time and Christian forbearance can lead to a right conclusion of the whole matter. You cannot by Synodical or Classical action, legislate our people either into a liturgical feeling or out of it. They must grow into it, if at all; or out of it, if at all.

TRY to get out of the old ruts. When something new is recommended by your Synod or Classis, for example the "Apostolic Plan of Sunday Alms-giving," (1 Cor. 16-2), try to introduce it. God's plan is always the best; and for this reason the Church wants you to adopt it. Don't be afraid. Get out of an old course, if the new is better. Out of the old rut then.

ALWAYS have your children baptized in the Church, unless by reason of sickness or other real hinderance you cannot. It is the Lord's sacrament, and belongs to the Sanctuary. Let no feeling of shame, or notion of inconvenience cause you to keep the child away from the congregational baptismal font.

BUY THE CHURCH BOOKS.

When new Church Books are published and announced in the church papers, so few take the trouble to send for them; and even when asked to buy them, they will put off the challenge with some trifling excuse (no time to read; more books now than they use; no money to spare; no need for so many new books,) &c., &c.

Yet these same people—every pastor knows of such cases—will pay traveling agents from two to seven dollars for some trashy and unreliable book on battles, prisons, travel, history and biography.

Alas, alas! when will our people see the terrible folly and sin of neglecting the very books they need for themselves and children, and buying what is perhaps trash, or at best of only worldly interest?

THOSE who think that giving money to the Church is much the same as throwing it away, generally do not throw much away that way.

1870.

Sunday	26	Jeremiah	Jer. 1	2 35		0	D ó ð ŷ q ris. 3 30	2 4 35 7 25 14
Monday	27	7 Sleepers	" 2	3 10		14	ó ð ŷ ŷ h s 1129	3 4 35 7 25 15
Tuesday	28	Leo II.	Gen. 20	D sets		28	28. ŷ ris. 2 59 m. A	3 4 35 7 25 16
Wednesday	29	St. Peter	Matth. 16, 13 ff	8 0		12	ŷ gr. Elon. Wes. ó D W	3 4 36 7 24 17
Thursday	30	Lucina	Gen. 22	8 58		26	Spica sets 12 8	3 4 36 7 24 18

1, 2, 3, fair; 4, 5, cloudy; 6, 7, warm; 8, 9, 10, variable; 11, cloudy; 12, 13, 14, fair; 15, 16, 17, variable; 18, 19, rain; 20, 21, fair; 22, 23, thunder showers; 24, 25, clear; 26, rain; 27, 28, fair; 29, 30, thunder showers.



What is the name of this prophet?
Beside what brook is he sitting?
Near what river?
In what country? (Palestine.)
What birds are those?
What are they doing?
Who sent them?
In what chapter of First Kings can you find
the answer to these questions?

TRINITY SUNDAY.

After the Church has celebrated Christmas, Easter and Whitsuntide, the festivals of Father, Son and Holy Ghost, she closes the festival portion of the church year with one final holyday, Trinity Sunday, on which she adores the mystery of a triune God, uniting as it were the joy and adoration of three festivals in one.

See how the early Church, even from the time of the Apostles onward, guarded this holy doctrine of the Trinity, by placing it in so many of her songs of prayer! For example, in the *Gloria Patri*, "Glory be to the Father, and to the Son, and to the Holy Ghost;" in the *Gloria in Excelsis*, "Theu only, O Christ, with the Holy Ghost, art most high in the glory of God the Father;" in the *Te Deum*,

"The Father of an infinite Majesty,
Thine adorable, true and only Son,
Also the Holy Ghost, the Comforter."

So in the Litany, which opens with a most pitiful appeal to the "Holy, blessed and glorious Trinity," for mercy. The Church also through the Apostles' Creed, has for eighteen hundred years placed this mystery in the minds and mouths of her confessing children.

HOW MANY SUNDAYS AFTER TRINITY ARE THERE?

They vary from twenty-three to twenty-seven. Why? Because their number depends on the number of Sundays that fall between Epiphany and Lent. But why do these vary? Because Lent depends—as all the movable feasts depend—on Easter, which like the Jewish Passover, is regulated by the full-moon which comes after the twenty-first of March.

HAND IN THE NAMES.

At communion season when the pastor asks those intending to commune to hand in their names, never fail to do so. He wants to know who are regular, and who are not; and this for two reasons: 1 in order to report to Classis the correct number of communicants; 2 in case you want dismission or other church privilege, there can be no doubt of your good standing.

MAKE FREE WITH YOUR PASTOR.

Not that you shall be rudely free to slap him on the shoulder in calling his attention, or knock off his hat for a joke, or pat him under the chin like a child; but be free enough to tell him your troubles, to speak to him without him first speaking to you; to visit him in his home, to ask his advice when you need it, and so to treat him not as a stranger or enemy, but as a Christian friend and superior. It will be good for you, and for him. He will think you appreciate his pastoral labors, because you show a kind confidence in return.

STRANGE and ungrateful! That all God's wisdom in ordering the affairs of men, does not satisfy us dependent mortals!

JULY,

7th Month, 31 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R. & S. h m	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	s. sl. rises m	SUN rises h m	SUN sets h m	Q Style
Friday	1 Theobald	Gen. 23	11 0	11	☉ in apogee.	3 4	36 7	24 19	
Saturday	2 <i>Visit. V. M.</i>	Luke 1, 26-56	10 24	26	☿ rises 2 7	4 4	36 7	24 20	
27] 3d Sunday after Trinity. St. Luke 15: 1-10; 1 Pet. 5: 6-11. Day's Length, 14 hrs. 46 min.									
Sunday	3 Cornelius	Acts 10, 1-38	11 0	10	☿ south 11 9	4 4	37 7	23 21	
Monday	4 <i>Independence</i>	Rom. 13	11 33	25	☿ rises 2 42	4 4	37 7	23 22	
Tuesday	5 Demetrius	Acts 19	morn	9	☾ 5th. Ant. so. 9 22	4 4	37 7	23 23	
Wednesday	6 <i>John Huss</i>	Psalm 26	12 3	23	Regulus sets 9 42	4 4	38 7	22 24	
Thursday	7 Edelburga	Gen. 25	12 34	6	Spica sets 11 37	4 4	38 7	22 25	
Friday	8 Aquilla	Acts 20	1 6	20	☿ in per. ☿ rises 2 53	5 4	39 7	21 26	
Saturday	9 Zeno	Gen. 26	1 40	3	Wega south 11 18	5 4	39 7	21 27	
28] 4th Sunday after Trinity. St. Luke 6: 36-42; Rom. 8: 18-23. Day's Length 14 hrs. 40 min.									
Sunday	10 Calvin	Gen. 32	2 20	16	☿ ☽ h. ☿ south 10 39	5 4	40 7	20 28	
Monday	11 Pius	" 33	3 29	29	☿ rises 2 7	5 4	40 7	20 29	
Tuesday	12 Henry	" 35	☽ ris.	12	☾ 12th. Dog days be-	5 4	41 7	19 30	
Wednesday	13 Margaret	" 37	7 59	25	☿ ☽ ☿ ☽ [gin.	5 4	41 7	19 J.	
Thursday	14 Bonavent.	Gen. 39	8 35	7	☿ ☽ Neptune ☉	5 4	42 7	18 2	
Friday	15 <i>Apostles' day</i>	Matth. 10	9 8	19	Sirius rises 4 0	6 4	43 7	17 3	
Saturday	16 Ruth	Ruth 1	9 40	1	☿ rises 2 10	6 4	43 7	17 4	
29] 5th Sunday after Trinity. St. Luke 5: 1-11; 1 Pet. 3: 8-15. Day's Length, 14 hrs. 32 min.									
Sunday	17 Alexius	Gen. 40	10 8	13	☿ rises 2 45	6 4	44 7	16 5	
Monday	18 Maternus	" 41	10 36	24	☿ south 10 11	6 4	45 7	15 6	
Tuesday	19 Ruffina	" 42	11 1	6	☿ rises 2 12	6 4	46 7	14 7	
Wednesday	20 Elias	1 Kings 17	11 28	18	☾ 20th. Arc. se. 1 20	6 4	46 7	14 8	
Thursday	21 Praxedes	Exodus 34	morn	0	☿ in apo. ☿ ☽ ☽	6 4	47 7	13 9	
Friday	22 <i>Mary Magd.</i>	Luke 7, 36-50	12 13	13	Altair south 11 36	6 4	48 7	12 10	
Saturday	23 Apollinaris	Gen. 44	12 50	25	☉ enters ☿	6 4	49 7	11 11	
30] 6th Sunday after Trinity. St. Matt. 5: 20-26; Rom. 6: 3-11. Day's Length, 14 hrs. 20 min.									
Sunday	24 Christiana	Gen. 45	1 32	8	☿ ☽ ☿. ☿ rises 1 50	6 4	50 7	10 12	
Monday	25 <i>St. James</i>	Matth. 20, 20 ff	2 10	22	☿ ☽ ☿. ☿ rises 2 14	6 4	50 7	10 13	
Tuesday	26 <i>St. Anne</i>	1 Sam. 2	2 58	6	☿ rises 2 39	6 4	51 7	9 14	
Wednesday	27 Martha	John 11	3 40	20	☿ ☽ ☿ ☽ Su. o ☽ ☽	6 4	52 7	8 15	
Thursday	28 Pantaleon	Gen. 46	☽ sets	5	☾ 28th. ☿ ☽ ☽ ☽	6 4	53 7	7 16	
Friday	29 Beatrix	" 47	8 18	20	☿ gr. Hel. lat. N. ☿ ☽ ☽	6 4	54 7	6 17	
Saturday	30 Abdon	" 48	8 59	5	☿ south 9 29	6 4	55 7	5 18	
31] 7th Sunday after Trinity. St. Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hrs. 8 min.									
Sunday	31 Germanus	Gen. 49	9 35	20	Aldebaran rises 12 48	6 4	56 7	4 19	

MOON'S PHASES.

First Quarter, 5th day, 11 o'clock, 26 min. Evening.
 Full Moon, 12th " 5 " 80 " Evening.
 Last Quarter, 20th " 9 " 10 " Morning.
 New Moon, 28th " 6 " 12 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, warmest days; 6, rain; 7, 8, 9, fair;
 10, 11, warm; 12, 13, fair; 14, 15, cloudy; 16, 17, thunder
 showers; 18, 19, 20, clear; 21, 22, showers; 23, 24, 25, fair;
 26, thunder; 27, 28, clear; 29, 30, cloudy; 31, very warm.



Who has fallen from his horse?
 What light is shining down on him?
 To what city was he going?
 Where is that city from Jerusalem?
 For what was he going there?
 Did he at last get there?
 To whom did he go?
 What was told him?
 What was done to him?
 What did he afterwards do?

A GOOD RESOLUTION.

In villages and country neighborhoods, church officers are often asked for the use of the church for holding a lecture, exhibition or other performance. They should always refuse, because the church has been consecrated to one and only one object, namely, the worship of the Triune God, and they have no right to ask it back for some worldly or merely moral purpose.

A certain congregation in 1868, gave the Lord their church for holy purposes; and soon after the consecration the consistory passed the following resolution:

Resolved, That at no time will the use of the church be allowed for any purpose, but that of divine service.

That resolution has the right ring. The beauty of the matter is, that when any one comes along and asks a member or officer, he can at once be answered, and all trouble saved. There need be no delicacy in the matter, and no meeting of the consistory, and no hard feelings in case of refusal.

Here the matter is settled once for all. Besides it shuts out not only strangers, but also the congregation itself from any improper use of the church for anything like fairs, festivals, rainy-day pic-nics, and other worldly folly.

TRY TO KEEP HIM.

When a congregation or charge has a pastor, who is trying to do his duty among them, it becomes them to try to keep him. To this end they need only rally around the cross and always abound in the work of the Lord. This is very different from fault-finding, idleness, stubbornness, ugly difficulties, petty quarrels, and other annoying sins, which so often drive pastors away. Better try to keep a good man when you have him.

KEEP THEM OUT OF MISCHIEF.

It is a great mistake not to give children books, papers, pictures, music, toys, and other means of pastime and exercise. Body and mind are both growing, and must have something to do. Give them innocent employment or amusement, and you can keep children out of mischief; but refuse these helps, and of course they will seek amusement and exercise on the street and in bad company. A few dollars spent for innocent and useful books, music, toys, &c., are well spent.

THE OLEASTER.

There is a counterfeit Olive-tree in Palestine, called Oleaster, or wild olive. It is in all points like the genuine tree, *Except that it yields no fruit.*

Are there not many such in the Church? When I see a man in the Lord's Vineyard, the Church, taking up room, absorbing light, pruned by chastisement, and enriched by privilege, yet yielding no real fruit, "Ah," I say, "there is an Oleaster!"

VACANT charges. People are bad enough when they have a pastor; how much worse when they have none! Get a shepherd speedily.

AUGUST,

8th Month, 31 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Aspects of Planets and other Miscellaneous.	s. sl. rises m	SUN h m	SUN sets h m	O. style h m
Monday	1 <i>Lammas Day</i>	Gen. 50	☾ sets	♊ 5	♀ rises 2 24 ☾	6 4	5 7	7 3	20
Tuesday	2 Gus. Adolphus	Psalms 73	10 38	♊ 19	♂ rises 1 23 [9 35	6 4	5 8	7 2	21
Wednesday	3 Augustus	Exodus 1	11 11	♊ 3	☾ in per. Wega so.	6 4	5 9	7 1	22
Thursday	4 Dominick	" 3	11 44	♊ 17	☾ 4th. Spicase. 9 45	6 5	0 7	0 23	
Friday	5 Oswald	" 5	morn	♊ 0	Altair south 10 43	6 5	1 6	59 24	
Saturday	6 <i>Tr. of Christ</i>	Mark 9	12 24	♊ 13	♂ rises 2 29	6 5	2 6	58 25	

32] 8th Sunday after Trinity. St. Matt. 7: 15-23; Rom. 8: 12-17. Day's Length 13 hrs. 54 min.

Sunday	7 Donatus	Exodus 7	1 2	♊ 26	♂ ☾ h. h so. 8 39 ☾	5 5	3 6	57 26	
Monday	8 Emilius	" 8	1 46	♊ 9	♂ rises 1 1	5 5	4 6	56 27	
Tuesday	9 Eriens	" 9	2 40	♊ 21	Orion rises 2 5	5 5	5 6	55 28	
Wednesday	10 <i>St. Lawrence</i>	John 12, 24-50	3 36	♊ 3	☾ rises 2 32	5 5	6 6	54 29	
Thursday	11 Titus	Titus 1	☾ ris.	15	☾ 11th. Pom so 1 26	5 5	7 6	53 30	
Friday	12 Clara	Exodus 10	7 50	♊ 27	♂ Antares sets 11 16	5 5	8 6	52 31	
Saturday	13 Hildebert.	" 11	8 18	♊ 9	Arctur. sets 11 41	5 5	9 6	51 4	

33] 9th Sunday after Trinity. St. Luke 16: 1-9; 1 Cor. 10: 6-13. Day's Length 13 hrs. 40 min.

Sunday	14 Eusebius	Exodus 12	8 46	♊ 21	♂ rises 12 34	4 5	10 6	50 2	
Monday	15 <i>Assn. V. M.</i>	" 13	9 13	♊ 3	♂ ♀ ♄. ♄ rises 2 16	4 5	12 6	48 3	
Tuesday	16 Rochus	" 14	9 38	♊ 15	Sirius rises 3 56	4 5	13 6	47 4	
Wednesday	17 Bertram	" 15	10 6	♊ 27	☾ in apo. ♀ rises 2 45	4 5	14 6	46 5	
Thursday	18 John Gerhard	" 16	10 36	♊ 9	☾ h south 8 10	4 5	15 6	44 6	
Friday	19 Sebaldus	" 17	11 8	♊ 21	☾ 19th. Rig. ri. 1 42	3 5	16 6	45 7	
Saturday	20 Bernard	" 18	morn	♊ 4	Orion rises 1 16	3 5	17 6	43 8	

34] 10th Sunday after Trinity. St. Luke 19: 41-48; 1 Cor. 12: 1-11. Day's Length 13 hrs. 24 min.

Sunday	21 Rebecca	Gen. 24	12 1	♊ 17	♂ ☾ ♀. ♀ rises 12 14	3 5	18 6	42 9	
Monday	22 Philibert	Exodus 19	12 57	♊ 0	♂ rises 2 1	3 5	20 6	40 10	
Tuesday	23 Zaccheus	Luke 19, 1-10	1 43	♊ 14	☾ ☾ ☿ ♄. ☾ enters ♄	2 5	21 6	39 11	
Wednesday	24 <i>St. Barthol.</i>	" 22 24-10	2 42	♊ 23	♂ ☾ ♀. ♀ rises 3 2	2 5	22 6	38 12	
Thursday	25 Ludovius	Exodus 20	3 30	♊ 18	Dog Days end	2 5	23 6	37 13	
Friday	26 Samuel	1 Sam. 1	☾ sets	28	☾ 26th. h stationary	2 5	24 6	36 14	
Saturday	27 Gebhard	Exodus 24	7 32	♊ 13	☾ h south 7 50	1 5	25 6	35 15	

35] 11th Sunday after Trinity. St. Luke 18: 9-14; 1 Cor. 15: 1-10. Day's Length 13 hrs. 6 min.

Sunday	28 <i>St. Augustin</i>	Exodus 32	8 6	♊ 28	♂ ☾ ♄. ♄ sets 7 26	1 5	27 6	33 16	
Monday	29 <i>St. John beh.</i>	Matth. 14	8 40	♊ 13	☾ in per. 7 * ris. 9 38	1 5	28 6	32 17	
Tuesday	30 Benjamin	Gen. 43	9 16	♊ 28	Altair south 9 10	0 5	29 6	31 18	
Wednesday	31 Paulinus	Exodus 33	9 50	♊ 13	♂ ♄ ♄. ♀ rises 11 56	0 5	31 6	29 19	

MOON'S PHASES.

First Quarter,	4th day,	3 o'clock,	45 min.	Morning.
Full Moon,	11th	" 4	" 8	Morning.
Last Quarter,	19th	" 2	" 47	Morning.
New Moon,	26th	" 4	" 23	Afternoon.

CONJECTURES OF THE WEATHER.

1, thunder; 2, 3, 4, fair; 5, 6, 7, variable; 8, 9, fair; 10, 11, cloudy, rainy; 12, 13, 14, fair; 15, cloudy; 16, 17, thunder showers; 18, 19, variable; 20, 21, fair; 22, thunder showers; 24, 25, 26, clear; 27, 28, rain; 29, 30, warm; 31, clear.



WHAT a happy little boy! Why, so happy? Because he is on his way to visit a poor widow, carrying food in the basket, and a book under his arm to read to her, and so to take away her want and her loneliness, and fill her little cottage with Christian sunshine for a whole day. Oh, it is a blessed thing to do good to others, especially to the humble, aged and poor. Instead of spending the time before school in play, he denies himself, and is filling his own heart with joy first, in the act of doing good to another. No wonder he looks so happy.

AMEN.

What does amen, at the close of a prayer, mean? Is it only a signal to sit down? So one might suppose, judging from the manner in which people so hastily and even irreverently begin to change their position, even before the word is fully spoken. How very unbecoming!

Amen is itself part of the prayer, and signifies, "So may it be." It is the Christian's seal to the petitions offered. To speak or hear it so irreverently, and hurry out of God's presence so indifferently, is both shameful and sinful. Of all things, let your worship close "decently, and in order."

TRACTS.

You cannot tell their influence. The boy who to-day reads a plain earnest appeal, may in twenty years afterward, himself be in the ministry through that tract.

The following Reformation story is told about the tracts which Wickliffe prepared about the year 1389:—

A young man from Bohemia went to Oxford for an education. Returning home, he took with him several of Wickliffe's tracts, which he loaned to John Huss. They conveyed light to the mind of Huss, and so powerfully impressed him that he embraced and ever after maintained their doctrines. He used to speak of Wickliffe as an angel sent from heaven, and would mention his meeting with that author's writings as the happiest event of his life.

FUNERAL SERMONS.

The old Palatinate Liturgy of our Church, framed about the same time the Heidelberg Catechism was prepared, has the following very proper rubric:—"In funeral sermons, all extravagant commendation of the departed shall be avoided, lest funeral sermons fall into abuse. They shall aim especially at admonishing and exhorting those who are in attendance to such holiness of life as may issue in a happy and peaceful death. This will be the better secured, and be done more profitably, if one or other of the following topics is dwelt upon; namely: of the death, burial, resurrection and glorification of the body."

How different, oftentimes, the sermons now are! How well, if ministers would take the hint, and people be satisfied with honest sermons to the living!

PRAYER.

"God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of them, how long they may be; nor at the arithmetic of them, how many they may be; nor at the logic of them, how methodical they may be; but he looks only at the sincerity of them."

STRANGE! Too poor to take a church paper, yet spend from five to twenty-five dollars a year for tobacco and cigars!

THE first printed Almanac appeared in 1474.

SEPTEMBER,

9th Month, 30 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	S. ft. m	SUN rises h m	SUN sets h m	O. style
Thursday	1. Ezidius	Num. 14	10 35	 27	 ♀ rises 3 25 ☾	0 5	32 6	28 20	
Friday	2. Eliza	" 15	11 25	 10	 2nd ♀ rises 1 54	1 5	33 6	27 21	
Saturday	3. Mansuetus	" 16	morn	 23	 ♂ ♀ h ♀ south 7 29	1 5	35 6	25 22	

36] 12th Sunday after Trinity. St. Mark 7: 31-37; 2 Cor. 3: 4-11. Day's Length, 12 hours, 48 min.

Sunday	4. Moses	Exodus 2	12 1	 6	Sirius rises 2 38 ☾	1 5	36 6	21 23	
Monday	5. Nathaniel	John 1, 29-51	12 44	 18	Orion rises 12 26	1 5	37 6	23 24	
Tuesday	6. Magnus	1 Cor. 2	1 49	 0	♂ rises 11 39	2 5	38 6	22 25	
Wednesday	7. Regina	" 13	2 59	 12	♂ gr. clon. East	2 5	40 6	20 26	
Thursday	8. Nat. V. M.	Matth. 1, 1-16	4 16	 24	♂ sets 7 20	2 5	41 6	19 27	
Friday	9. Bruno	Num. 24	♂ rises	 6	 9th. ♀ rises 3 42	3 5	42 6	18 28	
Saturday	10. Pulcheria	Deut. 4	7 0	 18	7* rises 8 51	3 5	44 6	16 29	

37] 13th Sunday after Trinity. St. Luke 10: 23-37; Gal. 3: 15-22. Day's Length, 12 hours, 30 min.

Sunday	11. Protus	" 5	7 30	 0	♂ rises 1 47	3 5	45 6	15 30	
Monday	12. J. Wickliffe	" 6	8 1	 12	Altair south 8 24	4 5	46 6	14 31	
Tuesday	13. Amatus	" 7	8 32	 24	Rigel rises 12 4	4 5	47 6	13 32	S.
Wednesday	14. Elev. Holy †	John 12, 31-50	9 4	 6	♂ in apo. Fem. so. 11 20	4 5	49 6	11 2	
Thursday	15. Nicomedes	Deut. 7	9 36	 18	♂ ♀ rises 4 0	5 5	50 6	10 3	
Friday	16. Euphemia	" 8	10 20	 0	♂ sets 11 0 [11 2	5 5	51 6	9 4	
Saturday	17. Lambertus	" 9	11 9	 13	 17th. ♂ ♀ ♀ ri.	5 5	53 6	7 5	

38] 14th Sunday after Trinity. St. Luke 17: 11-19; Gal. 5: 16-24. Day's Length 14 hrs. 12 min.

Sunday	18. Siegfried	" 10	morn	 26	☐ ♀ ☐ 7* ris. 8 7 ☾	6 5	54 6	6 6	
Monday	19. Mieleta	" 27	12 4	 9	♂ rises 1 38	6 5	55 6	5 7	
Tuesday	20. Fausta	" 28	12 41	 23	♂ ♀ ☐ ♀ in perihelion	7 5	56 6	4 8	
Wednesday	21. Emberday	Matth. 9, 9-13	1 24	 7	♂ ♀ ♀ gr. Hel. lat. so.	7 5	57 6	3 9	
Thursday	22. Maurice	Deut. 29	2 28	 21	♀ rises 4 18 [♂ ♀ ♀	7 5	58 6	2 10	
Friday	23. H. Mueller d.	" 30	3 39	 7	☐ ent. ♀ day & ni. equ.	8 5	59 6	1 11	
Saturday	24. St. John con.	" 31	4 55	 22	Autumn Commences.	8 6	1 5	59 12	

39] 15th Sunday after Trinity. St. Matt 6: 24-34; Gal. 5: 25-6; 10. Day's Length 11 hours, 54 min.

Sunday	25. Cleophas	" 32	♂ sets	 7	 25th. ♂ ♀ ♀	8 6	3 5	57 13	
Monday	26. Justina	" 33	7 17	 22	♂ in per. ☐	9 6	4 5	56 14	
Tuesday	27. Cosmus	" 34	7 52	 7	♀ rises 4 30	9 6	6 5	54 15	
Wednesday	28. Wencelaus	Josh. 1	8 30	 22	♂ rises 1 30	9 6	7 5	53 16	
Thursday	29. St. Michael	Matth. 18, 1-11	9 12	 6	♂ rises 10 20	10 6	8 5	52 17	
Friday	30. Jerome	Josh. 2	9 59	 19	♂ ♀ h ♀ sets 9 52	10 6	10 5	50 18	

MOON'S PHASES.

First Quarter,	2nd day,	8 o'clock,	56 min.	Morning.
Full Moon,	9th "	5 "	14 "	Evening.
Last Quarter,	17th "	8 "	34 "	Evening.
New Moon,	25th "	1 "	42 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, 6, variable; 7, 8, cloudy; 9, 10, fair; 11, thunder showers; 12, 13, 14, clear; 15, 16, fair; 17, 18, variable; 19, thunder showers; 20, 21, 22, fair; 23, 24, 25, storm with rain; 26, 27, 28, variable; 29, 30, fair.



SEE how the pet goat eats out of Lillie's basket! Goats delight to be among rocks and on mountains; they can live on scanty and very coarse food. In mountainous countries, families keep them for their milk, and their flesh, both of which are very good. They are mentioned in the Bible, in 1 Sam. 24: 2, Ps. 104: 18, and other places. They were very common in Palestine and Syria.

THERE are very different ways of measuring your pastor. Some like the *man*, for his social qualities; others like the *preacher*, because he is eloquent and popular; but blessed and beloved of God are those who love the MINISTER, who see in him the "Ambassador for Christ," (2 Cor. 5: 20), who honor and love the *office*, who "esteem them very highly for *their works' sake*," (1 Thess. 5: 13).

CATECHIZATION is not to prepare your child for confirmation, but only to *finish* that preparation, which should begin already in infancy. The child's learning and holy living must begin in the family. How often this is overlooked!

Few things are more unpleasant than to meet people who are wise in their own conceits, who know and understand everything, who therefore cannot be taught, or informed, or corrected, whose very look is wise, and whose silence is often so significant. Such persons generally know more than their pastors; yea, in their eyes, even the Church papers and Classes are generally faulty.

THE CONSISTORY.

Every Consistory should have a regular time and place of meeting, either monthly or quarterly as the need may be, and in the church or some other proper place. Then too, these meetings should be regularly opened and closed with prayer, if not also with singing. Those consistory-meetings, which are held on the church steps or on the yard fence, are not very pious, regular and constitutional. If you habitually neglect to ask God's blessing on your official acts, and for His grace in your duties, it is pretty good evidence you do not want His blessing and grace; and you need not wonder if they are withheld, and your work drags.

In choosing a pastor do not be too choice. Let not a small defect condemn him in your mind. "The pink of perfection," is not found in the ministry. You will wait very long before finding a man without faults. So when you get him, and are not pleased with him in this or that, recollect that likely you also do not please him, in every respect, and that you must both bear with each other's weaknesses.

BE careful what newspapers your children read. Many appear quite harmless, but will really do more hurt, than parents, teachers, and pastors can soon remedy. Their stories and lessons often contain the very worst theology, and draw the child's heart away from Christ and duty, before you are aware of it. Watch, for the enemy soweth tares.

It is terrible folly for persons either in the Church or out of it, to rest and risk their salvation on liking or disliking the pastor! So many will be regular communicants and active workers if they feel right toward the pastor; otherwise not. They must think very lightly of both the Lord's ordinances and His work! How strange that they do not see that their solemn vows make no allowance for such spells, and that perjury is the consequence of such neglect and disobedience!

DID you say things are not going right in your congregation? Perhaps you are not going right. Eh?

OCTOBER,

10th Month, 31 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	S. ft. m	SUN rises h m	SUN sets. h m	O Style
Saturday	1 Remigius	Josh. 3	10 48	 2	 1st. ori. 4 43	10 6	11 5	49 19	

40] 16th Sunday after Trinity. St. Luke 7: 11-17; Eph. 3: 13-21. Day's Length, 11 hrs. 36 min.

Sunday	2 Ch. Columbus	Josh. 4	11 44	 15	♂ rises 1 12	11 6	12 5	48 20	
Monday	3 Jairus	Mark 5	morn	 27	♂ sets 9 39	11 6	13 5	47 21	
Tuesday	4 Franciscus	Josh. 6	12 40	 9	♂ ♀ ☉ inferior	11 6	15 5	45 22	
Wednesday	5 Placidus	" 20	1 50	 21	Sirius rises 12 51	12 6	16 5	44 23	
Thursday	6 Fides	" 23	2 59	 3	Antares sets 7 56	12 6	17 5	43 24	
Friday	7 Muhlenberg	" 24	4 9	 15	♀ rises 4 56	12 6	19 5	41 25	
Saturday	8 Pelagius	Judges 2	5 19	 27	♂ rises 9 50	12 6	20 5	40 26	

41] 17th Sunday after Trinity. St. Luke 14: 1-11; Eph. 4: 1-16. Day's Length 11 hrs. 18 min.

Sunday	9 Dionysius	Judges 4	♂ ris.	 9	 9th. ♂ rises 1 2	12 6	21 5	39 27	
Monday	10 Gideon	" 5	6 26	 21	 ♀ sets 9 16	13 6	23 5	37 28	
Tuesday	11 Burkhard	" 6	6 58	 15	♂ ♀ ♀ ♀ rises 5 7	13 6	24 5	36 29	
Wednesday	12 Veritas	" 7	7 30	 15	♂ in apo. ♀ stationary	13 6	25 5	35 30	
Thursday	13 Coloman	" 8	8 3	 27	♂ Neptune ☉	14 6	27 5	33 31	O.
Friday	14 Fortunata	1 Cor. 16	8 42	 10	♂ stationary	14 6	28 5	32 32	
Saturday	15 Hedwig	Judges 13	9 23	 22	♂ ♀ ♀ ♀ rises 9 20	14 6	29 5	31 33	

42] 18th Sunday after Trinity. St. Matth. 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hrs. 0 min.

Sunday	16 Galus	Judges 14	10 16	 6	 ♂ sets 8 50	14 6	30 5	30 4	
Monday	17 Florentina	" 16	11 2	 19	 17th. ♂ ♀ ♀	15 6	32 5	28 5	
Tuesday	18 St. Luke ev.	2 Tim. 4	morn	 3	♂ rises 12 55	15 6	33 5	27 6	
Wednesday	19 Ptolemy	Dan. 3	12 8	 16	♂ gr. elon. west ♂ ♀ ♀	15 6	34 5	26 7	
Thursday	20 Felicianus	Judges 17	1 18	 0	♀ rises 5 7	15 6	35 5	25 8	
Friday	21 Ursula	Ruth 2	2 36	 15	♀ rises 5 32	15 6	37 5	23 9	
Saturday	22 Cordula	" 3	3 49	 0	♂ rises 8 48	15 6	38 5	22 10	

43] 19th Sunday after Trinity. St. Matth. 9: 1-8; Eph. 4: 17-32. Day's Length, 10 hrs. 42 min.

Sunday	23 Severinus	Ruth 4	5 8	 15	 ♂ ♀ ♀ ♀ ☉ ent.	16 6	39 5	21 11	
Monday	24 Salome	1 Sam. 4	♂ sets	 0	24th. ♀ in per. [☿]	16 6	41 5	19 12	
Tuesday	25 Crispin	" 5	6 29	 15	♂ gr. hel. lat. N.	16 6	42 5	18 13	
Wednesday	26 Amandus	" 6	7 8	 0	7* south 1 50	16 6	43 5	17 14	
Thursday	27 Sabina	" 7	7 52	 14	♂ rises 12 49	16 6	44 5	16 15	
Friday	28 Simon Jude	John 15, 17 ff.	8 40	 27	♂ ♀ ♀ ♀ sets 8 14	16 6	45 5	15 16	
Saturday	29 Zwinglius	1 Sam. 8	9 32	 10	♀ rises 5 49	16 6	47 5	13 17	

44] 4th Sunday before Advent. St. Matth. 9: 18-26; Col. 1: 9-14. Day's Length, 10 hrs. 24 min.

Sunday	30 Serapion	1 Sam. 9	10 30	 23	 Andro. so. 9 58	16 6	48 5	12 18	
Monday	31 Hallow Eve	John 2, 13-17	11 28	 6	 31st. ♀ rises 8 12	16 6	49 5	11 19	

MOON'S PHASES.

First Quarter, 1st day,	4 o'clock,	29 min.	Afternoon.
Full Moon, 9th "	8 "	55 "	Morning.
Last Quarter, 17th "	1 "	28 "	Afternoon.
New Moon, 24th "	10 "	51 "	Forenoon.
First Quarter, 31st "	3 "	17 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, cloudy; 4, 5, variable; 6, 7, rain; 8, fair; 9, 10, rain; 11, 12, 13, fair; 14, 15, cloudy; 16, 17, variable; 18, 19, rain; 20, 21, fair; 23, 24, clear; 25, 26, 27, 28, rain; 29, 30, fair; 31, cloudy.



THE BALLOON.

"How splendid it looked in the morning,
As it rose towards the glorious sky;
Flags and streamers its sides were adorning,
As mid shouts it ascended on high.

"But ere night its proud beauty was shattered;
When it entered the regions of storm,
It was hurled to the ground, and all tattered
Lay prostrate that beautiful form.

"So all those in their empty pride swelling,
May look for a fall very soon;
For God's Spirit can ne'er find a dwelling
In a heart puffed up like a balloon."

WHO LOST BY IT?

Far too many copies of the Almanac for 1869 were left on hand, unsold, and to go as so much waste paper. They should have been put into every family of the Church, East and West, instead of being sold to merchants and paper-mills for so much per pound.

Whose loss was it? Well, the Publication Board lost a few dollars worth of paper, ink and labor; but by far the greatest loss was to those members of our Church who did not get the Almanac. It contained many useful bits of information, in regard to the Church Year, our Church Work, and other matters of interest: doing without the Almanac, you lost all this, while others gained by it.

Be sure always to get your own Church Al-

manac. Don't be satisfied with a medical, agricultural, or even low comical almanac. Get one that will give you not only all the calculations, signs, &c., but also the best reading matter.

A CHILD'S IDEA OF BAPTISM.

Little Jimmie came home from church one day, and quickly ran to his grandmother to tell her what had happened:

"Grandma, the preacher did baptize me; he put water on my head, and said some words about God."

"Well, Jimmie, do you know for what he baptized you?"

"Yes, ma'am; God wants me to be a good boy."

What a dear little soul! That was his idea of holy baptism—a child's idea—but was it not the true one? God wants us to be good, and in holy baptism gives us the power for this end, the needful grace. Let all our children be taught this beautiful definition of the meaning of baptism.

FINE SERMONS.

Some people are not satisfied with the preaching unless they have what they call a first-class sermon. Sometimes the preacher is dull, or prosy, too doctrinal, or too practical; perhaps you are dull. At all events, you forget that no congregation can possibly always have what you call first-class sermons; just as you cannot always have roasts for dinner, or delightful company for tea. You sometimes need plain food in the pulpit, as well as in the dining-room.

Don't grumble. He likely knows what he is doing, and you will find all for your good, if you only try to turn it to good account. Only study and practice what he preaches, and you will grow in grace and knowledge.

CONTROVERSY.

"If we will be contending, let us contend like the Olive and the Vine, who shall produce the most and best; not like the Aspen and Elm, who shall make the most noise in the wind."

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place.	Aspects of Planets and other Miscellaneous.	S. SUN ft. rises m h m	SUN sets. h m	O. eclipse
Tuesday	1 <i>All Saints</i>	Matth. 5, 1-12	morn	♌ 18	♄ stationary	16 6	5 5	9 20
Wednesday	2 <i>All Souls</i>	1 Sam. 20	12 26	♌ 0	♀ rises 6 2	16 6	52 5	8 21
Thursday	3 Manasses	Luke 1, 1-4	1 24	♌ 12	♂ rises 12 41	16 6	53 5	7 22
Friday	4 Amantius	1 Sam. 21	2 22	♌ 24	♂ sets 7 44	16 6	54 5	6 23
Saturday	5 Malachi	" 31	3 20	♌ 6	Sirius rises 10 55	16 6	55 5	5 24

45] 3d Sunday before Advent. St. Matt. 24: 15-28; 1 Thess. 4: 13-18. Day's Length 10 hrs. 8 min.

Sunday	6	Leonard	2 Sam. 12	4 21	17	♂ Orion rises 8 37	16 6 56 5	4 25
Monday	7	Eglebert	" 15	5 26	29	♀ Fomal south 8 0	16 6 57 5	3 26
Tuesday	8	Gottfried	" 18	♄ ris.	12	♂ 8th. ♀ in apo.	16 6 58 5	2 27
Wednesday	9	Theodore	" 19	6 8	24	♀ rises 6 20	16 6 59 5	1 28
Thursday	10	M. Luther	Heb. 13	6 44	7	Rigel rises 7 34	16 7 0 5	0 29
Friday	11	M. Chemnitz	Joel 3	7 36	20	♂ ♄ ♃ ♅ ♆ ♇ ri. 7 30	16 7 1 4	59 30
Saturday	12	Jonas	Jonah 1	8 30	2	Regulus 12 6	16 7 2 4	58 31

46] *2d Sunday before Advent.* St. Matt. 25: 31-46; 2 Thess. 1: 3-10. *Day's Length 9 hrs. 54 min.*

Sunday	13	Winebert	Jonah 2	9 24		17	Altair sets 11 0	15 7	3 4	57	N.
Monday	14	Levin	" 3	10 12		29	♂ ♀ ♀ rises 6 33	15 7	4 4	56	2
Tuesday	15	Leopold	" 4	11 14		13	7 * south 11 51	15 7	5 4	55	3
Wednesday	16	Ottomar	1 Kings 1	morn		27	16th. ♀ sets 7 3	15 7	6 4	54	4
Thursday	17	Alpheus	Mark 3	12 24		11	♂ ♀ ♀ rises 12 32	15 7	7 4	53	5
Friday	18	Gelasius	1 Kings 2	1 35		25	Orion rises 7 48	15 7	8 4	52	6
Saturday	19	Elizabeth	Luke 1	2 48		10	♂ rises 7 1	14 7	9 4	51	7

47] 1st Sunday before Advent. St. Matt. 25: 1-13; 2 Pet. 3: 3-14. Day's Length 9 hrs. 40 min.

Sunday	20	Amos	Amos 5	3 59	25	Markab south 7 15	14 7 10	4 50	8
Monday	21	<i>Off. V. M.</i>	Levit. 5	5 8	10	83 ♀ ri. 6 48 [♀ Cen. 8	11 7 11	4 49	9
Tuesday	22	Alphousus	Amos 9	5 sets	24	22d. D in per. 6 5	14 7 12	4 48	10
Wednesday	23	Clement	Phil. 4, 1-3	5 42	8	Aldebar. ris. 5 36	13 7 12	4 48	11
Thursday	24	Chrysogonus	1 Kings 8	6 28	22	♂ D h h sets 6 21	13 7 13	4 47	12
Friday	25	Catharine	" 9	7 20	5	Arietis south 9 54	13 7 14	4 46	13
Saturday	26	Conrad	" 10	8 16	18	♂ rises 12 21	12 7 15	4 45	14

48] 1st Sunday in Advent. St. Matt. 21: 1-9; Rom. 13: 11-14. Day's Length 9 hrs. 28 min.

Sunday	27	Virgilius	2 Chron. 17	9 13		1	♄ in Aphelion	12 7 16 4 44 15
Monday	28	Guntherus	1 Kings 19	10 13		14	♂ rises 6 29	12 7 17 4 43 16
Tuesday	29	Saturninus	2 " 2	11 12		26	♂ 29th. 7 * so. 11 27	11 7 17 4 43 17
Wednesday	30	St. Andrew	Mark 1	morn		8	Sirius rises 9 20	11 7 18 4 42 18

MOON'S PHASES.

Full Moon,	8th day,	2 o'clock,	57 min.	Morning.
Last Quarter,	16th "	4 "	18 "	Morning.
New Moon,	22d "	8 "	34 "	Evening.
First Quarter,	29th "	5 "	44 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, fair; 5, cloudy; 6, 7, 8, variable; 9, cloudy; 10, 11, fair; 12, 13, clear; 14, 15, fair; 16, rain; 17, 18, 19, clear; 20, 21, pleasant; 22, 23, cloudy; 24, 25, 26, variable; 27, 28, rain; 29, 30, fair.



THE CHILDHOOD OF JESUS.

In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the vine-clad hills,

Once lived and roved the fairest child
That ever blessed the earth;
The happiest, the holiest,
That ever had a birth.

How beautiful his childhood was!
How harmless, undefiled!
O, dear to his young mother's heart
Was this pure, sinless child.

Kindly in all his deeds and words,
And gentle as the Dove,
Obedient, affectionate,
His very soul was love.

O, is it not a blessed thought,
Children of human birth,
That once the Saviour was a child,
And lived upon the earth?

THE DOLLAR PLAN.

The College at Lancaster, Pa. needs enlarging. It needs not only more professors, but also more buildings. This should encourage our people instead of discouraging them. Surely it is a good sign when a man in business must enlarge his premises and call in more hands.

The congregations of the Eastern Synod are asked to give the money needed for these additional buildings and professors. Synod asks the rich to give their hundreds and thousands, each; but it invites also the poor to help in this great

and good work. Synod at Hagerstown, Md. in October, 1868, adopted the following plan: viz; to let every man, woman, and child,

EACH GIVE ONE DOLLAR,
and enough will be secured to place Franklin and Marshall College beyond want.

Why does Synod ask for only one dollar from each member? Because this plan comes within the reach of almost every family in the Church. To have asked for one hundred dollars, or even for five, would have shut out many who can and will now gladly give one dollar for each in the family. The poor are in this way brought to the work, and interested in the College.

Very many congregations are actively pushing the plan. Let all lay hold of the work.

A CONGREGATION CLASSIFIED.

Every congregation may be set off in classes something like the following:

1. Ready workers, faithful souls, who are always willing and ready to do their duty. They need only know what needs doing, and the work is their delight. These are the "dearly beloved" of the pastor, his "joy and crown" (Phil. 4: 1), his helpers in Christ, whom God will richly reward. (Rom. 16: 1-27)

2. Those who will work, but not unless urged, pushed, coaxed, humored, scolded, shamed, begged or threatened. Their obedience is not lovely, and not much to be praised. They are not reliable, and not much a joy to the pastor. The Lord and His servants most love those who give service and alms with a "willing mind, * * * not grudgingly, or of necessity." (2 Cor. 8-12; 9: 7).

3. Idlers, drones, members who seem indifferent to all the interests and work of the congregation and Church at large. Like John Mark, (Acts 13: 13; 15: 38-40), not doing their duty, they cause many a difficulty.

To which class do you belong, reader?

WHEN your own Church is open, do not run off from it to another. This is not liberality, but neglect. Loving and honoring your own Church more than another is not bigotry, but strictly according to the fifth commandment. You love your own family better than another; so should you feel in regard to your own spiritual home.

DECEMBER,

12th Month, 31 Days.

1870.

Weeks and Days.	Remarkable days.	Daily Bible Lessons.	Moon R.&S. h m	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	s. ft. m	SUN rises h m	SUN sets h m	O. style
Thursday	1 Longinus	2 Kings 5	12 10	 19	♄ sets 5 58	11 7	19 4	41 19	
Friday	2 Candida	" 6	1 19	 19	♄ rises 9 36	10 7	19 1	41 20	
Saturday	3 Cassianus	" 20	2 29	 13	Regulus rises 10 38	10 7	20 4	40 21	

49] 2d Sunday in Advent. St. Luke 21: 25-36; Rom. 15: 4-13. Day's Length 9 hrs. 20 min.

Sunday	4 Barbara	1 Chron. 16	3 38	 25	♄ rises 12 19	10 7	20 4	40 22	
Monday	5 Abigail	1 Sam. 25	4 48	 8	♄ in apo. ♄	9 7	21 4	39 23	
Tuesday	6 St. Nicholas	Acts 6, 1-7	5 56	 20	♄ Orion rises 6 32	9 7	21 4	39 24	
Wednesday	7 Agathon	Job 38	♄ ris	 3	♄ 7th. ♄ in ♄	8 7	22 4	38 25	
Thursday	8 Conc. V. M.	Isa. 7	5 20	 16	♄ ♄ ⊙ superior ♄ ♄ ♄	8 7	22 4	38 26	
Friday	9 Joachim	" 32	6 15	 29	♄ rises 5 20	7 7	23 4	37 27	
Saturday	10 Judith	" 37	7 10	 12	♄ sets 9 48	7 7	23 4	37 28	

50] 3d Sunday in Advent. St. Matt 11: 2-10; 1 Cor. 4: 1-5. Day's Length 9 hours, 14 min.

Sunday	11 Damasas	Acts 15, 22 ff.	7 59	 26	♄ ♄ ♄ Mark. so. 12 33	6 7	23 4	37 29	
Monday	12 Marcenius	Isa. 38	8 50	 10	7* south 10 19	6 7	24 4	36 30	
Tuesday	13 Lucian	" 39	10 0	 24	♄ ♄ ⊙ ♄ south 11 54	5 7	24 4	36 31	
Wednesday	14 Nicasius	" 40	11 8	 8	♄ Spi. ri. 2 26 [12 12	5 7	24 4	36 32	
Thursday	15 Ignatius	" 41	morn	 22	♄ 15th. ♄ ♄ ♄ ris.	4 7	25 4	35 3	
Friday	16 Eusebius	" 42	12 16	 6	♄ ♄ ⊙ Andro. so. 6 24	4 7	25 4	35 4	
Saturday	17 Lazarus	John 11	1 26	 20	♄ gr. Hel. lat. N.	4 7	25 4	35 5	

51] 4th Sunday in Advent. St. John 1: 19-31; Phil. 4: 4-7. Day's Length, 9 hours, 10 min.

Sunday	18 Wuabald	Jer. 23	2 38	 4	♄ gr. Hel. lat. S.	3 7	25 4	35 6	
Monday	19 Abraham	Gen. 12	3 49	 18	♄ ♄ ♄ ♄ south 11 31	3 7	25 4	35 7	
Tuesday	20 Cath de Bora†	Prov. 31	4 59	 2	♄ in per. Ariet. so. 8 8	2 7	25 4	35 8	
Wednesday	21 Emberday	John 20, 24 ff.	6 8	 16	♄ ♄ ♄ shortest day ♄	2 7	26 4	34 9	
Thursday	22 Beata	Hosca 6	♄ sets	 0	♄ 22d. ♄ ♄ ⊙ winter	1 7	25 4	35 10	
Friday	23 Dagobert	" 13	5 50	 13	♄ 7*so. 9 33 com. ♄	1 7	25 4	35 11	
Saturday	24 Adam and Eve	Gen. 2	6 56	 26	♄ ♄ ♄ ♄ sets 6 1	sun 7	25 4	35 12	

52] Christmas. St. Luke 2: 33-40; Gal. 4: 1-7. Day's Length, 9 hours, 10 min.

Sunday	25 Christmas	Isa. 9, 2-7	7 59	 9	♄ rises 11 59	sun 7	25 4	35 13	
Monday	26 Stephen	Luke 2, 1-20	9 1	 22	♄ south 11 3	1 7	25 4	35 14	
Tuesday	27 St. John Evan.	John 21, 20 ff.	9 59	 5	♄ Orion south 11 24	1 7	25 4	35 15	
Wednesday	28 Holy Innocents	Jer. 31	11 2	 16	♄ Wega sets 8 46	2 7	25 4	35 16	
Thursday	29 Noah	Gen. 6	morn	 27	♄ 29th. Alde. so. 9 55	2 7	24 4	36 17	
Friday	30 David	1 Sam. 16	12 1	 9	♄ Sirius south 12 2	3 7	24 4	36 18	
Saturday	31 Sylvester	Luke 12, 35-40	12 51	 21	♄ rises 11 48	3 7	21 4	36 19	

Venus (♀) is the 8th in conjunction with the Sun. Passes from Morning to Evening Star.

Jupiter (♃) is the 13th in opposition with the Sun and shines all night.

MOON'S PHASES.

Full Moon,	7th day,	9 o'clock,	47 min.	Evening.
Last Quarter,	15th "	4 "	14 "	Evening.
New Moon,	22th "	7 "	19 "	Morning.
First Quarter,	29th "	11 "	36 "	Forenoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, rain and snow; 4, 5, variable; 7, 8, 0, cloudy; 10, snow; 11, 12, clear, cold; 13, cloudy; 14, 15, fair; 16, 17, rain; 18, 19, 20, clear; 21, cloudy; 22, 23, rain and snow; 24, 25, 26, variable; 27, 28, 29, clear; 30, 31, snow.

THE HEIDELBERG CATECHISM.

There is not a book, except the Bible, that should oftener be in the hands of our people, than the Heidelberg Catechism, or be dearer to them.

It has been published in more than a dozen different languages, (German, English, Greek, Latin, Low Dutch, Spanish, French, Italian, Bohemian, Polish, Hungarian, Arabic, Hebrew and Malay).

Three hundred years old, it comes down to us, sanctified by the piety, study, prayers, tears, and blessings of many thousands of our forefathers. Yea, even for ourselves tender recollections, and fond associations cluster around the book, and our hearts grow warm and the eyes moisten, when we recall the catechetical class of years ago, the number, names, faces, and present condition of those catechumens, the pastor's faithful instruction and earnest prayers, the solemn confirmation, the later years of toil and conflict, and the present joyful hope of everlasting life!

This little book, so full of instruction, and comfort for life and death, is a precious legacy handed down to the Church of the present, and must not be laid aside at confirmation, but be carefully used week by week in the family, not only for the sake of the children, but especially also for the good of the parents. "According to this rule search the Scriptures," was its old German motto, which should still stand on the title-page, as a check to free-thinking and infidelity.

A CALL TO THE MINISTRY.

Some young men think they would like to be ministers, but do not know whether or not they are called; therefore they choose some other work.

But are you called to that work? If so, how do you know it? You think you will like it; a friend suggested it; you can be useful there. Very well, apply these same principles in another direction, and see whether there is not a stronger call to the ministry.

God calls men to the ministry very much, as He calls them to any other work, namely: 1. An outward call—the great need of ministers; 2. An inward call—personal piety, reasonable talent, and a tendency to such public life.

How shall you understand and decide your own case, which may be doubtful? Just as Samuel

did, who accepted Eli's explanation of the call, and followed his directions (1 Sam. 3: 4-18). Go to your pastor, and if he is at all a man of good judgment, he can give you good advice.

Why should we not have at least one candidate from every charge yearly? Why not make this a special point in the family, Sunday-school and Catechetical class? Oh, for the time when Christians will see the necessity of doing *all they can* for the Lord! Then will His Kingdom come with power. Get a copy of *THE RICE HARVEST*, and read it.

CHRISTIAN BURIAL.

The meaning of Christian Burial does not centre in the sermon; that is altogether for the living. Nor does it centre in the feast which is often spread; although many care for but little else, than this terrible impropriety. But its meaning lies in the act of God's minister, who in the service hands the body over to the earth in hope of a blessed resurrection.

What, then, shall be said of those who make everything of the sermon, and hardly regard the dead as buried, without it? Or, worse yet, of those who care nothing about the burial service, but think it dreadful not to have a great feast?

By the way, is it not time for people to see these funeral feasts are utterly unbecoming the solemn occasion, which calls rather for fasting?

You can see, too, that to pronounce a Christian burial service over the grave of one who did not die a Christian, is a serious matter. Those who are not Christians, surely cannot be buried as such. The service has no meaning in their case.

A GAP.

"I so much dislike staying from Church, even once; it makes such a gap," said a faithful hearer of the word. A gap! yes, that is the right word. Often the sermons are closely connected, and a sermon lost leaves a gap which cannot readily be closed. Many think it a small loss to lose a sermon or two; oh, how such persons will regret their neglect, when sickness really prevents their attendance! Allow no gaps to be made!

REMEMBER now thy Creator.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.
ENGLISH.		
Reformed Church Messenger.	54 N. Sixth Street, Philad'a, Pa.	Weekly.
Christian World.	176 Elm Street, Cincinnati, Ohio.	"
The Guardian,	54 N. Sixth Street, Philad'a, Pa.	Monthly.
Child's Treasury,	" " " "	"
Mercersburg Review,	" " " "	Quarterly.
GERMAN.		
Reformirte Kirchenzeitung,	54 N. Sixth Street, Philad'a, Pa.	Weekly.
Der Evangelist,	Cleveland, Ohio.	"
Reformirte Hausfreund,	Reading, Pa.	Every other week.
Der Lämmerhirt,	54 N. Sixth Street, Philad'a, Pa.	Monthly.
Sontagschul Blatt,	Cleveland, Ohio.	"
Reformirte Wächter,	" "	Quarterly.

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U. S.

NAME.	LOCATION.	PRESIDENTS.
Franklin and Marshall College.	Lancaster, Pa.	John W. Nevin, D.D.
Heidelberg College,	Tiffin, Ohio.	Geo. W. Williard, D.D.
Catawba College,	Newton, N. C.	
Westmoreland College,	Mt. Pleasant, Pa.	
Mercersburg College,	Mercersburg, Pa.	T. G. Apple, D.D.
Clarion Collegiate Institute,	Mercersburg, Clarion Co., Pa.	J. H. Apple, A. M.
Palatinate College,	Meyerstown, Leb. Co., Pa.	H. R. Nicks, A. M.
Eastern Theological Seminary,	Mercersburg, Pa.	E. V. Gerhart, D.D.
Western Theological Seminary,	Tiffin, Ohio.	J. H. Good, D.D.
Mission House,	Howard's Grove, Wisc.	J. Bossard, D.D.
Allentown Female College,	Allentown, Pa.	Rev. W. R. Hofford, A. M.
St. John's Select School,	Petersville, Md.	Rev. G. L. Staley, A. M.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.
Womelsdorf, Berks Co., Pa.	Rev. D. B. Albright.	102
Butler, Butler Co., Pa.	Rev. C. A. Limberg.	36

DEATH OF MINISTERS FROM SEPTEMBER 1st, 1868, TO SEPTEMBER 1st, 1869.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
Daniel Hertz,	1823	1824	Ephrata, Pa.	September 22d, 1868.	73
Daniel G. Bragonier,	1834	1834	Shepherdstown, W. Va.	October 23, 1868.	61
Frederick Moyer,	1868		Bremen, Ohio.	January 24, 1869.	25
Albert Helffenstein, Sr.,	1808	1808	Shamokin, Pa.	January 30, 1869.	61
Samuel Helffenstein, Jr.,	1822	1822	North Wales, Pa.	May 21, 1869.	70
Henry Wagner,	1823	1828	Lebanon, Pa.	May 23, 1869.	68

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Accola, O. J., Dayton, Ohio.
 Ackert, J., Millersburg, Ohio.
 Addams, Geo. E., Millburg, Union Co., Pa.
 Albright, D. B., Womelsdorf, Berks Co., Pa.
 Albright, G. M., New Lisbon, Columbiana Co., O.
 Allen, N. S., Prospectville, Mont'y Co., Pa.
 Alsapach, J. W., Stoutsville, Fairfield Co., Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Apple, J. H., Prof., Rimersburg, Pa.
 Apple, T. G., D.D., Prof., Mercersburg, Pa.
 Ardusser, John
 Aughinbaugh, G. W., Riegelsville, Bucks Co., Pa.
 Ault, J., Mechanicsburg, Cumb'd Co., Pa.
 Auerand, Henry, Warren, Joe Davis Co., Ill.
 Bachman, M., 190 Bank Street, Baltimore, Md.
 Bair, H., Millersburg, Elkhart Co., Ind.
 Bank, C. New Brunswick, N. J.
 Barkley, T. J., Greensburg, Pa.
 Barth, S., Indianapolis, Ind.
 Bartholomew, A., Leighton, Carbon Co., Pa.
 Bassler, H. S., Shimersville, Lehigh Co., Pa.
 Bauman, E., Abilene, Dickinson Co., Kansas.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Baumgardner, J., Akron, Ohio.
 Bauman, B., Reading, Pa.
 Beam, S. Z., Athens, Calhoun Co., Mich.
 Beck, John, Euston, Pa.
 Becker, Charles, Broadhead's, Monroe Co., Pa.
 Becker, Cyrus J., Catsasqua, Lehigh Co., Pa.
 Becker, Philip, Columbia City, Whitley Co., Ind.
 Beinbauer, J. C., New York.
 Beisser, G., Washington Co., Wisc.
 Bennett, W. C., Boiling Springs, Cumb'd Co., Pa.
 Bentz, H., Clarence, Erie Co., N. Y.
 Bentzing, R., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Botz, C., Lawrenceburg, Dearborn Co., Ind.
 Bielfeld, Herman, Preston, Canada.
 Biory, John, Wathena, Donaphan Co., Kansas.
 Bippus, J., Gallon, Crawford Co., Ohio.
 Bileigun, J., Linton, Green Co., Indiana.
 Blotch, A., Montana, Iowa.
 Bokum, Herman, Atlanta, Georgia.
 Bolliger, A., Waukon, Iowa.
 Bombberger, Dr. J. H. A., 493 N. 4th St., Phila.
 Bossard, Dr. J., Sheboygan, Wisconsin.
 Boslar, David, York, Pa.
 Brakefeld, J., Evansport, Ohio.
 Brocht, J. J., Sauk City, Sauk Co., Wisc.
 Brendlo, D. E., Bethlehem, Pa.
 Bressler, N. E., Harrisburg, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Bringer, H., Wisc.
 Brunner, K., Bridgeport, Conn.
 Bucher, John C., Lewisburg, Union Co., Pa.
 Bucher, T. P., Cincinnati, Ohio.
 Burkholder, Jacob, Huntington, Indiana.
 Busche, John E., 108 Rivington St., New York.
 Buser, J. H., Clifton, Iowa.
 Butler, Thornton, Anna, Union Co., Ill.
 Butt, A., Murray, Wells Co., Ind.
 Callender, S. N., Greencastle, Franklin Co., Pa.
 Caspar, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Fort Wayne, Indiana.
 Cecil, J. W., Thomasville, Davidson Co., N. C.
 Clapp, J. C., Newton, N. C.
 Clemens, John M., Littlestown, Adams Co., Pa.
 Ludius, Theodore, Rochester, N. Y.
 Coffman, J. R., Carrollton, Ohio.
 Colliflower, J. D. N., Pittsburg, Randolph Co., Ind.
 Colliflower, Wm. F., Newport, Perry Co., Pa.
 Comfort, H. I., Burkittsville, Md.
 Cort, Cyrus, Plainville, Iowa.
 Cort, Lucian, Martinsburg, Blair Co., Pa.
 Cromer, W. C., Westminster, Carroll Co., Md.
 Crist, L., Troutville, Pa.
 Dahlman, Jacob, Sen., Bridesburg, Pa.
 Dahlman, Jacob, Jr., 413 N. 38th St., Philad'a, Pa.
 Dale, A., Slippery Rock, Mercer Co., Pa.
 Daniel, H., Erie, Monroe Co., Mich.
 Davis, P. S., Chambersburg, Pa.
 Davis, W. F. P., New Oxford, Adams Co., Pa.
 Deatrach, W. R. H., Gettysburg, Pa.
 Deatrach, Wm. M., Charlesville, Bedford Co., Pa.
 Dechant, A. L., Pottsville, Mont'y Co., Pa.
 Dechant, E. W., 1444 Camac St., Phila., Pa.
 Dechant, G. B., Fennersville, Monroe Co., Pa.
 Decker, J. P., Freeport, Illinois.
 Denny, J. C., Monticello, N. C.
 Denius, S. K., Germantown, Ohio.
 Derr, J. H., Wooster, Ohio.
 Derr, L. K., Mahanoy City, Schuy'l Co., Pa.
 Dieckmann, R. F., Ironton, Ohio.
 Dieckmann, J. F. H., Melmore, Seneca Co., O.
 Dieffenbacher, C. R., Greenville, Mercer Co., Pa.
 Dieffenbacher, E. H., London, Mercer Co., Pa.
 Diehl, D. P., Danville, Montour Co., Pa.
 Dole, A. G., 408 N. 35th St., Philad'a.
 Dotterer, A. H., Sunbury, Pa.
 Dubbs, A. J. G., Allentown, Pa.
 Dubs, J. H., Pottstown, Montgomery Co., Pa.
 Dubs, Dr. J. S., Allentown, Lehigh Co., Pa.
 Duenger, B., Fountain Spring, Schuy'l Co., Pa.
 Ebbingshaus, John W., Washington, D. C.
 Ebert, J. V., Quarryville, Lanc. Co., Pa.
 Edmonds, F. A., Foreston, Oglio Co., Illinois.
 Edmonds, L. C., Beaver Springs, Snyder Co., Pa.
 Eichen, J., Lanesville, Harrison Co., Ind.
 Ellicker, Sol., La Crosse, Wisconsin.
 Engle, W. G., Rebersburg, Centre Co., Pa.
 Epperle, John, Rahway, N. J.
 Erb, Edmond, Dausville, N. Y.
 Ermentrout, J. S., Kutztown, Pa.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. R., Baltimore, Md.
 Eschmeier, H., Indianapolis, Ind.
 Etter, T. J., New Glarus, Greene Co., Wisc.
 Evans, L. Kryder, Williamsport, Pa.
 Feete, Daniel, Philadelphia, Pa.
 Fenneman, W. H., Lima, Allen Co., Ohio.
 Ferrel, Thomas, Carrollton, Ohio.
 Fisher, Chas. G., Blue Bell, Montgomery Co., Pa.
 Fisher, P. S., Sellersville, Bucks Co., Pa.
 Fisher, Dr. S. R., 54 N. 6th St., Philad'a, Pa.
 Fogel, Edward J., Fogelsville, Lehigh Co., Pa.
 Forney, E. O., Hanover, York Co., Pa.
 Forwick, F., Glenleola, Wis.
 Foulk, J. S., 130 Mulberry St., Baltimore, Md.
 Foulke, D. S., Central City, Linn Co., Iowa.
 Fouse, Thos., James Creek, Huntingdon Co., Pa.
 Fox, E., San Francisco, California.
 Frankel, M., Albany, N. Y.
 Fritchey, J. G., Lancaster, Pa.
 Fritzing, J., Greenbrier, Northumberland Co., Pa.
 Fuendeling, Julius, Louisville, Ky.
 Gackenheimer, J. D., Losio, Van Wert Co., O.
 Gans, Dr. Daniel, Norristown, Pa.
 Gantenbein, J., 1542 Christian St., Phila., Pa.
 Gast, F. A., Lancaster, Pa.
 Geckler, G., Maussfeld, Ohio.
 Gehr, N., 1230 N. Sixth St., Philad'a, Pa.
 Gehring, J. D., Vera Cruz, Ind.
 Gerhard, D. W., New Holland, Lanc'r Co., Pa.
 Gerhard, T. T., Lancaster, Pa.
 Gerhart, Dr. E. V., Mercersburg, Pa.
 Getzendanner, Harrison, Hillsborough, Ohio.
 Giesy, Dr. H. H., 2043 Wallace St., Philad'a, Pa.
 Gills, N. E., Mechanicsburg, Fred. Co., Md.
 Gilpin, William, Macon, Macon Co., Ills.
 Gleesner, G. W., Shippensburg, Pa.
 Good, Dr. J. H., Tiffin, Ohio.
 Good, R. Prof., Tiffin, Ohio.
 Good, W. A., Reading, Pa.
 Goodrich, W., Clearspring, Wash. Co., Md.
 Goss, Sebastian C., Wadsworth, Modena Co., O.
 Graeff, I. E., Tamaqua, Schuyl. Co., Pa.
 Grandlienard, Henry L., Fayette St., Balt'e, Md.
 Greding, P., Detroit, Mich.
 Greisher, J. M., Warren, Trumbull Co., Ohio.
 Gring, D., Shrewsbury, York Co., Pa.
 Gring, John, Fredericksburg, Lebanon Co., Pa.
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GERMAN PUBLICATIONS.

An office for the publication and sale, principally of German books, has been established at Cleveland, Ohio, under the direction of the "Bücherverein," organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

REFORMED CHURCH ALMANAC FOR 1871.

MOON'S SIGNS.		SIGNS OF THE ZODIAC.			PLANETS AND ASPECTS.		
 New Moon.	 Full Moon.	 Ram.	 Bull.	 Lion.	 Bowman.	 Saturn.	 Venus.
 First Quarter.	 Last Quarter.	 Twins.	 Crab.	 Balance.	 Goat.	 Mars.	 Mercury.
		 Cancer.		 Scorpion.	 Fishes.	 Sun.	 Moon.

♄ Conjunction, or planets in the same longitude.

♅ Sextile, when they are 60 degrees apart.

♆ Quartile, when they are 90 degrees distant.

♇ Trine, when they are 120 degrees distant.

♈ Opposition, when they are 180 degrees distant.

The Latin Names of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, A.—Golden Number, 10.—Epoet, 9.—Solar Cycle, 4.—Roman Indiction, 11.—Julian Period, 6584.

The Jewish Era commences September 16th, with their year 5632. The Mohamedan Era commences March 23d, with their year 1288.

MOVEABLE FESTIVALS.

Septuagesima Sunday, Feb. 5.

Quinquagesima Sunday, Feb. 19.

Shrove Tuesday, Feb. 21.

Ash Wednesday, Feb. 22.

Palm Sunday, April 2.

Easter Sunday, April 9.

Ascension Day, May 18.

Whit Sunday, May 28.

Trinity Sunday, June 4.

Corpus Christi, June 8.

First Sunday in Advent, Dec. 3.

Sundays after Trinity are 23.

EMBER DAYS.

March 1.

May 31.

September 20.

December 20.

THE FOUR SEASONS OR CARDINAL POINTS.

Vernal Equinox, March 20th, at 8 o'clock, 12 min. in the evening.

Summer Solstice, June 21st, at 4 o'clock, 40 min. in the afternoon.

Autumnal Equinox, September 23d, at 6 o'clock, 50 min. in the morning.

Winter Solstice, December 22d, at 12 o'clock, 58 min. in the morning.

Venus (♀) is called the Governing Planet.

ECLIPSES FOR THE YEAR 1871.

There will be four Eclipses, two at the Sun and two at the Moon.

The first is a Partial Eclipse of the Moon, on the 6th of January, 4 o'clock, 16 min. in the evening. The Moon will rise at 4 o'clock, 42 min. partly eclipsed on the western limb, and will end at 5 o'clock, 45 min. in the evening.

The second is an Annular Eclipse of the Sun, on the 17th of June, 9 o'clock, 36 min. in the evening. Therefore invisible here; will be visible on the Indian, North Pacific, South Pacific Ocean and Australia.

The third is a Partial Eclipse of the Moon, on the 2d of July, 8 o'clock, 32 min. in the morning, consequently invisible here.

The fourth is a Total Eclipse of the Sun, on the 11th of September, 11 o'clock, 8 min. in the evening. Invisible here; visible on the Pacific and Indian Ocean, southern part of Asia. The total line of this Eclipse will pass through the Indian Ocean and northern part of Australia, and will end near the Equator on the Pacific Ocean.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	s sl m.	Sun rises h. m.	Sun sets h. m.	O style
1] <i>New Year Sunday.</i>		St. Luke 2: 15-21; Col. 2: 8-17.	<i>Day's length, 9 hours, 14 min.</i>						

Sunday	1 <i>New Year</i>	John 1: 29-34	1 50		5	☾ in apo.	4 7 23	4 37 20	
Monday	2 <i>Martyrs H Scrip</i>	" 1: 38-51	2 54		17	☉ in Perigee	4 7 23	4 37 21	
Tuesday	3 <i>Gordius</i>	" 2	3 56		0	♂ rises 11 30	5 7 23	4 37 22	
Wednesday	4 <i>Titus</i>	" 3	4 59		13	♂ ♀ ♀ south 10 20	5 7 22	4 38 23	
Thursday	5 <i>Simeon</i>	" 4	6 2		26	♂ ♀ ♀ Sirius so. 11 36	6 7 22	4 38 24	
Friday	6 <i>Epiphany</i>	" 5	☾ rises.		9	♂ 6th. Orion so 10 40	6 7 21	4 39 25	
Saturday	7 <i>Widukind</i>	" 6: 1-25	5 29		23	♂ ♀ ♀ Rigel south 9 49	6 7 21	4 39 26	

2] *1st Sunday after Epiphany.* St. Luke 2: 41-52; Rom. 12: 1-5. *Day's Length, 9 hours, 20 min.*

Sunday	8 <i>Severinus</i>	John 6: 26-71	6 24		7	♂ stationary	7 7 20	4 40 27	
Monday	9 <i>Catharine Zell</i>	" 7	7 34		21	☐ Neptune ☉	7 7 20	4 40 28	
Tuesday	10 <i>Paul of Thebas</i>	" 8: 1-20	8 49		6	♀ in Aphelion	8 7 19	4 41 29	
Wednesday	11 <i>Fructuosus</i>	" 8: 21-50	9 59		20	♀ south 10 8	8 7 19	4 41 30	
Thursday	12 <i>Jean Chastellain</i>	" 9	11 11		5	♂ ♀ ♀ rises 11 9	9 7 18	4 42 31	
Friday	13 <i>Hilary</i>	" 10: 1-21	morn.		19	♂ ♀ ♀	9 7 17	4 43 J.	
Saturday	14 <i>Felix</i>	" 10: 22-24	12 18		3	☾ 14th. ♂ ♀ ☉	9 7 17	4 43 2	

3] *2d Sunday after Epiphany.* St. John 2: 1-11; Rom. 12: 6-16. *Day's Length, 9 hours, 28 min.*

Sunday	15 <i>John de Laski</i>	Mark 1: 1-20	1 24		17	7* south 7 53	10 7 16	4 41 3	
Monday	16 <i>George Spalatine</i>	" 1: 21-45	2 35		1	♂ Capella south 9 12	10 7 15	4 45 4	
Tuesday	17 <i>Anthony</i>	" 2	3 46		14	♂ ♀ ☉ inferior	10 7 14	4 46 5	
Wednesday	18 <i>John Blackader</i>	" 3: 1-19	4 58		23	☾ in per. ♂ ♀ ♀	11 7 13	4 47 6	
Thursday	19 <i>Heid. Cat. 1563</i>	" 3: 20-35	6 1		11	♂ ♀ ♀ rises 5 20	11 7 12	4 48 7	
Friday	20 <i>Fabian</i>	" 4	☾ sets.		24	☉ 20th. ☉ centers	11 7 12	4 48 8	
Saturday	21 <i>Agnes</i>	" 5, 6: 1-6	5 40		6	♂ ♀ ♀ sets 5 41	12 7 11	4 49 9	

4] *3d Sunday after Epiphany.* St. Matthew 8: 1-13; Rom. 12: 17-21. *Day's Length, 9 hours, 40 min.*

Sunday	22 <i>Vincent</i>	Mark 6: 7-29	6 32		19	♀ south 9 40	12 7 10	4 50 10	
Monday	23 <i>Isaiah</i>	" 6: 30-56	7 22		1	Regulus rises 6 57	12 7 9	4 51 11	
Tuesday	24 <i>Timothy</i>	" 7: 1-23	8 18		13	Sirius south 10 13	12 7 8	4 52 12	
Wednesday	25 <i>Paul's Conver.</i>	" 7: 24-37	9 15		25	Orion south 9 14	13 7 7	4 53 13	
Thursday	26 <i>Polycarp</i>	" 8	10 12		7	♂ rises 10 29	13 7 6	4 54 14	
Friday	27 <i>Jno. Chrysostom</i>	" 9	11 6		19	♀ sets 5 56	13 7 5	4 55 15	
Saturday	28 <i>Charlemagne</i>	" 10: 1-31		1	☾ 28th. ♀ rises 4 44	13 7 4	4 56 16		

5] *4th Sunday after Epiphany.* St. Matthew 8: 23-27; Rom. 13: 8-19. *Day's Length, 9 hours, 54 min.*

Sunday	29 <i>Inventin</i>	Matth. 3	12 0		13	☾ in apo. ♂ stationary	13 7 3	4 57 17	
Monday	30 <i>Henry Müller</i>	" 4: 1-22	1 2		25	Arceturs rises 10 3	14 7 2	4 58 18	
Tuesday	31 <i>Hans Sachs</i>	" 4: 25	2 5		8	♂ ♀ ♀ ♀ south 9 2	14 7 1	4 59 19	

MOON'S PHASES,

Full Moon,	6th day,	4 o'clock,	17 min.	Afternoon.
Last Quarter,	14th "	1 "	47 "	Morning.
New Moon,	20th "	7 "	20 "	Evening.
First Quarter,	28th "	8 "	1 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, variable; 6, 7, snow; 8, 9, 10, cold, cloudy; 11, 12, 13, frost; 14, 15, 16, 17, rain and snow; 18, 19, 20, fair; 21, snow; 22, 23, 24, cold; 25, 26, 27, variable; 28, 29, snow; 30, 31, cold.



JANUARY.

Each season has its own plays and pastime. To summer belong marbles, balls, kites and hoops; to winter belong especially coasting and skating. How swiftly the skillful skater skims along! How neatly he cuts his name on the ice, turns a curve or runs a race! But all this comes only by long practice; and, alas! when the skater falls, he never falls on a soft spot!

KEEP all your *Messengers* and other Church papers, if not for yourself for your children; they contain a vast amount of very important instruction. There you will find explanations of the Scriptures, the Catechism, worship and church government, which will be of great account for future reference, as well as present use.

A NEW YEAR CALL.

"Oh, Christians! how the years roll on,
Bringing new mercies, one by one!
Come with thanksgiving, come with prayer,
And greet the New Year's morning fair!
Up, Christians, up,
The New Year dawns;
Up, up, and gird your armor on;
Go forth in prayer, 'tis New Year's morn.

Oh, Christians! how the years roll on!
Thousands to their account have gone!
Our time is short; work while 'tis day;
Oh, work and wait and watch and pray!
Up, Christians, up,
The New Year dawns;
Up, up, and gird your armor on,
And watch and pray, 'tis New Year's morn.

NEW YEAR.

New Year's day opens the civil year, but it is also a Christian festival, and refers to the circumcision of the child Jesus. Circumcision was the sign and seal of God's covenant (Gen. 17: 1); the door into the Jewish Church; and, as a truly human child, Jesus was also made obedient to the law. Baptism is now instead of this Jewish rite (Col. 2: 11) and is the door of entrance into the Christian Church. As in circumcision the Jewish child received his name (Gen. 17: 5; Luke 1: 59; 2: 21), so now the Christian child receives his name in holy baptism, his Christian name, officially fixed, and therefore binding from this time on. New Year, therefore, should remind us of these things.

HABIT is very powerful, whether good or bad. The oftener you do a thing, the harder to change from doing it. It may be praying or swearing, alms-giving or smoking, being present at church or absent, kindness to others or selfishness. Habit is habit. Beware, therefore, what you cultivate. Changes are hard to make.

DAVID ON CONGREGATIONAL SINGING. "Let the people praise Thee, O God, let all the people praise Thee." Ps. 67: 3.

For the length of the day, double the time of sun-setting. For the length of the night, double the time of sun-rising.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	sl. m.	Sun h. m.	Sun sets h. m.	Style
Wednesday	1 Ignatius	Math. 5: 13-32	3 6	 20	♂ rises 10 11	☾	14 7	0 5	0 20
Thursday	2 Purif. Virgin	" 5: 33-48	4 4	 4	♀ gr. Hcl. Lat. S.	☾	14 6	59 5	1 21
Friday	3 Ansgar	" 6	5 2	 17	♂ ♀ ♄ ♀ rises 4 20		14 6	58 5	2 22
Saturday	4 Rhaban. Maurus	" 7	5 59	 1	♂ ♀ sets 6 2		14 6	57 5	3 23

6] *Septuagesima Sunday.* St. Matthew 20: 1-16: 1 Cor. 9: 24-10: 5. *Day's length, 10 hours, 8 min.*

Sunday	5 P. S. Spener	Luke 3	D rises.	 16	♂ 5th. ♀ south 8 31		14 6	56 5	4 24
Monday	6 Amandus	" 4	6 33	 15	♂ Sirius south 9 21		14 6	54 5	6 25
Tuesday	7 George Wagner	" 5	7 41	 0	♂ Orion south 8 24		14 6	53 5	7 26
Wednesday	8 Maria Andreae	" 6: 1-19	8 50	 0	♂ rises 3 49		15 6	52 5	8 27
Thursday	9 John Hooper	" 6: 20-49	9 54	 15	♂ ♀ ♄ ♀ rises 9 49		15 6	51 5	9 28
Friday	10 F. C. Oettinger	" 7	10 56	 19	♂ stationary		15 6	50 5	10 29
Saturday	11 Hugo de St. Vict.	" 8	11 59	 24	♂ Antares rises 3 17		15 6	48 5	12 30

7] *Sexagesima Sunday.* St. Luke 8: 4-15; 2 Cor. 11: 19-12: 9. *Day's Length, 10 hours, 26 min.*

Sunday	12 Lady Jane Grey	Luke 9: 1-36	morn.	 28	♂ 12th. ♀ sets 6 12		15 6	47 5	13 31
Monday	13 C. F. Schwartz	" 9: 37-62	12 46	 11	♂ ♀ in per. 7* so. 5 54		15 6	46 5	14 32
Tuesday	14 Brun of Querfurt	" 10	1 42	 24	♂ south 7 41		14 6	45 5	15 2
Wednesday	15 Jacob von Loh	" 11: 1-36	2 40	 7	♂ ♀ ♄ ♀ rises 3 20	☾	14 6	44 5	16 3
Thursday	16 Matth. Desubas	" 11: 37	3 44	 20	♂ Andromeda sets 9 50		14 6	42 5	18 4
Friday	17 Pat. Hamilton	" 12: 13-59	4 50	 3	♂ ♀ ♄ ♀ rises 5 6		14 6	41 5	19 5
Saturday	18 Simeon of Jerus.	" 13: 1-21	5 58	 15	♂ ♄ rises 9 27		14 6	40 5	20 6

8] *Quinquagesima Sunday.* St. Luke 18: 31-43; 1 Cor. 13: 1-13. *Day's Length, 10 hours, 42 min.*

Sunday	19 Mesrob	Luke 13: 22-35	D sets.	 29	♂ 19th. ☉ enters		14 6	39 5	21 7
Monday	20 Sadoth	" 14	6 20	 10	♂ ♀ ♄ ♀ sets 6 24		14 6	38 5	22 8
Tuesday	21 <i>Shrove Tuesday</i>	" 15	7 14	 22	♂ Arctur rises 8 40		14 6	37 5	23 9
Wednesday	22 <i>Ash Wednesday</i>	" 16	8 10	 4	♂ Orion south 7 26		14 6	35 5	25 10
Thursday	23 B. Ziegenbalg	" 17: 1-19	9 4	 16	♂ in Aphelion		14 6	34 5	26 11
Friday	24 Matthias	" 17: 20-37	9 59	 28	♂ rises 2 49		14 6	32 5	28 12
Saturday	25 Casp. Olevianus	" 18: 1-30	10 57	 9	♂ rises 9 0		13 6	31 5	29 13

9] *1st Sunday in Lent.* St. Matthew 4: 1-11; 2 Cor. 6: 1-10. *Day's Length, 11 hours, 0 min.*

Sunday	26 Berthold Haller	Luke 18: 31-19: 28	11 54	 21	♂ in apo. Sp. so. 9 17		13 6	30 5	30 14
Monday	27 Martin Bucer	" 19: 29-20: 18	morn.	 3	♂ 27th. ♄ ♄ ♄ so.		13 6	28 5	32 15
Tuesday	28 Jno. de Mon. Corv	" 20: 19-21: 4	12 53	 16	♂ Sirius south 7 54	[6 24]	13 6	27 5	33 16

Venus (♀) is Evening Star till the 26th of September 6 o'clock 5 Min. in the Morning; then again Morning Star till the end of the year.

MOON'S PHASES,

Full Moon,	5th day,	8 o'clock,	47 min. Morning.
Last Quarter,	12th "	10 "	46 " Morning.
New Moon,	19th "	8 "	14 " Morning.
First Quarter,	27th "	5 "	23 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, coldest days; 3, 4, variable; 5, snow; 6, 7, cold, N. W.; 8, 9, 10, clear; 11, 12, 13, variable; 14, 15, 16, cold; 17, 18, clear; 19, 20, 21, 22, fair; 23, 24, 25, N. W. cold; 26, 27, 28, rain.

BELONGING TO CHRIST.



No doubt this picture represents St. Valentine dropping a note for some lady-love. The fourteenth of February used to be noted for the thousands of foolish valentines sent; but the absurd custom is fast falling out of good company, and should never be renewed.

NOTHING will more tenderly and powerfully bind a family together than daily worship. Children will carry its hallowed associations through life, and ever feel thankful for its sacred influence.

THE heart is a small thing, but desireth great matters. In size it is not sufficient for a kite's dinner; yet the whole world is not sufficient for it.—Hugo.

In the first question and answer of the Heidelberg Catechism, dear children, you are taught that as the baptized children of the Church you are not your own, but Christ's.

Is your baptism, then, a blessing to you? Yes, for it brings you into God's family, and you stand in the "Communion of saints." As it is a great blessing to you to stand in the good family of your earthly father, having at hand true friends and all kinds of comforts, so it is a great blessing that you stand in the Christian Church, the holy family of the heavenly Father, where you have all spiritual good at hand, food and clothing for the soul, with abiding joy.

But may you not lose all this? Not if you are willing to keep it. Are you afraid of losing the blessings and joys of your earthly home? You can have them, so long as you remain there a loving and obedient child; but if you should run away, and walk with vile persons, you will lose them. So with the baptismal blessing, which you have before and around you in the Church; you need only be a loving and obedient child in the heavenly family, and all its blessings are yours to enjoy in this world and the next.

But if you should grow up careless or wicked, you would be a "prodigal son," one who has turned away from home and friends, and who can have no peace or pardon until he returns to the Father's house.

What a blessing, then, to be a baptized child of the Church! What an honor, and what a benefit, to be an heir in the family of God! All this is yours, my child, because you are Christ's. Cast it not away from you; but ever honor and enjoy it in your heart and life, and show your thankfulness by living unto Christ.

This is what the first question in our Heidelberg Catechism means. You are Christ's. This is your only comfort. But you must honor this holy relation by ever living unto Him.

How many parents teach their children how to lie, either (1) by saying what the child afterwards finds to be untrue; (2) making promises without fulfilling them, or (3) threatening without performing the threat! Children will believe you for a while, without the least spirit of doubting; but you can soon poison the tender mind with unbelief. Beware!

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellaneous.	s l	Sun rises h.m.	Sun sets h.m.	Day's length
Wednesday	1 Emberday	Luke 21:5-35	1 56	♂ 19	♀ sets 6 59	♂	13 6 26	5 34	17
Thursday	2 John Wesley	" 22:1-30	2 59	♂ 22	♂ ♀ ☿ ♄ rises 2 39	♂	12 6 24	5 36	18
Friday	3 Bathilde	" 22:31-71	4 2	♂ 25	Arcetur rises 8 4		12 6 23	5 37	19
Saturday	4 Geo. Wishart	" 23	5 1	♂ 9	Regulus south 11 2		12 6 22	5 38	20
10] 2d Sunday in Lent. St. Matthew 15: 21-28; 1 Thes. 4: 1-7. Day's length, 11 hours, 20 min.									
Sunday	5 Thos. Aquinas	Mark 10: 32-52	6 0	♂ 24	♂ Spica south 7 30		12 6 20	5 40	21
Monday	6 Fridolin	" 11	♂ rises 9	♂ 9	♂ Sir. Sirius so. 7 30		12 6 19	5 41	22
Tuesday	7 Perpetua	" 12	7 23	♂ 24	♂ rises 2 29		11 6 18	5 42	23
Wednesday	8 Zach. Ursinus	" 13	8 37	♂ 24	♂ ♀ ☿ ♄ ♀ r. 8 24	♂	11 6 17	5 43	24
Thursday	9 Cyrillus	" 14: 1-54	9 49	♂ 24	♀ sets 7 21		11 6 15	5 45	25
Friday	10 Forty Marts Leb.	" 14: 55-15: 15	10 56	♂ 9	♂ in per. ♄ sets 11 59		11 6 14	5 46	26
Saturday	11 Wm. Hoseus	" 15: 16-47	11 59	♂ 24	Rigel sets 11 12		10 6 12	5 48	27
11] 3d Sunday in Lent. St. Luke 11: 14-28; Eph. 5: 1-9. Day's Length, 11 hours, 38 min.									
Sunday	12 Greg. the Great	Matth. 20: 17-33	morn.	♂ 9	♂ Regulus so. 10 32		10 6 11	5 49	28
Monday	13 Rudiricus	" 21	12 50	♂ 22	♂ 13th. Orion so. 6 14		10 6 10	5 50	M
Tuesday	14 Matilda	" 22	1 45	♂ 5	♂ ♀ ♄ ♄ rises 2 0	♂	10 6 8	5 52	2
Wednesday	15 Thos. Cranmer	" 23	2 40	♂ 19	♄ Wega rises 10 7		9 6 7	5 53	3
Thursday	16 Heribert	" 24: 1-31	3 34	♂ 4	♀ gr. Hel. Lat. S.		9 6 6	5 54	4
Friday	17 St. Patrick	" 24: 32-51	4 26	♂ 19	♀ sets 7 38		9 6 4	5 56	5
Saturday	18 Alexander	" 25	5 8	♂ 4	♀ sets 11 38		8 6 3	5 57	6
12] 4th Sunday in Lent. St. John 6: 1-15; Gal. 4: 21-31. Day's Length, 11 hours, 58 min.									
Sunday	19 Mary & Martha	Matth. 26: 1-13	5 41	♂ 19	♄ ♄ ☿ ♄ so. 11 40		8 6 1	5 59	7
Monday	20 Ambrose of Sien.	" 26: 14-35	♂ sets 2	♂ 2	♂ 20th. ☉ enters	♂	8 6 0	6 0	8
Tuesday	21 Benedict	" 26: 36-56	6 50	♂ 16	Spring commences.		7 5 58	6 2	9
Wednesday	22 Nich. v. d. Flüe	" 26: 31-27: 2	7 44	♂ 28	♄ ♀ ♄ sets 7 49		7 5 57	6 3	10
Thursday	23 Wolfgang	" 27: 3-31	8 38	♂ 10	♄ rises 1 28		7 5 56	6 4	11
Friday	24 Florentius	" 27: 32-50	9 31	♂ 22	Sirius south 6 26		7 5 55	6 5	12
Saturday	25 Ann. V. Mary	" 27: 51-66	10 22	♂ 3	* sets 10 52		6 5 54	6 6	13
13] 5th Sunday in Lent. St. John 8 46-59; Heb. 9: 11-15. Day's Length, 12 hours, 14 min.									
Sunday	26 Lindger	John 11	11 18	♂ 14	♂ in apo. Spica ris. 7 34		6 5 53	6 7	14
Monday	27 Rupertus	" 12	11 59	♂ 26	♄ ♀ ♄ ♄ sets 11 25	♂	6 5 52	6 8	15
Tuesday	28 John v. Goch	" 13: 1-30	morn.	♂ 8	♄ ♄ ☉ superior		5 5 50	6 10	16
Wednesday	29 Eustatius	" 13: 31-14:	12 55	♂ 21	♄ 29th. ☿		5 5 49	6 11	17
Thursday	30 John Heermann	" 15	1 50	♂ 3	♄ ♀ ☿ ☐ ♄ ☉		5 5 48	6 12	18
Friday	31 Ernest the Pius	" 16	2 40	♂ 17	♄ stationary		4 5 47	6 13	19

Mars (♂) is the 19th in opposition to the Sun, nearest to the Earth, and shines all night.

MOON'S PHASES,

Full Moon,	6th day,	10 o'clock,	26 min.	Evening.
Last Quarter,	13th "	5 "	10 "	Afternoon.
New Moon,	20th "	10 "	50 "	Evening.
First Quarter,	29th "	1 "	40 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, clear; 3, 4, 5, cold; 6, 7, variable; 8, 9, rain and snow; 10, 11, 12, clear; 13, 14, 15, N. W.; 16, 17, 18, moderate; 19, 20, 21, fair; 22, 23, storm; 24, 25, variable; 26, 27, 28, clear; 29, 30, 31, pleasant.

OUR SYNODS.

Over the Congregation is the Consistory. Over the Consistories is the Classis. Over the Classes is the District Synod. Over the District Synods is the General Synod, the highest body.

We have four District Synods. The oldest, the Mother Synod, commonly called the Eastern Synod, is officially called "*The Synod of the Reformed Church in the United States*," organized in 1747, and divided into districts or Classes in 1819. In 1820 the Ohio Classis was organized. In 1824 this body became a Synod, now known as "*The Synod of Ohio and Adjacent States*."

The third Synod was organized in 1867, and is called "*The Synod of the Reformed Church in the Northwest*."

The fourth and last Synod was organized in February, 1870, and called "*The Pittsburg Synod of the Reformed Church in the United States*." Its territory is the western parts of Pennsylvania and New York.

The General Synod meets only every three years. It met the first time in Pittsburg, Pa., in 1863; in Dayton, O., in 1866; in Philadelphia, Pa., in 1869; and will meet in Cincinnati, O., in 1872.

The Eastern Synod and Pittsburg Synod, always meet in October or November of every year; while their Classes meet in the spring. The Synod of Ohio and the Synod of the Northwest meet annually in the spring, and their Classes in the fall.



MARCH.

"Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." So says St. Paul. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

OVER two hundred of our Reformed Ministers received their education at Marshall College (while it was at Mercersburg, Pa.), and at Franklin and Marshall College, at Lancaster, Pa. Of these more than one hundred and thirty preach in both German and English.

A TEXT for sinners—Pretext.

A BAD MEASURE.

Many persons in their giving alms will measure themselves by others, that is, give as much as some other one will give, or as little. Is this right? Would you think of measuring your praying in the same way; that is pray as long or short, as often or seldom, as some other member? Do you think Paul measured his labor and suffering by Peter's? Do the Scriptures allow you to do just so much of your duty as another is willing to do? Must not every one give account of *himself*, each being responsible for his own talents? You shall give as the Lord has prospered *you*, not another (1 Cor. xvi. 2). Do not, then, measure your almsgiving by that of another.

THE foundry for casting shadows is located in the sun.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m	Moon's Phase. s. d.	Aspects of Planets and other Miscellaneous.	h m.	Sun risen h. m.	Sun sets h. m.	Q. v. s.
Saturday	1 Tritigild	John 17	3 30	☾ 2	☿ sets 8 20	☾	4 5	45 6 15	20
14	<i>Palm Sunday.</i>	St. Matthew 21: 9; Phil. 2: 5-11.			<i>Day's length, 12 hours, 32 min.</i>				
Sunday	2 Theodosia	Lam. Jeremiah	4 5	☾ 17	☿ rises 12 50		4 5	41 6 16	21
Monday	3 Gerh. Tersteegen	Hebrews 8	4 49	☾ 16	☿ ☽ ♄ south 10 56		3 5	43 6 17	22
Tuesday	4 Ambrose	" 9	5 20	☾ 17	♄ sets 11 9		3 5	41 6 19	23
Wednesday	5 Christ. Scriver	" 10	☽ rises	☾ 2	☿ 5th. Sirius sets 10 44		3 5	40 6 20	24
Thursday	6 Maundy Th.	John 6	7 44	☾ 17	☿ Orion sets 11 12		3 5	39 6 21	25
Friday	7 Good Friday	Luke 23: 32-40	8 39	☿ 2	☽ in per. Antar. ris 10 54		2 5	37 6 23	26
Saturday	8 Mark. Chemnitz	Heb. 4	9 26	☿ 17	☽ in Perihelion		2 5	36 6 24	27

15	Easter Sunday.	St. Mark 16: 1-8; 1 Cor. 5: 6-8.	Day's Length, 12 hours, 50 min.
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Sunday	9	Easter Sunday	Math. 28	10 22	♂	1	♂ acts 8 11	♂	2 5 35 6 25 28
Monday	10	Easter Monday	Luke 24: 1-12	11 31	♂	14	♂ rises 12 14	♂	1 5 33 6 27 29
Tuesday	11	Easter the Great	Acts 1: 24-27	12 26	♂	17	♂ 3 2 6 6 Sep. 6 28	♂	1 5 32 6 28 32
Wednesday	12	Sabas	1 Cor. 15	1 21	♂	22	♂ 12th. 1 11 12	♂	1 5 31 6 29 31
Thursday	13	Justin Martyr	Rom. 6	2 12	♂	22	♂ 2/ cts 10 58	♂	1 5 29 6 31 4
Friday	14	John Eecast	" 8	3 4	♂	16	♂ Vega rises 8 14	♂	0 5 28 6 32 2
Saturday	15	Simon Dash	1 Cor. 3	3 4	♂	16	♂ Spica south 11 42	♂	5 27 6 33

16] 1st Sunday after Easter. St. John 20: 19-31; 1 John 5: 4-10. Day's Length, 13 hours, 8 min.

Sunday	16	Peter Waldo	John 1	3 41	28	9 sets 9 4	15 26 6 34	4
Monday	17	Mappaliens	" 2	4 40	10	3 south 9 50	0 5 25 6 35	5
Tuesday	18	Lutheran Worms	" 3	5 29	21	Rigel sets 9 57	15 24 6 36	6
Wednesday	19	Melanchthon	" 4	5 sets.	23	19th. 1/2 stationary	15 22 6 38	7
Thursday	20	John Bugenhagen	" 5	7 50	15	1/2 moon 11 34	15 21 6 39	8
Friday	21	Anselm of Camb.	" 6: 1-40	8 51	27	6 D 8 Center 1/2	15 20 6 40	9
Saturday	22	Origen	" 6: 41-71	9 49	29	6 D 9 1/2 sets 9 19	15 18 6 42	10

17] 2d Sunday after Easter. St. John 10: 12-16; 1 Pet. 2: 21-25. Day's Length, 13 hours, 26 min.

Sunday	23 Adalbert	John 7	10 47	♂♂	22	♂ in apo. 8 gr. Elong W.	2 5 17 6 43 11
Monday	24 Wilfrid	" 8: 1-30	11 43	♂♂	4	♂ ♀ 21 ♀ 3 sets 7 50	2 5 16 6 44 12
Tuesday	25 Mark, Ev.	" 8: 31-59		moon.	17	2 sets 10 20	2 5 15 6 45 13
Wednesday	26 Trudpet	" 9	12 39	♂♂	0	♂ ♀ 20 Ant. ris. 9 44	2 5 14 6 46 14
Thursday	27 Otto Catelin	" 10	1 25	♂♂	13	♂ 27th. Spica so. 11 1	2 5 12 6 48 15
Friday	28 Fred. Myconius	" 11	2 10	♂♂	27	Orion sets 9 52	3 5 11 6 49 16
Saturday	29 L. V. Berquin	" 12	2 40	♂♂	11	Sirius sets 9 11	3 5 10 6 50 17

18] 3d Sunday after Easter. St. John 16: 16-23; 1 Pet. 2: 11-20. Day's Length, 13 hours, 42 min.

Sunday [30] Geo. Calixtus || John 13 and 14 || 3 8 | 25 | 6 p 6 6 south 8 33 | 3.5 9/6 51 | 18

MOON'S PHASES.

Full Moon,	5th day,	0 o'clock,	20 min.	Morning.
Last Quarter,	12th "	12 "	50 "	Morning.
New Moon,	19th "	2 "	4 "	Afternoon.
First Quarter,	27th "	6 "	40 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, 5, 6, fair warm; 7, showers; 8, 9, 10, variable; 11, 12, rain; 13, 14, 15, fair; 16, 17, clear; 18, warm; 19, 20, 21, 22, variable; 23, 24, thunder showers; 25, 26, 27, clear; 28, 29, 30, variable.



This picture means a great deal. The boy and girl with umbrella over them represent April,—fitful, fretful April, that changes from rain to shine in an hour, like the notions of childhood,—tempting you out with a clear sky, and then suddenly showering down a cloud upon you!

In every "Messenger," and on the second page of this Almanac, is a list of the books, tracts, catechisms, &c., published by our Board. Look over it, select what you need, and send for them. Always buy your own church books rather than such as agents sell. You need them far more. For example, Harbaugh's books on Heaven, or the "Tercentenary Monument," or "Creed and Customs," are worth more to you than a thousand such trashy volumes as are so often offered for sale.

HOLY WEEK.

It always is the week before Easter. As it is our yearly "Week of Prayer," so should the churches be open every day. As the death and resurrection of Christ form the great central fact in the history of the world, so we should not fail to make proper account of it during the Easter festival, not as losing sight of it afterward, but rather as enabling us all the more to rest our faith and hope in it.

We call it *holy* week, from the holy words and works of our Lord spoken and done therein; *passion* week, because then His suffering reached its highest point; *silent* week, because entering into sympathy with her Lord, the Church in silent sorrow meditates upon the mystery of His passion, and with bowed head and heart listens to the story of His trial, death and burial.

So, too, the holy communion has always in our Church been celebrated at this time, both as a memorial of His sufferings and death, and as the fruit of His resurrection, strengthening us for labor and suffering in the Lord.

So, too, confirmation takes place during Holy Week. It is a good time for new enlistments under the banner of Christ, and enables us to see, from the infinite price paid, our great need of a Redeemer.

THE LORD'S SUPPER.

Why does our Lord say "Take, eat, drink?" If the Eucharist were only to represent to us the sufferings and death of Christ, this is already done by breaking the bread and pouring out the wine before the whole congregation. Why must we also eat, drink, thereof? Because thereby something is to be received, namely, His true body and blood, agreeably to 1 Cor. x. 16. Therefore such solemn, yea fearful stress is laid on the worthy receiving of this nourishing Sacrament. Without it, we die, because it is God's act to us, not like worship, which is our act toward God; and in it we come under the power of His grace, and so receive what in His Word He promises, namely, the remission of sin and life eternal.

Your Sunday School tax is very small, when compared with your public school tax; yet some pay the first more grudgingly than the second. Which is the most important?

MAY,

5th Month, 31 Days.

1871.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. Sun rises m.	Sun sets h. m.	O. style
Monday	1 Phil. & James	John 15	3 40	10	♂ stationary	3 5	8 6 52	19
Tuesday	2 Athanasius	" 16 17	4 9	25	♀ sets 9 30	3 5	7 6 53	20
Wednesday	3 Monica	" 18	4 40	11	♀ in Perihelion	3 5	6 6 54	21
Thursday	4 Florian	" 19	♂ rises	26	♂ 4th. ♂ stationary	3 5	5 6 55	22
Friday	5 Fred. the Wise	" 20	8 1	11	♂ in per. ♀ south 8 11	3 5	4 6 56	23
Saturday	6 John of Damasc.	" 21	9 10	26	♂ sets 9 50	4 5	2 6 58	24

19] 4th Sunday after Easter. St. John 16: 5-15; Jas. 1: 16-21. Day's length, 13 hours, 58 min.

Sunday	7 Otto the Great	Heb. 1 2	10 5	9	♂ Aldebaran sets 9 25	4 5	1 6 59	25
Monday	8 Stanislaus	" 3 4	10 55	22	♂ ♀ h rises 10 30	4 5	0 7 02	26
Tuesday	9 Greg. Nazianzen	" 5 6	11 48	5	Aretur south 11 6	4 4	59 7 1	27
Wednesday	10 John Henglin	" 7	morn.	18	♂ Sirius sets 8 34	4 4	58 7 2	28
Thursday	11 John Arndt	" 8	12 40	0	♂ 11th. Orion sets 9 2	4 4	57 7 3	29
Friday	12 Meletius	" 9	1 21	12	♂ ♀ ♀ sets 9 51	4 4	56 7 4	30
Saturday	13 Servatius	" 10	1 49	24	♂ Spica south 10 0	4 4	55 7 5	M

20] 5th Sunday after Easter. St. John 16: 23-33; Jas. 1: 22-27. Day's Length, 14 hours, 12 min.

Sunday	14 Pachomius	Heb. 11	2 15	6	♂ sets 9 26	4 4	54 7 6	2
Monday	15 Moses	" 12	2 40	18	♂ ♀ ♀ inferior	4 4	53 7 7	3
Tuesday	16 Five Mart. at L.	" 13	3 10	0	♂ south 7 40	4 4	53 7 7	4
Wednesday	17 Joachim of Flor.	John 14	3 35	12	♂ rises 9 56	4 4	52 7 8	5
Thursday	18 Ascension Day	Col. 2	4 1	24	♂ ♀ Ant. ris. 8 16	4 4	51 7 9	6
Friday	19 Aleuin	John 15	♂ sets	6	♂ 19th. Libræ so. 10 56	4 4	50 7 10	7
Saturday	20 Val. Herberger	" 16	8 9	19	♂ in apo.	4 4	49 7 11	8

21] 6th Sunday after Easter. St. John 15: 26; 16: 4; 1 Pet. 4: 8-11. Day's Length, 14 hours, 24 min.

Sunday	21 Constantine	1 John 1	8 59	1	♂ ♀ ♀ ♀ Centers II	4 4	48 7 12	9
Monday	22 Castus & Aemil.	" 2	9 54	14	♂ ♀ ♀ ♀ sets 10 0	4 4	48 7 12	10
Tuesday	23 Jerome Savonar	" 3	10 50	27	♂ ♀ ♀ ♀ sets 9 2	4 4	47 7 13	11
Wednesday	24 Augustine Cazal.	" 4	11 46	10	Regulus sets 12 38	3 4	46 7 14	12
Thursday	25 Augustine	" 5	morn.	23	♀ gr. Hel. Lat. N.	3 4	46 7 14	13
Friday	26 Beda Venerabilis	Joel 3	12 34	7	♂ Orion sets 8 2	3 4	45 7 15	14
Saturday	27 John Calvin		1 12	21	♂ 27th. ♀ rises 9 26	3 4	44 7 16	15

22] Whit Sunday. St. John 14: 15-31; Acts 2: 1-11. Day's Length, 14 hours, 34 min.

Sunday	28 Whit Sunday	John 17	1 50	5	♂ ♀ ♀ ♀ ♀ south 7 0	3 4	43 7 17	16
Monday	29 Whit Monday	Gal. 3. 4: 1-7	2 24	20	♀ sets 10 14	3 4	42 7 18	17
Tuesday	30 Jerome of Prag.	Rom. 12	2 54	5	Pollux sets 10 56	3 4	42 7 18	18
Wednesday	31 Ember day	1 Cor. 13	3 20	20	Aretur south 9 36	3 4	41 7 19	19

MOON'S PHASES,

Full Moon,	4th day,	6 o'clock,	2 min.	Evening.
Last Quarter,	11th "	9 "	27 "	Morning.
New Moon,	19th "	5 "	49 "	Morning.
First Quarter,	27th "	8 "	5 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, rain and thunder; 4, 5, 6, 7, agreeable; 8, 9, 10, variable; 11, 12, fair; 13, cloudy; 14, 15, rain; 16, 17, 18, clear; 19, 20, fair and warm; 21, 22, 23, thunder showers; 24, 25, fair; 26, 27, 28, clear; 29, 30, cloudy; 31, rain.

THOSE FORTY DAYS.



What do they mean, those forty days between Christ's resurrection and ascension? Why did He not ascend at once into Heaven? Why delay on earth so long? In His blessed life there was nothing accidental or without meaning.

To convince the disciples of the reality of His resurrection. They at first did not believe He had risen (Mark xvi. 9-14); and only after He had made Himself clearly known to them did they believe it. But even then they had to have time in order clearly to realize it, and become fully conscious of the wonderful fact. Since our whole salvation depends entirely on the resurrection of Christ (1 Cor. xv. 13-20), this great fact must be made certain for God's people forever. Therefore "He showed Himself alive after His passion, by many infallible proofs." What were these "proofs?" His bodily presence, the very marks on His body (John xx. 20); speaking to the disciples; eating before them (Acts x. 41); and working miracles (John xx. 19; xxi. 10-12).

2. To prepare them still further for their ministry. He spake to them during these forty days "of the things pertaining to the kingdom of God." He could now tell them many things which they could not before receive.

3. Also for His own sake did He thus delay forty days after His resurrection. This is plain from the fact, that He was so little and so irregularly with the Disciples, and so much alone. There was in Himself a need of this delay. In His life there was nothing sudden or abrupt. His birth, growth, teaching, suffering, death and victory were each and all gradual in their happening. So must it be with His ascension. We may not be able to understand wherein this preparation consisted; but we can see the propriety of it.

In old England, and in some parts of our own country, the first of May is a noted day, set apart to social intercourse, and innocent amusements. Sometimes there is a great public gathering of the people; a May-pole is raised; a May-queen is crowned; and the day is celebrated in delightful style, with games, plays and music. Such pastimes are good for us, as well as pleasant, especially for the young; making bright spots in life long and sweetly to be remembered.

GEORGE PEABODY says: "It is sometimes hard for one, who has devoted the best part of his life to the accumulation of money, to spend it for others; but practice it, and keep on practicing it, and I assure you it comes to be a pleasure."

How wisely the Roman Catholic Church lays hold of her own children, and as many others as she can bring under her power, and carefully trains them up to manhood and womanhood; then they become her strength, and need but little watching or training. Why will not the whole Protestant Church be equally wise, and act on the same principle; instead of neglecting the children, and then wondering why the grown people are so unstable in faith and practice?

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. fast m.	Sun rises h. m.	Sun sets h. m.	O. style
Thursday	1 J. Fred. Oberlin	Rom. 6: 19-7	3 45	 5	♂ sets 10 18	☾	3 4 41	7 19 20	
Friday	2 Pothinus	" 8	4 10	 18	♂ sets 8 42		2 4 40	7 20 21	
Saturday	3 Chlotilde	2 Cor. 5	☾ rises 12 22	 3	♂ 3d. ☾ in per.	☾	2 4 40	7 20 22	

23] *Trinity Sunday.* St. John 3: 1-15; Rev. 4: 1-11. *Day's Length, 14 hours, 42 min.*

Sunday	4 Quirinus	Acts 1 & 2	9 2	 17	♂ ♀ ☿. ♂ ☾ ♄. ☿.		2 4 39	7 21 23	
Monday	5 Boniface	" 3	9 51	 29	♄ rises 8 56		2 4 39	7 21 24	
Tuesday	6 Norbert	" 4	10 31	 13	♄ south 9 10		2 4 38	7 22 25	
Wednesday	7 Paul Gerhardt	" 5	11 26	 26	♄ south 11 18		2 4 38	7 22 26	
Thursday	8 A. H. Francke	" 6	morn.	 9	♄ Vega south 1 28		1 4 37	7 23 27	
Friday	9 Columba	" 7	12 22	 21	♄ 9th. ♂ gr. Elong. W.		1 4 37	7 23 28	
Saturday	10 Fred. Barbarosa	" 8	12 52	 3	♄ gr. Elong. West		1 4 37	7 23 29	

24] *1st Sunday after Trinity.* St. Luke 16: 19-21; 1 John 4: 7-21. *Day's Length, 14 hours, 48 min.*

Sunday	11 Barnabas	Acts 9	1 22	 14	♄ sets 8 27		1 4 36	7 24 30	
Monday	12 Renata	" 10	1 48	 26	♄ gr. Hel. Lat. S.		0 4 36	7 24 31	
Tuesday	13 Isaac C. Tebore	" 11	2 11	 8	♄ Regulus sets 11 20		0 4 36	7 24 1	
Wednesday	14 Basil	" 12	2 41	 20	♄ rises 8 20	☼	4 35	7 25 2	
Thursday	15 W. Wilberforce	1 Pet. 2: 1† 3: 7	3 10	 3	♄ ☿. ♂ rises 3 50		4 35	7 25 3	
Friday	16 Richard Baxter	1 Pet. 3: 18 4: 16	3 40	 15	♄ in apo. ♀ sets. 10 17		0 4 35	7 25 4	
Saturday	17 John Tauler	1 Pet. 4: 17 5	☾ sets. 12 52	 28	♄ 17th. Spica sets 1 2	☾	0 4 35	7 25 5	

25] *2d Sunday after Trinity.* St. Luke 14: 16-24; 1 John 3: 13-24. *Day's Length, 14 hours, 50 min.*

Sunday	18 Pamphilus	2 Pet. 1: 1-11	8 22	 11	♄ ☿. ♄. ♄ sets 8 11		1 4 35	7 25 6	
Monday	19 Council at Nicæa	2 Pet. 1: 12: 2 3	9 20	 24	♄ Aretur south 8 48		1 4 35	7 25 7	
Tuesday	20 27 Martyrs	James 2	10 00	 7	♄ ☿. ♄. Antares S. 9 24		1 4 35	7 25 8	
Wednesday	21 Matt. Claudius	" 3	10 40	 20	☾ enters ☼. longest day		1 4 34	7 26 9	
Thursday	22 Gottschalk.	" 4	11 20	 4	☼ summer commences		1 4 35	7 25 10	
Friday	23 Gottfried Arnold	" 5	11 59	 18	♄ sets 10 14		2 4 35	7 25 11	
Saturday	24 John Baptist	Jude	morn.	 2	♄ Procyon sets 7 40		2 4 35	7 25 12	

26] *3d Sunday after Trinity.* St. Luke 15: 1-10; 1 Pet. 5: 6-11. *Day's length, 14 hours, 50 min.*

Sunday	25 Augsburg Con.	Acts 13: 1-12	12 42	 16	♄ 25th. ♂ ☿. ♄		2 4 35	7 25 13	
Monday	26 J. Val. Andrew	" 13: 13-52	1 14	 0	☼ ☿. ♄. ♄ sets 12 39		2 4 35	7 25 14	
Tuesday	27 Seven Sleepers	" 14	1 44	 15	♄ Libræ south 8 46		3 4 35	7 25 15	
Wednesday	28 Irenæus	" 15	2 12	 29	♄ ♄. ☼. ♄ south 11 59		3 4 35	7 25 16	
Thursday	29 Peter and Paul	" 16	2 42	 14	♄ Vega south 12 2		3 4 36	7 24 17	
Friday	30 Raymond Lully	" 17	3 8	 28	♄ ♄. ☼. Spica sets 12 6	☾	3 4 36	7 24 18	

Saturn (♄) is the 28th, in opposition with the Sun; nearest to the Earth, and shines all night.

Jupiter (♃) is the 30th, in conjunction with the Sun; and cannot be seen.

MOON'S PHASES,

Full Moon,	3d day,	1 o'clock,	28 min.	Morning.
Last Quarter,	9th	7	88	Evening.
New Moon,	17th	9	29	Evening.
First Quarter,	25th	5	42	Evening.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, variable; 6, 7, thunder showers; 8, 9, 10, clear; 11, 12, 13, warm; 14, 15, 16, cloudy; 17, 18, rain; 19, 20, clear; 21, 22, 23, fair; 24, 25, variable; 26, clear; 27, 28, 29, fair; 30, variable.



JUNE.

Incessant toil is not promotive of real comfort or happiness. Intervals of rest and recreation are necessary, and they are profitable also, when properly employed. Even fishing in its season, exhilarating as it is, requires periods of rest. The hero of the picture seems to have been aware of this, and hence has laid aside his fishing trappings for a while, and given himself up to the perusal of some interesting book. There is no more rational and profitable way of employing our intervals of rest and leisure, than in just such occupation as that in which he is engaged, and his example, therefore, is well worthy of imitation, especially by the young.

More are drowned in the bowl than in the sea.

WHY IS IT FORBIDDEN?

Many persons who are not Christians want to have their children baptized; but our Church Constitution forbids it, in these words (Article 119): "A child may be baptized if one of the parents be a communicant member; but if neither of them be such, it must remain for the present unbaptized, agreeably to 1 Cor. vii. 14."

Why is it forbidden? Simply because such parents cannot fulfill the baptismal vows. How can those renounce the Devil, the world and the flesh for their children, who have not first done so for themselves? How can parents confess Christ in this Sacrament for their children, who yet deny Him in their own life? Especially how can they train up their children in the nurture and admonition of the Lord, who themselves are not walking in the ordinances of the Lord? They cannot; and therefore the Constitution forbids their taking these vows.

We baptize the children of Christians, because there we have some assurance of their being faithfully taught and piously trained in the doctrines and duties of our holy religion; just as you plant seed, not on the roadside, but in a garden or field, where it will be protected and cultivated.

Persons often try to remove the difficulty by offering some one else to stand for the child, a relative or friend, who is a Christian; but the pastor must still refuse, for the simple reason that such friend will not have the child under his or her care, and of course cannot possibly fulfill the solemn vow to "bring it up in the nurture and admonition of the Lord." If the baptismal vows needed only *to be made*, this friend could do it, being a Christian; but if the vows must also be fulfilled, then he cannot do it.

Beware of perjury in this form. Study this matter, and you will soon see why the pastor is not allowed to baptize your child. Do not think hard of him for refusing. Indeed the Constitution forbids him baptizing the children of even such members as are not in good standing, that is, faithful communicants; since they also, so long as they continue such, cannot fulfill these vows.

A pious Quaker in Philadelphia was asked how he got rich. He answered, "BY GIVING AWAY. I go about doing good with my money; and so God intrusts me with more and more."

JULY,

7th Month, 31 Days.

1871.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. w. rises m. h. m.	Sun sets h. m.	Q style
Saturday	1 H. Voes	Acts 17: 15; 18: 11	3 38	 11	☿ in per. ♀ ♀ sets 10 2	3 4 36	7 24	19
27]	4th Sunday after Trinity.	St. Luke 6: 36-42; Rom. 8: 18-23.	Day's Length, 14 hrs., 48 min.					
Sunday	2 Visit. V. M.	1 Thess. 1	☿ rises.	 25	☿ 2d. ☿ ☿ h ♀ s. 11 49	4 4 36	7 24	20
Monday	3 Otto, Bishop	" 2: 1-16	8 42	 8	☿ in Apogee	4 4 37	7 23	21
Tuesday	4 Ulrich	" 2: 17; 3	9 26	 21	♂ sets 12 16	4 4 37	7 23	22
Wednesday	5 Lord Cobham	" 4	10 5	 4	Regulus sets 9 45	4 4 37	7 23	23
Thursday	6 John Huss	" 5	10 37	 17	Antares south 9 26	4 4 38	7 22	24
Friday	7 Willibald	2 Thes. 1; 2: 1-12	11 10	 29	♂ ♀ ♀ 7* rises 1 6	4 4 38	7 22	25
Saturday	8 Kilian	" 2: 13; 3	11 42	 11	Arctur sets 2 9	5 4 39	7 21	26
28]	5th Sunday after Trinity.	St. Luke 5: 1-11; 1 Pet. 3: 8-15.	Day's Length, 14 hrs., 42 min.					
Sunday	9 Ephraim the Syr.	Gal. 1: 1-10	morn.	 24	☿ 9th. ♀ sets 9 50	5 4 39	7 21	27
Monday	10 Wm. of Orange	Acts 18: 12; 19: 1-10	12 12	 4	♂ south 11 21	5 4 39	7 21	28
Tuesday	11 Placidus	Gal. 1: 11; 2: 1-14	12 42	 16	♂ ♀ ☿ superior	5 4 40	7 20	29
Wednesday	12 Henry II.	" 2: 15; 3: 1-14	1 10	 29	Spica sets 11 14	5 4 40	7 20	30
Thursday	13 Eugenius	" 3: 15	1 44	 11	☿ in apo. Orion rises 3 50	5 4 41	7 19	J
Friday	14 Bonaventura	" 4	2 14	 23	♂ ♀ ♀ ♂ sets 11 41	5 4 42	7 18	2
Saturday	15 Answer	" 5 & 6	2 41	 6	♂ Altair south 12 7	6 4 42	7 18	3
29]	6th Sunday after Trinity.	St. Matthew 5: 20-26; Rom. 6: 3-11.	Day's Length, 14 hrs., 34 min.					
Sunday	16 Anna Askew	1 Cor. 1	3 11	 19	♂ gr. Hel. Lat. N. ☿ ☿ 21	6 4 43	7 17	4
Monday	17 Speratus & 11 co.	" 2	☿ sets.	 3	☿ 17th. ☿ ☿ ♀ ☿ Deg Days begin.	6 4 44	7 16	5
Tuesday	18 Arnolph	" 3; 4: 1-4	8 20	 16	☿ ☿ ☿ ☿ ♀ ♀ El. El.	6 4 45	7 15	6
Wednesday	19 Louisa Henrietta	" 4: 5; 5: 1-8	8 56	 0	♂ ☿ ☿ south 10 40	6 4 45	7 15	7
Thursday	20 John Marteilhe	" 5: 9; 6	9 26	 14	☿ in ☿ Rigel rises 3 36	6 4 46	7 14	8
Friday	21 Eberhard	" 7	9 59	 28	♂ ☿ ☿ ♀ sets 9 18	6 4 47	7 13	9
Saturday	22 Mary Magdalen	" 8 & 9	10 29	 13	Regulus sets 8 40	6 4 48	7 12	10
30]	7th Sunday after Trinity.	St. Mark 8: 1-9; Rom. 6: 19-23.	Day's length, 14 hrs., 24 min.					
Sunday	23 Godfr. v. Harnell	1 Cor. 10; 11: 1	10 59	 27	♂ ☿ ☿ Oenters	6 4 48	7 12	11
Monday	24 Thos. A. Kempis	" 11: 2	11 28	 11	♂ ☿ sets 11 2	6 4 49	7 11	12
Tuesday	25 St. James	" 12: 1 130	11 59	 25	☿ 25th. Spica sets 10 25	6 4 50	7 10	13
Wednesday	26 Christopher	" 12: 31; 13	morn.	 9	Pollux sets 8 15	6 4 51	7 9	14
Thursday	27 Raym. Palmarius	" 14	12 38	 23	♂ south 10 6	6 4 52	7 8	15
Friday	28 Jno. Seb. Bach	" 15: 1-34	1 19	 7	☿ ☿ sets 9 4	6 4 53	7 7	16
Saturday	29 Olaus	" 15: 35; 16	2 16	 20	☿ in per. ☿ ☿ h	6 4 53	7 7	17
31]	8th Sunday after Trinity.	St. Matthew 7: 15-23; Rom. 8: 12-17.	Day's Length, 14 hrs., 12 min.					
Sunday	30 John Wessel	Acts 19: 11; 20: 1	3 14	 4	♂ Wega south 9 55	5 4 54	7 6	18
Monday	31 Jno. Cas. Schade	2 Cor. 1: 1-22	☿ rises.	 17	☿ 31st. Aldeb. ri. 12 49	6 4 55	7 5	19

MOON'S PHASES,

Full Moon,	2d day,	8 o'clock,	32 min.	Morning.
Last Quarter,	9th "	8 "	4 "	Morning.
New Moon,	17th "	12 "	21 "	Afternoon.
First Quarter,	25th "	12 "	45 "	Morning.
Full Moon,	31st "	4 "	10 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, 5, warm; 6, 7, warmest days; 8, 9, 10, 11, variable; 12, 13, thunder showers; 14, 15, 16, clear; 17, 18, 19, warm; 20, 21, 22, clear; 23, 24, variable; 25, 26, rain; 27, 28, 29, clear; 30, 31, warm.

CATECHIZATION IN 1536.



JULY.

"The harvest is the end of the world." "Whatsoever a man soweth that shall he also reap." *That!* How solemn a warning to sow only good seed (kind words, right actions, the seed of truth, and holy example), in order that our harvest may be good and glorious! In this life already we reap part of our sowing; but after all the sowing and growing of our earthly life, will come a final and full harvest, for the whole race, at the end of the world,—

"When angel reapers shall descend
And Heaven sing harvest home."

THE word "German" has now, by action of the Classes East and West, been dropped from our Church title; it now is, "THE REFORMED CHURCH IN THE UNITED STATES OF AMERICA."

In the very beginning of the Reformation, large and small catechisms were prepared for the instruction of the people, especially the young. The Swiss Church Confession, prepared in Basel in 1536, says "Those pastors act most wisely, who early and diligently catechise the youth, early lay the foundation of faith in their minds, teaching them the first principles of our religion, explaining to them the Ten Commandments, the Creed, the Lord's Prayer, the design of the Sacraments, besides the other principal matters pertaining to religion. The Church will show its faithfulness and diligence, in holding the children *closely to the Catechism*, and will desire to have its children instructed."

With regular weekly family catechisation, daily catechisation in the parochial school, and faithful frequent pastoral instruction, no wonder the Protestant faith took deep root.

In this country, however, where we have no Christian schools with daily catechisation, how faithfully every family should teach the children! How much we need catechisms in every Sunday-School! Only in this way can we raise up a strong healthy Christian people.

LOSS OR GAIN; WHICH?

You well-meaning people who are refusing or neglecting to take the Church paper, have no idea how much you are losing every year! So many sermons; such fine articles on a hundred Church subjects; all the facts in regard to what the Classes and Synods are doing; how the colleges and seminaries are prospering; where your money goes to; how the work of Missions and Beneficiary Education is succeeding;—all this and a hundred other things in the way of information you are losing; besides much sound and interesting reading, which would go far toward making yourself and children more intelligent, useful and happy.

Now over against this heavy loss, tell me, what are you gaining by not taking your Church paper?

THE Church Year is divided into two equal parts. The first half, from Advent to Trinity Sunday, refers to what God has done for us; the second half, from the first Sunday after Trinity to Advent, refers to our duties of thankfulness to God.

AUGUST,

8th Month, 31 Days.

1871.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s st w st m.	Sun rises h. m.	Sun sets h. m.	O. style
Tuesday	1 Maccabees	2 Cor. 1, 23; 2	8 0	 0	♀ sets 8 59		6 4 56	7 4 20	
Wednesday	2 Mar. under Nero	" 3; 4: 1-6	8 33	 12	♂ sets 10 46		6 4 57	7 3 21	
Thursday	3 Wm. Thorp	" 4: 7: 5: 10	9 1	 25	♂ south 9 30		6 4 58	7 2 22	
Friday	4 Leonard Küser	" 5: 11; 6: 7: 1	9 26	 7	Orion rises 2 20		6 4 59	7 1 23	
Saturday	5 Salzbg'g Evang.	" 7: 2	10 0	 19	7* rises 11 6		6 5 0	7 0 24	

32] 9th Sunday after Trinity. St. Luke 16: 1-9; 1 Cor. 10: 6-13. Day's Length, 13 hrs., 58 min.

Sunday	6 Transfiguration	2 Cor. 8	10 28	 1	Antar. s south 7 14		6 5 1	6 59 25	
Monday	7 Nonna	" 9	11 0	 13	7th. Altair so. 10 37		5 5 2	6 58 26	
Tuesday	8 Hormesdas	" 10	11 35	 25	♀ in 8. ♀ sets 8 49		5 5 4	6 56 27	
Wednesday	9 Numidicus	" 11	morn.	 7	Sirius rises 4 19		5 5 5	6 55 28	
Thursday	10 Laurentius	" 12: 1-18	12 8	 19	♂ in apo. ♂ se's 10 36		5 5 6	6 54 29	
Friday	11 Greg. of Utrecht	" 12: 19; 13	12 48	 2	♂ Wega south 9 9		5 5 7	6 53 30	
Saturday	12 An. of Havelbg	Acts 20: 1-3	1 34	 14	Pomal south 1 21		5 5 8	6 52 31	

33] 10th Sunday after Trinity. St. Luke 19: 41-48; 1 Cor. 12: 5-11. Day's Length, 13 hrs., 42 min.

Sunday	13 Cnt. Zinzendorf	Rom. 1: 1-17	2 20	 27	♂ ♀ ♀. ♀ rises 2 50		5 5 9	6 51 4	
Monday	14 James Guthrie	" 1: 18-31	3 2	 11	♂ ♀ ♀. ♀ south 8 41		4 5 10	6 50 2	
Tuesday	15 Asm. V. Mary	" 2	3 46	 25	♂ Altair south 10 6		4 5 11	6 49 3	
Wednesday	16 John of Saxony	" 3	♂ sets.	 10	♂ 16th. Orion ris. 1 12		4 5 12	6 48 4	
Thursday	17 John Gerhard	" 4	8 6	 25	Sirius rises 3 45		4 5 14	6 46 5	
Friday	18 Hugo Grotius	" 5: 1-11	8 40	 9	♂ ♀ ♀. ♀ sets 10 24		4 5 15	6 45 6	
Saturday	19 Sebalus	" 5: 12-21	9 11	 24	♀ ♀ ♀. ♀ sets 8 10		3 5 16	6 44 7	

34] 11th Sunday after Trinity. St. Luke 18: 9-14; 1 Cor. 15: 1-10. Day's Length, 13 hrs., 26 min.

Sunday	20 Bernard of Clair.	Rom. 6	9 41	 8	♀ gr. Brilliancy		3 5 17	6 43 8	
Monday	21 For. Mis. of Mor.	" 7	10 12	 22	♂ ♀ ♀. ♀ gr. Elong. E.		3 5 18	6 42 9	
Tuesday	22 Symphonanus	" 8: 1-15	10 49	 6	♂ sets 8 16		3 5 20	6 40 10	
Wednesday	23 Gasp. de Coligne	" 8: 16-39	11 29	 20	♂ 23d. Centers		2 5 21	6 39 11	
Thursday	24 Bartholomew	" 9: 1-13	morn.	 4	♂ ♀ rises 2 9		2 5 22	6 38 12	
Friday	25 Louis IX.	" 9: 14-33	12 17	 17	♂ ♀ ♀. ♀ sets 12 48		2 5 23	6 37 13	
Saturday	26 Ulfilas	" 10	1 10	 0	♂ in per. ♀ sets 10 8		2 5 24	6 36 14	

35] 12th Sunday after Trinity. St. Mark 7: 31-37; 2 Cor. 3: 4-11. Day's length, 13 hrs., 10 min.

Sunday	27 Jovinian	Rom. 11	2 12	 12	♀ sets 7 50		1 5 25	6 35 15	
Monday	28 Aug. of Heppo	" 12	3 16	 26	Dog Days End		1 5 27	6 33 16	
Tuesday	29 John Bapt. B'd	" 13	4 20	 8	♂ Altair south 9 12		1 5 28	6 32 17	
Wednesday	30 Claud. of Turin	" 14	♂ rises.	 31	♂ 30th. Wega so. 7 56		1 5 29	6 31 18	
Thursday	31 Aidan	" 15: 1-13	7 41	 3	♀ rises 1 53		0 5 31	6 29 19	

MOON'S PHASES,

Last Quarter,	7th day,	11 o'clock,	18 min.	Evening.
New Moon,	16th "	1 "	57 "	Morning.
First Quarter,	23d "	6 "	33 "	Morning.
Full Moon,	30th "	1 "	19 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, fair; 6, 7, thunder showers; 8, 9, 10, 11, 12, clear and dry; 13, 14, 15, variable; 16, 17, rain; 18, 19, 20, clear; 21, 22, fair; 23, 24, 25, variable; 26, thunder showers; 27, 28, 29, fair; 30, 31, clear.



AUGUST.

The heat of August is often very great, and sometimes the cause of much discomfort. Even in the midst of the warmest season, however, much can be done by ourselves to make time pass pleasantly and profitably. In the picture, the young girl is seated under the shade reading from some interesting book to her brother, while he is leaning against the tree listening, and fanning his sister. By proper little attentions much can be done in social and family circles, to contribute to our mutual comfort and enjoyment.

EARLY in the fourth century, already the Christian festivals of Christmas, Easter, and Pentecost, were fixed in the Church Year, and ruled the worship of those seasons.

UNTHANKFUL CONGREGATIONS.

Few persons know how much time, labor, thought, anxiety and even money the elders and deacons must spend in carrying forward the interests of the people. All this is given, of course, without any pay, except as the Lord rewards good works; yet very many congregations never think so far as to say "thank you." This is plain ingratitude.

The same may be said in regard to the great amount of time, labor and care, which faithful Sunday School officers and teachers devote to the children of the congregation. Indeed they often receive more blame than thanks. A few kind and thankful souls appreciate such services; but many are unthankful.

Take courage and comfort, then, ye faithful servants of the Lord. Your master knows your "works, and charity, and service, and faith, and patience" (Rev. 2: 19), and your reward is sure. Let the love of Christ continue to constrain you, making you always to abound in the work of the Lord. What a great work some humble, earnest souls are doing, although men take little notice of it!

THE REFORMERS WANTED LITURGIES.

Rev. Dr. Schaff in the *Mercersburg Review* of 1858, page 202, says:—

"The German Reformed Church, like all the Churches of the Reformation, is originally liturgical. Zwingli, Calvin, Bucer, and even John Knox, as well as Luther and Melancthon, Cranmer, Latimer and Ridley, were all in favor of a fixed and settled order of public worship, that should serve as a guide to the minister, and secure decency, dignity and harmony to the exercises of the Sanctuary.

Their object was not to overthrow, but to purify, to simplify and to adapt the ancient devotional forms, which had been handed down from the previous life of the Church, to transfer them from the Latin into the vernacular tongues, and to enrich them with new forms that should embody and perpetuate the peculiar spirit of evangelical Protestantism. Hence the great number of liturgies and sacred hymns, which sprung up in the sixteenth century, during and after the pentecostal days of the Reformation."

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. fast m.	Sun rises h. m.	Sun sets h. m.	O style
Friday	1 Hanna	Rom. 15: 14-33	8 22	 15	♂ sets 7 30	☾	0 5 32	6 28	20
Saturday	2 Mamas	" 16	8 48	 27	♂ sets 9 56		0 5 33	6 27	21

36] 13th Sunday after Trinity. St. Luke 10: 23-27; Gal. 3: 15-22. Day's Length, 12 hrs., 52 min.

Sunday	3 Hildegarde	Ae's 20	9 14	 9	♀ stationary		1 5 34	6 26	22
Monday	4 Ida	" 21	9 42	 21	♂ sets 12 28		1 5 35	6 25	23
Tuesday	5 John Mollie	" 22; 23	10 16	 3	♂ Spica sets 7 55		1 5 37	6 23	24
Wednesday	6 Matthias Weibel	" 24; 25	10 54	 15	♂ 6th. Sirius ris. 2 37		2 5 38	6 22	25
Thursday	7 Laz. Spangler	" 26	11 38	 27	♂ in apo. ♀ stationary	☾	2 5 39	6 21	26
Friday	8 Corbinian	" 27	morn.	 9	♀ gr. Hel. Lat. S. ♂		2 5 40	6 20	27
Saturday	9 Gorgonius	" 28	12 30	 27	♂ sets 6 59		3 5 42	6 18	28

37] 14th Sunday after Trinity. St. Luke 17: 11-19; Gal. 5: 16-21. Day's Length, 12 hrs., 34 min.

Sunday	10 Paul Speratus	Eph. 1: 1-14	1 32	 5	♂ ♀ ♀ rises 1 30		3 5 43	6 17	29
Monday	11 John Brenz.	" 1, 15; 2, 1-10	2 30	 19	♂ sets 9 30		3 5 44	6 16	30
Tuesday	12 Dionys's Pelog'n	" 2, 11; 3	3 22	 4	♂ sets 12 10		4 5 46	6 14	31
Wednesday	13 Wm. Farel	" 4, 1-17	4 14	 18	♂ Aldebaran ris. 10 6		4 5 47	6 13	8
Thursday	14 Cyprian	" 4, 18	♂ sets	 14th. ♂ ♀			4 5 48	6 12	2
Friday	15 Ar. V. Gourab'h	" 5; 6: 1-9	7 18	 18	♀ gr. Hel. Lat. S. ♂ ♀		4 5 49	6 11	3
Saturday	16 Euphemia	" 6: 10	7 50	 3	♀ sets 6 30		5 5 51	6 9	4

38] 15th Sunday after Trinity. St. Matthew 6: 24-34; Gal. 5: 25-6: 10. Day's Length, 12 hrs., 16 min.

Sunday	17 Lambert	Col. 1	8 22	 18	♂ ♀ ♀ inferior.		5 5 52	6 8	5
Monday	18 A.G. Spangenb'g	" 2; 3: 1-14	8 57	 3	♂ rises 1-11		6 5 53	6 7	6
Tuesday	19 Thos. of St. Paul	" 3: 5; 4	9 36	 17	♂ ♀ ♀ sets 9 10		6 5 55	6 5	7
Wednesday	20 Emberday	Philemon	10 41	 1	♂ in per. ♂ 7* ris. 8 14	☾	6 5 56	6 4	8
Thursday	21 Matthew	Phil. 1: 1-20	11 52	 14	♂ 21 ♂ ♀ ♀ h. s. 11 41		7 5 58	6 2	9
Friday	22 Maritius	" 1: 27; 2	morn.	 27	♂ Markab south 11 2		7 5 59	6 1	10
Saturday	23 5 Mar. of Gen'a	" 3; 4	12 44	 10	♂ Centers ♀. Day and Night Equal.		7 6 0	6 0	11

39] 16th Sunday after Trinity. St. Luke 7: 11-17; Eph. 3: 13-21. Days Length, 11 hrs., 58 min.

Sunday	24 John J. Moser	1 Tim. 1	1 50	 23	Autumn Commences		8 6 1	5 9	12
Monday	25 Augsb'g Treaty	" 2	2 56	 5	♀ stationary		8 6 3	5 7	13
Tuesday	26 Lisba	" 3: 1; 13	3 59	 17	♂ ♀ ♀ inferior. ☐ ♀ ☐		9 6 4	5 6	14
Wednesday	27 Phil. Graveron	" 3: 13; 5: 10	5 8	 29	♂ Sirius rises 1 23		9 6 5	5 5	15
Thursday	28 P. Heisteden	" 4: 11-4: 16	♂ rises	 11	♂ 28th. ♀ sets 8 52		9 6 7	5 3	16
Friday	29 Michael	" 5: 17	6 48	 23	♂ rises 12 49		10 6 8	5 2	17
Saturday	30 Jerome	" 6	7 14	 5	Rigel rises 10 15		10 6 9	5 1	18

Venus (♀) in his inferior conjunction with the Sun, nearest to the earth, passes from Evn'g to Morning Star.

MOON'S PHASES,

Last Quarter,	6th day,	5 o'clock,	11 min.	Evening.
New Moon,	14th "	2 "	18 "	Afternoon.
First Quarter,	21st "	12 "	19 "	Afternoon.
Full Moon,	28th "	12 "	58 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, pleasant; 4, 5, 6, variable; 7, 8, 9, 10, rain with storm; 11, 12, 13, fair; 14, 15, clear; 16, 17, cloudy; 18, 19, rain; 20, 21, 22, stormy; 23, 24, 25, clear; 26, 27, 28, fair; 29, 30, rain.



SEPTEMBER.

It is often said, that "all things were made for man." This is true in a modified sense. Man, however, must not abuse the gifts of Providence. Every thing must be used in its season, and with becoming moderation and propriety. What is commonly known as "game," forms a very proper as well as savory article of food. In securing it, however, we should carefully avoid all unnecessary cruelty. The creatures of God, in being appropriated to our use for food, should be subjected to as little pain as possible. September, as indicated by the picture, is the month particularly adapted to hunting, and many find much pleasure in this kind of employment.

We should use a book as a bee does a flower.

IS THE REFORMED CHURCH A SMALL BODY?

Our Church in the United States is small, when compared with some other denominations; but when we turn to Europe, our figures run very high. The German Almanac of last year gives the following statement of the number of members of the Reformed Church in Europe, not including Great Britain, and the large number now in the *United Church of Germany*:

In Switzerland,	1,418,000
In Germany,	500,000
In France,	400,000
In Holland,	1,860,000
In Russia,	200,000
In Hungary,	1,453,000
In Siebenbergen, (Transylvania),	297,400
In Austria,	119,000

6,247,400

The Reformed membership in this country is sometimes quite easily swallowed up in statistics by putting us in the general or "lump" list; and the loss is not much noticed, even if we are omitted altogether; but not so with six millions.

ARE YOU LEARNING?

Part of your pastor's business is to teach you. So he carefully prepares his sermons, explaining Christian doctrine and duty, for you not only to hear but also to carry away with you. Now think back over the past six months, and consider how much of his teaching you have really kept. Perhaps you will see how much need there is for more careful hearing, and careful keeping in mind what is taught. Some persons on returning home note down the text or subject, or both, and what they can recall of the sermon. This is a very good plan. It not only makes them sharper hearers, and impresses the sermon more deeply, but the very exercise in writing it down is useful in many ways, besides giving you a good record of truth for occasional reference.

THERE is not half so much wickedness in the gross idolatry of the heathen, as there is in the shameful indifference (the practical infidelity) of men in our land. The one is without knowledge; the other is against all light and knowledge.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. fast	Sun rises h. m.	Sun sets h. m.	O. style
40]	17th Sunday after Trinity.	St. Luke 14: 1-11; Eph. 4: 1-16.	Day's Length, 11 hrs., 38 min.						
Sunday	1 Remigius	Titus 1	7 47	17	♂ sets 8 40	☾	10 6 11	5 49 19	
Monday	2 Chr. Schmid	" 2	8 26	29	♂ sets 11 8		10 6 12	5 48 20	
Tuesday	3 The two Ewaldes	" 3	8 59	11	♂ gr. Elong. West		11 6 13	5 47 21	
Wednesday	4 Francisus	2 Tim. 1	9 39	23	♀ rises 5 10 Nor. St.		11 6 15	5 45 22	
Thursday	5 Petro Carnesec.	" 2	10 27	5	♂ in apo. ♂ ♀ ♀. ♀.	☾	11 6 16	5 44 23	
Friday	6 Henry Albert	" 3	11 24	18	♂ 6th. Sirius ris. 12 48		12 6 17	5 43 24	
Saturday	7 Theodore Beza	" 4	morn.	0	♂ ♀ ♀. ♀. ris. 12 29		12 6 19	5 41 25	
41]	18th Sunday after Trinity.	St. Matthew 22: 34-46; 1 Cor. 1: 4-9.	Day's Length, 11 hrs., 20 min.						
Sunday	8 Robt. of Lincoln	Heb. 1	12 28	14	♂ sets 8 19		12 6 20	5 40 26	
Monday	9 Dionysius Areo.	" 2	1 34	28	Andromeda south 11 2		13 6 21	5 39 27	
Tuesday	10 Justus Jonas	" 3; 4	2 39	12	♂ sets 10 32		13 6 23	5 37 28	
Wednesday	11 Ulrich Zwingli	" 5	3 59	26	♂ ♀ ♀. ♀ rises 4 39		13 6 24	5 36 29	
Thursday	12 Henry Bullinger	" 6	4 44	12	♂ gr. Hel. Lat. N. ♂ ♀		13 6 25	5 35 30	
Friday	13 Elizabeth Frey	" 7	5 18	27	♂ rises 5 2		14 6 26	5 34 0	
Saturday	14 Nich. Ridley	" 8	♂ sets.	12	♂ 11th. ♀ stationary	☾	14 6 27	5 33 2	
42]	19th Sunday after Trinity.	St. Matthew 9: 1-8; Eph. 4: 17-32.	Day's Length, 11 hrs., 2 min.						
Sunday	15 Aurelia	Heb. 9: 1-14	6 18	27	♀ rises 12 10		14 6 29	5 31 3	
Monday	16 Gallus	" 9: 15	7 2	12	♂ in per. ♀ Neptune ☾		14 6 30	5 30 4	
Tuesday	17 Rev. Edi. of Nan.	" 10: 1-18	8 0	26	♂ ♀ ♀. ♀ sets 7 58	☾	14 6 31	5 29 5	
Wednesday	18 St. Luke	" 10: 19	9 8	10	♂ Altair south 6 10		15 6 32	5 28 6	
Thursday	19 Bruno	" 11	10 16	24	♂ ♀ ♀. ♀ sets 10 0		15 6 33	5 27 7	
Friday	20 F. Lamb't of Avi	" 12	11 24	7	♂ 20th. ♀ rises 4 11		15 6 35	5 25 8	
Saturday	21 Hilirion	" 13	morn.	20	♂ Sirius rises 11 53	☾	15 6 36	5 24 9	
43]	20th Sunday after Trinity.	St. Matthew 22: 1-14; Eph. 5: 15-21.	Day's Length, 10 hrs., 44 min.						
Sunday	22 Hedwg	Matt. 3	12 26	2	☐ ♀ ♀. ♀ rises 11 56		15 6 38	5 22 10	
Monday	23 Henry Martin	" 4: 1-22	1 34	14	☐ centers ☐		16 6 39	5 21 11	
Tuesday	24 Arethas	" 4:23; 5:1-12	2 41	27	☐ ☐ ☐. Orion rises 9 24		16 6 40	5 20 12	
Wednesday	25 John Herz	" 5: 13-32	3 44	9	Regulus rises 9 38		16 6 41	5 19 13	
Thursday	26 Frederick III	" 5: 33-48	4 46	21	Rigel rises 9 32		16 6 42	5 18 14	
Friday	27 Frumentius	" 6	5 45	2	♂ 7* ris. 6 2	☾	16 6 44	5 16 15	
Saturday	28 Simon and Jude	" 7	♂ rises.	14	♂ 28th. ♀ sets 7 40		16 6 45	5 15 16	
44]	21st Sunday after Trinity.	St. John 4: 46-54; Eph. 6: 10-20.	Day's Length, 12 hrs., 28 min.						
Sunday	29 Alfred the Great	Matt. 8: 1-17	6 18	26	♀ rises 3 46		16 6 46	5 14 17	
Monday	30 Jacob Sturm	" 8: 18-34	7 2	8	♂ sets 9 20		16 6 47	5 13 18	
Tuesday	31 Fest. of Reform'n	" 9	7 44	20	♀ rises 11 10		16 6 48	5 12 19	

MOON'S PHASES,

Last Quarter, 6th day, 12 o'clock, 41 min. Afternoon.
 New Moon, 14th " 1 " 33 " Morning.
 First Quarter, 20th " 7 " 10 " Evening.
 Full Moon, 28th " 3 " 30 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, 6, windy; 7, 8, 9, 10, clear; 11, 12, 13, variable; 14, rain; 16, 17, 18, clear; 19, 20, storm; 21, 22, variable; 23, 24, 25, rain; 26, 27, 28, clear; 29, 30, fair; 31, N. W. cloudy.



How beautifully and trustingly the Church at every communion season prays:—

‘Vouchsafe unto us, we beseech Thee, favorable weather, that the fruits of the earth may ripen and be gathered in for us in due season.’

From God cometh the increase, after we have done all we can. You see this in Ps. lxx. 9-13. In Amos iv. 6-9, we are told how He withholds His blessing. So it was in the time of Elijah (1 Kgs. xvii. 1; xviii. 1; Jas. v. 17, 18). How thankful, then, we should be, when God has vouchsafed unto us a plentiful harvest of all fruits! How sincerely we should keep “thanksgiving day”! How much of our means we should give the Lord as a thank-offering!

A faithful friend is the medicine of life.

KEEPING THE CHURCH FESTIVALS.

Many persons who make very light of keeping the Church festivals, will yet take great interest in keeping other days; for example 22d of February, 4th of July, May 30th, &c. Yet, if we dare compare these days of earthly interest with the Church days of heavenly interest, how thousand fold much more worthy of notice and proper observance are the birth-day of the Redeemer, His death-day, His Easter victory, His ascension into Heaven, and the wonderful coming of the Holy Ghost on Pentecost!

Celebrating the birth of Christ at Christmas, His death on Good Friday, His resurrection at Easter, and the coming of the Holy Ghost at Whitsuntide, does not mean that we may forget, or neglect these great facts at other times (any more than our honoring the birthday of Washington, or the Fourth of July, allows us to be ungrateful to our forefathers all the rest of the year). But keeping these Church festivals, and so celebrating the great facts in the history of redemption, is highly necessary for the young and old, in order that we may always understand and better keep in pious remembrance the great things which God has done for us. It is surprising how many persons do not know the meaning of even the great festivals of the Church. Some think these things belong only to the Roman Catholic Church. Others think they are only a modification of the ancient Greek and Roman festivities.

All this only shows how needful it is, that God's people observe these Christian festivals for their own comfort and upbuilding in holy faith, and for the instruction of the young, according to Exodus xii. 26.

Accordingly the General Synod, which met in Philadelphia in November, 1869, took special action on this subject, and directed all our churches to have service on those days.

A DAILY SCRIPTURE LESSON.

Have you noticed it? In every month of the Almanac you have a column of Scripture lessons, one for each day. This will be a very good guide or help in your family worship, and daily private reading of God's word. If you follow this order, reading carefully, and mark the passages read, you will be surprised to see how much you have read; and how much you have learned.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. fast m.	Sun rises h. m.	Sun sets h. m.	Style
Wednesday	1 All Saints	Matt. 10	8 29		2 ☽ in apo. ♀ gr. bril. ☿. ☾	16 6 50	5 10 20		
Thursday	2 Victorinus	" 11	9 19		14 ☿ ♀ ☽ superior	16 6 51	5 9 21		
Friday	3 Pirminus	" 12	10 18		27 ♀ rises 3 39	16 6 52	5 8 22		
Saturday	4 John A. Bengel	" 13	11 16		10 ☽ ☿ ♄ ♃ ♄ rises 10 46	16 6 53	5 7 23		

45] 4th Sunday before Advent. St. Matthew 9: 18-26; Col. 1: 9-14. Day's Length, 10 hrs., 12 min.

Sunday	5 Hans Egede	John 21: 1-23	morn.		22 ☾ 5th. ☿ sets 7 28	16 6 54	5 6 24		
Monday	6 Gustav. Adolph.	1 John 1, 2	12 24		6 ☿ stationary	16 6 56	5 4 25		
Tuesday	7 Willibrord	" 3	1 35		20 ♄ sets 8 40	16 6 57	5 3 26		
Wednesday	8 Willehad	" 4	2 36		5 Regulus rises 8 44	16 6 58	5 2 27		
Thursday	9 John v. Staupitz	" 5	3 30		20 ☿ ☽ ♀. ♀ rises 3 26	16 6 59	5 1 28		
Friday	10 M. Luther	2 John	4 39		5 Orion rises 8 22	16 7 0	5 0 29		
Saturday	11 Martin of Tours	3 John	5 41		20 Sirius rises 10 30	16 7 1	4 59 30		

46] 3d Sunday before Advent. St. Matthew 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 9 hrs., 56 min.

Sunday	12 Phil. de Mornay	Rev. 1	☽ sets.		5 ☾ 12th. ☿ ☽ ♀	16 7 2	4 58 31		
Monday	13 Arcadius	" 2	5 59		20 ☽ in per. ♄ se. 8 14	16 7 3	4 57 N		
Tuesday	14 Pet. Mart. Verm.	" 3	6 46		5 ♀ in aphelion ☿. ☾	15 7 4	4 56 2.		
Wednesday	15 John Kepler	" 4; 5; 6	7 44		19 ☽ ☿ ♄. ♄ sets 7 10	15 7 5	4 55 3		
Thursday	16 Casp. Creuziger	" 7; 8; 9: 1-12	8 46		3 ☿ ♄. ♄ stationary	15 7 6	4 54 4		
Friday	17 Bernward	" 9: 13; 10; 11	9 51		16 ♀ rises 3 19	15 7 7	4 53 5		
Saturday	18 Greg. Illuminat.	" 12; 13	10 59		29 ♄ rises 9 53	15 7 8	4 52 6		

47] 2d Sunday before Advent. St. Matthew 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hrs., 42 min.

Sunday	19 Elizab. of Hesse	Rev. 14: 1-13	morn.		11 ☾ 19th. 7* ris 12 7	14 7 9	4 51 7		
Monday	20 John Williams	" 14: 14	12 0		23 ☾ Fomal south 7 8	14 7 10	4 50 8		
Tuesday	21 Columbanus	" 15	1 4		5 Rigel rises 7 48	14 7 11	4 49 9		
Wednesday	22 Jno. Oecolampadius	" 16: 1-8	2 13		17 ♄ sets 7 41	14 7 12	4 48 10		
Thursday	23 Clemens Roman.	" 16: 9	3 28		29 ☽ centers ☿	13 7 12	4 48 11		
Friday	24 John Knox	" 17	4 40		11 ☿ sets 6 55	13 7 13	4 47 12		
Saturday	25 Catharine	" 18	5 58		23 Andromeda south 7 58	13 7 14	4 46 13		

48] 1st Sunday before Advent. St. Matthew 25: 1-13; 2 Pet. 3: 3-14. Day's Length, 9 hrs., 30 min.

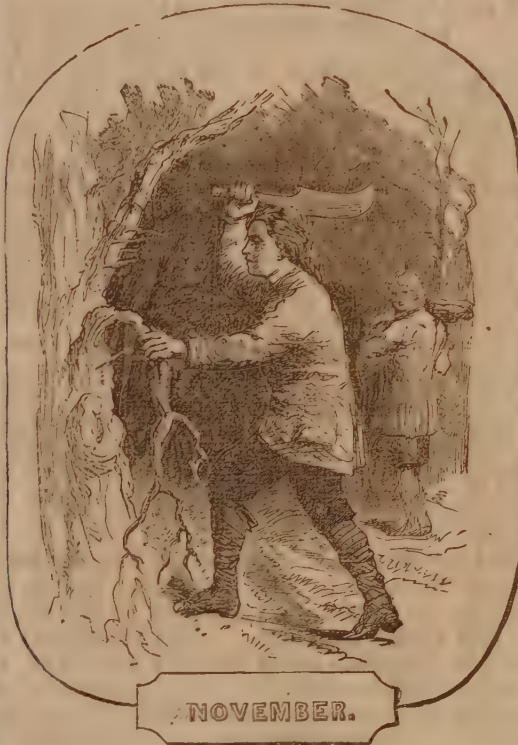
Sunday	26 Conrad	Rev. 19: 1-10	☽ rises.		5 ☾ 26th. ♀ rises 3 17	12 7 15	4 45 14		
Monday	27 Marg't Blaarer	" 19: 11; 20: 1-3	5 30		17 ♄ ris. 8 57	12 7 16	4 44 15		
Tuesday	28 Alex. Roussel	" 20: 4	6 12		29 ☽. Sirius rises 9 28 ☾	12 7 17	4 43 16		
Wednesday	29 Saturninus	" 21: 1-8	7 0		11 ☽ in apo.	11 7 17	4 43 17		
Thursday	30 Andrew	" 21: 9; 22	7 44		24 Arctur rises 2 30	11 7 18	4 42 18		

MOON'S PHASES,

Last Quarter,	5th day,	8 o'clock,	11 min.	Morning.
New Moon,	12th "	12 "	24 "	Afternoon.
First Quarter,	19th "	4 "	0 "	Morning.
Full Moon,	26th "	9 "	6 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, frost; 4, 5, moderate; 6, 7, 8, 9, clear; 10, 11, cloudy; 12, 13, rain; 14, 15, clear; 16, 17, 18, fair; 19, 20, 21, N. W. cold; 22, 23, 24, clear; 25, 26, 27, 28, After Summer; 29, 30, cloudy with snow.



The approach of winter brings with it its wants. We need to be protected against the cold, and our Heavenly Father has been abundant in His provision for this purpose. The forest supplies us with fuel, but it must be gathered, and the present is the season of the year when this duty is to be specially attended to. In all the divine appointments for the comfort of man, things are not thrust into his possession, but must be secured by his own personal toil. They are, however, none the less, on that account, the gifts of a beneficent Providence.

THE LITURGIES OF OUR CHURCH.

The Reformed Church has always had a liturgy. First came the *Palatinate Liturgy*, published in Germany in 1567, just four years after the Heidel-

berg Catechism. It was used in the Fatherland for two hundred years. It had forms for all public worship; not only for the sacramental and festival services, but also for Sunday morning and afternoon, and for the week-day public worship.

Next came the *Mayer Liturgy*, published in Pennsylvania, in 1841. It had forms for marriage, ordination, installation, the sacraments, confirmation and a few special occasions; but not a single one for the regular Sunday services, or for any of the Church festivals. It does not contain even the Lord's Prayer, the Apostles' Creed or the Ten Commandments, to say nothing of the *Gloria in Excelsis*, *Te Deum*, the good old collects or any other of the sacred ancient forms. Of course it could not give satisfaction. In 1847, only six years afterward, steps were taken for a new liturgy.

This, when prepared, was the *Provisional Liturgy*, published in 1857, and handed down to the congregations for examination and trial. This contains forms for the Lord's Day, the Sacramental, festival and special services of the Church, and includes all the leading ancient prayers and sacred hymns, besides the Gospel, Epistle and Collect for each Sunday, twenty-eight family prayers, and above one hundred hymns. This was used till 1866, when the Eastern Synod prepared

The *Order of Worship*, a still better liturgy than the other. This is now before the Church, by permission of the General Synod, for examination and trial. Every family should own a copy, in order to see what it contains.

Some Ministers and Elders of the Church, especially in the west, having found serious objections to both the last two liturgies named, the General Synod allowed the preparation of another by the Synod of Ohio and the Northwestern Synod. These two bodies presented to the General Synod, in Philadelphia, in 1869, a book entitled

A Liturgy or Order of Worship for the Reformed Church, commonly called the Western Liturgy. It contains quite a number of forms for the Lord's day service, prayers and canticles for the festival days, prayers for days of thanksgiving, harvest festivals, &c., forms for administering the Sacraments, confirmation, ordination, installation, burials, &c., &c. This book, like the Eastern Order of Worship, was, by action of the General Synod, placed before the whole Church for examination and trial. All our Ministers say we must have a liturgy; the only question is in regard to the kind.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h m.	Moon's Place. s. d.	Aspects of Planets and other Miscellanies.	s. fast	Sun rises h. m.	Sun sets h. m.	Of the
Friday	1 Eligius	Psalm 96	8 49	 6	♂ ♀ ♄. ♃. ♄ ris. 8 30	11 7	19 4	41 19	
Saturday	2 Ruisbroek	" 145	9 59	 19	♂ sets 6 44	10 7	19 4	41 20	
49] 1st Sunday in Advent. St. Matthew 21: 1-9; Rom. 13: 11-14. Day's Length, 9 hrs., 20 min.									
Sunday	3 Gerhard Groot	Pro. 8; Jn. 1: 1-14	10 40	 2	♂ sets 6 59	10 7	20 4	40 21	
Monday	4 Gerh. v. Zütphen	Gen. 11: 4-25	11 19	 16	♂ Sirius rises 8 50	10 7	20 4	40 22	
Tuesday	5 Crisperia	Matth. 19: 1-12	morn.	 0	♂ 5th. ♄ gr. Hel. Lat. S.	9 7	21 4	39 23	
Wednesday	6 Nicholas	Eph. 5: 22-33	12 36	 14	♀ gr. Elong. West	9 7	21 4	39 24	
Thursday	7 Paulus Odontius	1 Cor. 7	1 58	 29	Orion rises 6 28	8 7	22 4	38 25	
Friday	8 Mart. Reinhard	Gen. 3	3 19	 14	♂ ♀ ♄. ♀ rises 3 20	8 7	22 4	38 26	
Saturday	9 Benj. Schmolek	" 8: 15; 9: 17	4 23	 28	7* south 10 36	8 7	23 4	37 27	
50] 2d Sunday in Advent. St. Luke 21: 25-36; Rom. 15: 4-13. Day's Length, 9 hrs., 14 min.									
Sunday	10 Paul Eber	Acts 17: 15-34	5 30	 14	♂ rises 7 51	7 7	23 4	37 28	
Monday	11 P'y v. Zütphen	Gen. 15	♂ sets	 28	♂ 11th. ♂ ♄ ♃. ♄	7 7	23 4	37 29	
Tuesday	12 Spiridian	Deut. 5	5 15	 13	♂ in per. ♄ sets 6 39	6 7	24 4	36 30	
Wednesday	13 Odilia	Ex. 12	6 16	 26	♂ ♄ ♃. ♄. ♄ sets 6 0	6 7	24 4	36 D	
Thursday	14 Dioscorus	Deut. 27	7 20	 11	♀ in perihelion ♂ ♄ ♃	5 7	24 4	36 2	
Friday	15 Christiana	Rom. 7	8 26	 24	♄ gr. Elong. East	5 7	25 4	35 3	
Saturday	16 Adelheid	Levit. 16	9 31	 7	♄ sets 6 0	4 7	25 4	35 4	
51] 3d Sunday in Advent. St. Matthew 11: 2-10; 1 Cor. 4: 1-5. Day's Length, 9 hrs., 10 min.									
Sunday	17 Sturm	Isaiah 40; Jno. 5	10 38	 20	♄ ♄ rises 3 27	4 7	25 4	35 5	
Monday	18 Louis v. Seckendorf	1 Pet. 1: 3-12	11 40	 2	♄ 18th. ♄ ris. 7 2	3 7	25 4	35 6	
Tuesday	19 Clemens Alexandrinus	2 Sam. 7	morn.	 13	Wega sets 9 27	3 7	25 4	35 7	
Wednesday	20 Emberday	Joel 3	12 48	 25	Regulus rises 9 23	2 7	25 4	35 8	
Thursday	21 Thomas	Jer. 23	1 50	 8	Sirius rises 7 30	2 7	25 4	35 9	
Friday	22 Hugh McKail	" 31	2 56	 19	♄ enters ♄ Shortest day	1 7	26 4	34 10	
Saturday	23 Anna du Bourg	Isaiah 52: 13; 53	3 59	 1	Winter commences	1 7	25 4	35 11	
52] 4th Sunday in Advent. St. John 1: 19-31; Phil. 4: 4-7. Day's Length, 9 hrs., 10 min.									
Sunday	24 Adam and Eve	Isaiah 11: 1-10	5 10	 12	Orion rises 5 10	sun	7 25	4 35 12	
Monday	25 Christmas	Heb. 1	6 24	 24	♄ ♄. ♄ rises 3 31	al'w	7 25	4 35 13	
Tuesday	26 Stephen	Psalm 11; 110	♄ rises	 7	♄ 26th. ♄ in apo.	1 7	25 4	35 14	
Wednesday	27 John Evan.	Isaiah 45; 49	5 35	 19	7* south 9 17	1 7	25 4	35 15	
Thursday	28 Innocents	Rom. 8: 8	6 39	 3	♄ ♄ ♃. ♄ rises 29	2 7	25 4	35 16	
Friday	29 David	1 Cor. 8: 1-6	7 42	 15	Rigel south 10 36	2 7	25 4	35 17	
Saturday	30 Christ'n of Wurtemb'g	Rom. 5; Col. 1	8 50	 29	♄ in perihelion	3 7	24 4	36 18	
53] Sunday after Christmas. St. Matthew 1: 18-25; Gal. 4: 1-7. Day's Length, 9 hrs., 12 min.									
Sunday	31 John Wicliff	Psalm 90; 103	9 58	 13	♄ in perigee	3 7	24 4	36 19	

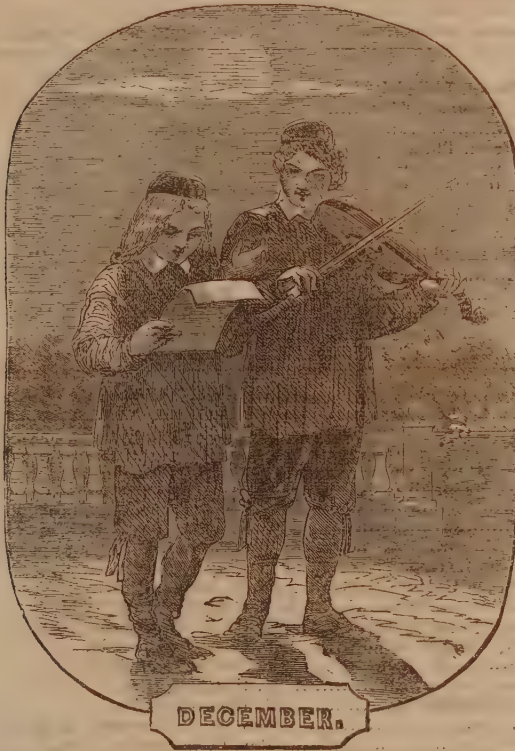
MOON'S PHASES,

Last Quarter,	5th day,	1 o'clock,	54 min.	Morning.
New Moon,	11th "	11 "	7 "	Evening.
First Quarter,	18th "	3 "	44 "	Afternoon.
Full Moon,	26th "	4 "	83 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, cold; 3, 4, 5, cloudy; 6, 7, snow; 8, 9, 10, clear, cold; 11, 12, snow; 13, 14, 15, N. W. cold; 16, 17, 18, moderate; 19, 20, rain and snow; 21, 22, 23, clear; 24, 25, 26, cold; 27, 28, 29, moderate; 30, 31, fair.

DECEMBER.



These persons on Christmas eve are going from house to house, singing:

A child is born in Bethlehem,
In Bethlehem;
There's joy through all Jerusalem,
Allelujah! Allelujah! Allelujah!

How soft and sweet their music! Both words and tune carry our thoughts back to the wonderful things which came to pass so long ago, and which have ever since filled the world with joy.

Christ was born on Christmas day,
Wreath the holly, twine the bay,
Christ was born on Christmas day,
The Babe, the Son,
The Holy One of Mary,
He is born to set us free;
He is born our Lord to be;
Christ was born on Christmas day.

HOW TO KEEP CHRISTMAS.

For many people the whole meaning of Christmas centers in the kitchen and bake-oven; and children get no higher idea of this Christian Church festival, than that it is a time to "catch" friends and receive presents.

No, no. Give it its full Christian meaning. Decorate your churches and homes with evergreens; have divine service, with Christmas hymns, prayers and preaching; and so invest the day with sacred interest. Let your family joy and the social side of the season rest on a Christian basis. Why shall you at all notice the day, if not in the Church? What meaning has it, apart from this? The world's preparations, greetings and gifts are only a mockery of the holy day; but let Christians keep the day aright.

ADVENT.

Why are there just four weeks in Advent? To remind us of the four thousand years between the first Adam and the second, between Eden and Gethsemane, between the fall and the atonement; during which God was preparing the whole human race for the coming of the Saviour. Also to remind us of the four hundred years that lie between the Old Testament and the New, between Malachi and John the Baptist, during which God gave to His people no revelation by either dream, vision, angel or prophet.

THE OLD YEAR.

Look back over the past year.—When its last hours are passing, you must be a very thoughtless, yea a reckless, man or woman, not to feel that they are solemn hours. How much is pressed into these twelve months—joy and sorrow, sin and repentance, hope and fear! How little we recollect of all this; but how full is God's record! All your work is done, or at least its time has passed; and the labor and sins of twelve months are written in Heaven. If you are a Christian, you will humbly and believingly kneel down and commit all your interests of body, soul and possessions to the loving care and gracious Providence of the Heavenly Father for the New Year; praying that it may bring you peace and prosperity, and that if your earthly life shall end before another New Year's Eve, you may die in peace and rest in hope of a blessed resurrection.

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.
<i>English—</i>		
Reformed Church Messenger,.....	54 North Sixth Street, Philadelphia, Pa.....	Weekly.
Christian World,.....	176 Elm Street, Cincinnati, Ohio.....	"
Reformed Missionary,.....	Forster, Illinois.....	Monthly.
The Guardian,.....	54 North Sixth Street, Philadelphia, Pa.....	"
Child's Treasury,.....	" " " " " ".....	"
Mercersburg Review,.....	" " " " " ".....	Quarterly.
<i>German—</i>		
Reformirte Kirchenzeitung,.....	54 North Sixth Street, Philadelphia, Pa.....	Weekly.
Der Evangelist,.....	Cleveland, Ohio.....	"
Reformirte Hausfreund,.....	Reading, Pa.....	Every other week.
Der Lämmerhirt,.....	54 North Sixth Street, Philadelphia, Pa.....	Monthly.
Sonntagschul-Blatt,.....	Cleveland, Ohio.....	"
Reformirte Wächter.....	" " " " " ".....	Quarterly.

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U. S.

NAME.	LOCATION.	PRESIDENTS.
Franklin and Marshall College,.....	Lancaster, Pa.....	JOHN W. NEVIN, D.D.
Heidelberg College,.....	Tiffin, Ohio.....	GEO. W. WILLIARD, D.D.
Catawba College,.....	Newton, N. C.....	J. C. CLAPP, A. M.
Westmoreland College,.....	Mt. Pleasant, Pa.....	J. O. JOHNSTON, A. M.
Mercersburg College,.....	Mercersburg, Pa.....	T. G. APPLE, D.D.
Clarion Collegiate Institute,.....	Rimersburg, Clarion County, Pa.....	CHARLES KNEPPER, A. M.
Palatinate College,.....	Meyersstown, Lebanon County, Pa.....	H. R. NICKS, A. M.
Juniata Collegiate Institute,.....	Martinsburg, Pa.....	REV. LUCIAN CORT, A. M.
Ursinus College,.....	Collegeville, Montgomery County, Pa.....	J. H. A. BOMBERGER, D.D.
Henry Institute,.....	Henry City, Henry County, Illinois.....	C. O. KNEPPER, A. M.
Eastern Theological Seminary,.....	Mercersburg, Pa.....	E. V. GERHART, D.D.
Western Theological Seminary,.....	Tiffin, Ohio.....	J. H. GOOD, D.D.
Mission House,.....	Howard's Grove, Wisconsin.....	J. BOSSARD, D.D.
Allentown Female College,.....	Allentown, Pa.....	Rev. W. R. HOFFORD, A. M.
St. John's Select School,.....	Petersville, Md.....	Rev. G. L. STALEY, A. M.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.
Womelsdorf, Berks County, Pa.....	Rev. D. B. ALBRIGHT.....	100
Butler, Butler County, Pa.....	Rev. C. A. LIMBERG.....	88

DEATH OF MINISTERS FROM SEPTEMBER 1st, 1869, TO SEPTEMBER 1st, 1870.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
ISAAC F. STEELY,.....	1827	1827	Upper Mahontongo, Pa.....	September 13, 1869.	70
JOHN ACKERET,.....		1841	Millersburg, O.....	September 13, 1869.	45
HENRY KROH,.....			Stockton, Cal.....	December 15, 1869..	71
ROBERT KEHLER,.....	1824		Meadville, Pa.....	January 29, 1870....	
HENRY HARBISTON,.....	1815	1832	Baltimore, Md.....	April 2, 1870.....	76
WILLIAM C. BENNET,.....			Boiling Springs, Pa.....	April 12, 1870.....	67
E. F. LUDERS,.....		1858	Lafayette, Ind.....	May 12, 1870.....	58
WILLIAM WITZGALL,.....		1858	Napoleon, O.....	June 22, 1870.....	50
PHILIP MAYER,.....		1869	Orwigsburg, Pa.....	July 22, 1870.....	88
ABRAHAM H. DOTTERER,.....		1869	New Hanover, Pa.....	Aug. 24, 1870.....	80
JAMES RINEHART,.....			Columbiana, O.....	August 29, 1870.....	

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Accola, O. J., Dayton, Ohio.
 Addams, Geo. E., Millflintburg, Union Co., Pa.
 Albright, D. B., Womelsdorf, Berks Co., Pa.
 Albright, G. M., New Lisbon, Columbiana Co., O.
 Allen, N. S., Prospectville, Mont'g Co., Pa.
 Alsop, J. W., Stoutsville, Fairfield Co., Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Apple, J. H., Germantown, Ohio.
 Apple, T. G., D. D., Prof., Mercersburg, Pa.
 Ardrosser, John, Plainfield, Bremer Co., Iowa.
 Ashenfelter, O. L., Cincinnati, Ohio.
 Aughinbaugh, G. W., Riegelsville, Bucks Co., Pa.
 Ault, J., Mechanicsburg, Camb'd Co., Pa.
 Aurnand, Henry, Warren, Joe Davis Co., Ill.
 Bachman, M., 78 S. Broadway, Baltimore, Md.
 Bair, H., Millersburg, Elkhart Co., Ind.
 Bank, C., New Brunswick, N. J.
 Barkley, T. J., Pittsburg, Pa.
 Barth, S., Indianapolis, Ind.
 Bartholomew, A., Lehighton, Carbon Co., Pa.
 Bassler, H. S., Shinersville, Lehigh Co., Pa.
 Baum, C., Jeffersonville, Ind.
 Bauman, E., Abilene, Dickinson Co., Kansas.
 Bauman, F. C., Zwingle, Dubuque Co., Iowa.
 Baumgardner, J., Detroit, Mich.
 Bauman, B., Reading, Pa.
 Beam, S. Z., Athens, Calhoun Co., Mich.
 Beck, John, Easton, Pa.
 Becker, Charles, Glueboro, N. J.
 Becker, Chas., Broadheadville, Monroe Co., Pa.
 Becker, Cyrus J., Catsaqua, Lehigh Co., Pa.
 Becker, Philip, Mt. Eaton, Wayne Co., Ohio.
 Beisser, G., Town Wayne, Washington Co., Wis.
 Bentz, H., Clarence, Erie Co., N. Y.
 Bentzing, E., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Berleman, F. W., Millville, O.
 Betz, C., Lawrenceburg, Dearborn Co., Ind.
 Bielfield, Herman, Preston, Canada.
 Biery, John, Wathena, Donaphan Co., Kansas.
 Bippus, J., Gallon, Crawford Co., Ohio.
 Blatgen, J., Fredericksburg, Osage Co., Mo.
 Blotch, A., Boone, Iowa.
 Bokum, Herman, Atlanta, Georgia.
 Bolliger, A., Waukon, Iowa.
 Bomberger, Dr. J. H. A., Collegeville, Mont. Co., Pa.
 Borchert, C., New Albany, Ind.
 Bossard, Dr. J., Sheboygan, Wis.
 Bossler, David, York, Pa.
 Brakenfeld, J., Evansport, Ohio.
 Brecht, J. J., Sauk City, Sauk Co., Wis.
 Brendle, D. E., Bethlehem, Pa.
 Bressler, N. E., Harrisburg, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Bruggner, H., Kohlsville, Washington Co., Wis.
 Brunner, K., Bridgeport, Conn.
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 Butler, Thornton, Anna, Union Co., Ill.
 Butt, A., Murray, Wells Co., Ind.
 Callender, S. N., Greencastle, Franklin Co., Pa.
 Caspar, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Fort Wayne, Ind.
 Cecil, J. W., Thomasville, Davidson Co., N. C.
 Clapp, J. C., Newton, N. C.
 Clausen, W. W., West Milton, Pa.
 Clemens, John M., St. Clair, Schuylkill Co., Pa.
 Cludius, Theodore, Rochester, N. Y.
 Coffman, J. R., Carrollton, Ohio.
 Colliflower, J. D. N., Pittsburg, Randolph Co., Ind.
 Colliflower, Wm. F., Carlisle, Pa.
 Comfort, H. I., Burkittsville, Md.
 Cort, Cyrus, Henry, Marshall Co., Ill.
 Cort, Lucien, Chambersburg, Blair Co., Pa.
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 Davis, W. F. P., New Oxford, Adams Co., Pa.
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 Derr, J. H., Louisville, Stark Co., Ohio.
 Derr, L. K., Blatington, Lehigh Co., Pa.
 Derr, Tighman, Turbotville, Pa.
 Dieckmann, R. F., Ironton, Ohio.
 Dieckmann, J. F. H., Melmore, Seneca Co., O.
 Dieffenbacher, C. R., Greenville, Mercer Co., Pa.
 Dieffenbacher, E. H., London, Mercer Co., Pa.
 Diehl, D. P., Danville, Montour Co., Pa.
 Dole, A. G., Shippensburg, Cumberland Co., Pa.
 Dubbs, A. J. G., Allentown, Pa.
 Dubbs, J. H., Pottstown, Montgomery Co., Pa.
 Dubs, Dr. J. S., Allentown, Lehigh Co., Pa.
 Dunsinger, E., Fountain Spring, Schuyl' Co., Pa.
 Ebbinghaus, John W., Washington, D. C.
 Eckert, J. V., Lancaster, Pa.
 Edmonds, F. A., Foreston, Ogle Co., Illinois.
 Edmonds, L. C., Beaver Springs, Snyder Co., Pa.
 Eichen, J., Lanaville, Harrison Co., Ind.
 Ellicker, Sol., Newton, Jasper Co., Iowa.
 Engle, W. G., Rebersburg, Centre Co., Pa.
 Epperle, John, Rahway, N. J.
 Erb, Elmond, Danville, N. Y.
 Ermentrout, J. S., Kutztown, Pa.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. R., Baltimore, Md.
 Eitter, T. J., New Glarus, Greene Co., Wis.
 Evans, L. Kryder, Williamsport, Pa.
 Feste, Daniel, Philadelphia, Pa.
 Fenneman, W. H., Tiffin, Seneca Co., Ohio.
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 Fouse, Th., James Creek, Huntington Co., Pa.
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 Gring, John, Fredericksburg, Lebanon Co., Pa.
 Gring, W. A., Keedysville, Wash. Co., Md.
 Grob, Jean, Lena, Ill.
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 Hacke, Dr. N. P., Greensburg, Westm'd Co., Pa.
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 Hale, W. A., Massillon, Stark Co., Ohio.
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 Heller, J., Tarlton, Ohio.
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 Helming, H., Sheboygan, Wis.
 Hennesman, J. G., Beaver, Pike Co., Ohio.
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 Hensel, J. C., Mt. Crawford, Va.
 Herbruck, P., Canton, Ohio.
 Herman, A. J. G., Moxataway, Berks Co., Pa.
 Herman, A. L., Reading, Pa.
 Herman, H. M., W. Alexandria, Probie Co., O.
 Herman, J. S., Kutztown, Berks Co., Pa.
 Herman, L. C., Gilbertsville, Mont'g Co., Pa.
 Herold, Julius, Sauk City, Wis.
 Herring, S. E., Blain, Perry Co., Pa.
 Hess, H., Pleasant Hill, Bucks Co., Pa.
 Hess, S., Hollertown, Northampton Co., Pa.
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 Hoffman, H., Conyngham, Luzerne Co., Pa.
 Hoffman, P. P. A., Oley, Berks Co., Pa.
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 Hoffmeier, H. W., Landsburg, Perry Co., Pa.
 Hoffmeier, J. W., Manchester, Carroll Co., Md.
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 Huucker, B. R., Alma, Wis.
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 Kohn, Jacob, Pillow, Dauphin Co., Pa.

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 Knisost, J. B., Buffalo, N. Y.
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 Kohl, Peter, Ai, Fulton Co., Ohio.
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 Kremer, A. H., Lancaster, Pa.
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 Külling, John, Cincinnati, Ohio.
 Kuntzel, W., Lorain, Stephenson Co., Ill.
 Kuss, C., Rochester, N. Y.
 Laake, Orange E., Mohicanville, Ashland Co., Pa.
 Landis, W. M., Harmony, Butler Co., Pa.
 Lantz, Daniel, Constantine, St. Joseph Co., Mich.
 Lantz, John, Middlebrook, Va.
 Leasure, L. B., Wilkins, Allegheny Co., Pa.
 Leberman, D. D., Meadville, Crawford Co., Pa.
 Leberman, L. D., Pottstown, Montgomery Co., Pa.
 Leffew, J. M., Fairfield, Green Co., Ohio.
 Lefevre, Wm. D., Littlestown, Adams Co., Pa.
 Lehman, T. D., Akron, Summit Co., Ohio.
 Leibert, J., Fremont, Ohio.
 Leich, T. P., Cedar Creek, Wash Co., Wis.
 Leidy, Geo., Norristown, Montgomery Co., Pa.
 Leinbach, A. S., Reading, Pa.
 Leinbach, C. T., Womelsdorf, Berks Co., Pa.
 Leinbach, C. H., Stonchburg, Berks Co., Pa.
 Leinbach, S. A., Laubachs, Northampton Co., Pa.
 Lois, J. A., Stonchburg, Berks Co., Pa.
 Leiter, S. B., Wadsworth, Medina Co., Ohio.
 Leonard, G. H., Basil, Fairfield Co., Ohio.
 Lescher, J. W., Millersburg, Dauphin Co., Pa.
 Leupp, A., Almond, Fortage Co., Wis.
 Levan, F. K., Pittsburg, Pa.
 Leinhammer, C., Lowell, Dodge Co., Wis.
 Limberg, C. A., Butler, Butler Co., Pa.
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 Lohr, O. T., East India.
 Long, George, Indianapolis, Indiana.
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 Long, P. A., Lexington, N. C.
 Long, T., Salem, N. C.
 Loos, L. K., Bethlehem, Northampton Co., Pa.
 Loosa, J. S., Harrisburg, Rockingham Co., Va.
 Loosa, N. H., Shelby, Ohio.
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 Lotze, J. W., Greensburg, Pa.
 Ludvig, Dr. E. A., Bloomsburg, Pa.
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 Martin, C. T., Torre Haute, Indiana.
 Matzinger, I., Kenton, Hardin Co., Ohio.
 May, Josiah, Finley, Hancock Co., Ohio.
 Mayer, Jacob, Lock Haven, Clinton Co., Pa.
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 McCaughy, Wm., Greenville, Dark Co., Ohio.
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 McConnell, J., Corydon, Indiana.
 Mease, Samuel, Cincinnati, Ohio.
 Mockling, Geo. Z., Hamilton, Ohio.
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 Morz, A., Benton, Carver Co., Minn.
 Michael, J., Winnemac, Pulaski Co., Ind.
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 Miller, Abraham, Lake, Stark Co., Ohio.
 Miller, E. D., Nimisila, Summit Co., Ohio.
 Miller, Henry, Addamstown, Lancaster Co., Pa.
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 Miller, M., Gallon, Ohio.
 Miller, M. A., Carrollton, Ohio.
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 Miller, Simon S., Jefferson, Frederick Co., Md.
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 Sheep, L. C., Doylestown, Bucks Co., Pa.
 Shellhammer, L., Conyngham, Luzerne Co., Pa.
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 Shoemaker, D. D., Pattonville, Bedford Co., Pa.
 Shumaker, J. B., Nimitz, Ill.
 Shoemaker, C., Carlisle, Clarion Co., Pa.
 Shumaker, Hiram, Springboro, O.
 Shuford, M. L., Winchester, Va.
 Shulenberger, W. C. B., St. Thomas, Frank'n Co., Pa.
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 Spangler, E. Farmer's Station, Defiance Co., O.
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IN THE UNITED STATES.

FOR THE YEAR OF OUR LORD

1872.

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ALMANAC FOR THE YEAR OF OUR LORD 1872,

Being a Leap Year of 366 Days.

MOON'S SIGNS.		SIGNS OF THE ZODIAC.				PLANETS AND ASPECTS.	
 New Moon.	 Full Moon.	 Ram.	 Lion.	 Bowman.	♄ Saturn.	♀ Venus.	
 First Quarter.	 Last Quarter.	 Bull.	 Virgin.	 Goat.	♃ Jupiter.	☿ Mercury.	
 Quarter.	 Quarter.	 Twins.	 Balance.	 Waterman.	♂ Mars.	☾ Moon.	
		 Cancer.	 Scorpion.	 Fishes.	☼ Sun.	♁ Herschel.	

δ Conjunction, or planets in the same longitude.

$\oplus$ Sextile, when they are 60 degrees apart.

$\square$ Quartile, when they are 90 degrees distant.

$\triangle$ Trine, when they are 120 degrees distant.

$\oslash$ Opposition, when they are 180 degrees distant.

The Latin Names of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes)

CHRONOLOGICAL CYCLES.

Dominical Letters, G. F.—Golden Number, 11.—Epact, 20.—Solar Cycle, 5.—Roman Indiction, 15.—Julian Period, 6585.

The Jewish Era commences October 3d, with 5633.—The Mohamedan Era commences May 11th, with 1289.

MOVEABLE FEAST DAYS.

Septuagesima Sunday, Jan. 28.

Quinquagesima Sunday, Feb. 11.

Shrove Tuesday, Feb. 13.

Ash Wednesday, Feb. 14.

Palm Sunday, March 24.

Easter Sunday, March 31.

Ascension Day, May 9.

Whit Sunday, May 19.

Trinity Sunday, May 26.

Corpus Christi, May 30.

First Sunday in Advent, Dec. 1.

Sundays after Trinity are 26.

EMBER DAYS.

February 21.

May 22.

September 18.

December 18.

CARDINAL POINTS.

SOLAR TIME.

Vernal Equinox, $\odot$ enters  March 20th, 1 o'clock, 50 min. morning.

Summer Solstice, $\odot$ enters  June 20th, 10 o'clock, 30 min. evening.

Autumnal Equinox, $\odot$ enters  September 22d, 12 o'clock, 51 min. afternoon.

Winter Solstice, $\odot$ enters  December 21st, 6 o'clock, 52 min. morning.

Mercury (♁) is called the Governing Planet this year.

ECLIPSES FOR THE YEAR 1872.

There will be four Eclipses this year, two at the Sun and two at the Moon.

The first is a Partial Eclipse of the Moon, on the 22d of May, 5 o'clock 19 min. in the evening. Invisible here; visible in Europe and Asia.

The second is an Annular Eclipse of the Sun, on the 5th of June, 10 o'clock, 27 min. in the evening, therefore invisible here; visible in Asia and on the Pacific Ocean.

The third is a Partial Eclipse of the Moon, on the 15th of November, 12 o'clock, 20 min. in the morning. Visible as follows; begins 12 o'clock. 2 min. in the morning; middle 12 o'clock, 20 min. in the morning; ends 12 o'clock, 38 min. in the morning; duration, only 36 minutes.

The fourth is a Total Eclipse of the Sun, on the 30th of November, 1 o'clock, 44 min. in the afternoon. Invisible here, on account of the Moon's Southern Latitude; will be visible in the Southern part of South America and on the Pacific Ocean, South Sea and South Pole. The Total line will pass near Cape Horn.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. sl. m.	Sun rises h. m.	Sun sets h. m.	O style
Monday	1 <i>New Year</i>	John 1: 29-34	10 59	 26	♂ ♀ ☉ inferior ☾	4 7	23 4	37 20	
Tuesday	2 <i>Martyrs H Scrip</i>	" 1: 38-51	11 44	 9	♀ rises 3 39	4 7	23 4	37 21	
Wednesday	3 <i>Gordius</i>	" 2	morn.	 24	3d. ♂ ♀ ☉	5 7	23 4	37 22	
Thursday	4 <i>Titus</i>	" 3	12 40	 7	☾ 7* south 8 40	5 7	22 4	38 23	
Friday	5 <i>Simeon</i>	" 4	1 32	 21	♀ gr. Hel. Lat. N.	5 7	22 4	38 24	
Saturday	6 <i>Epiphany</i>	" 5	2 41	 6	Sirius south 11 30	6 7	22 4	38 25	

1] 1st Sunday after Epiphany. St. Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 18 min.

Sunday	7 <i>Widukind</i>	John 6: 1-25	3 55	 20	♂ ♀ ☉ ☿	6 7	21 4	39 26	
Monday	8 <i>Severinus</i>	" 6: 26-71	5 8	 5	♂ gr. Hel. Lat. N. ☾	7 7	21 4	39 27	
Tuesday	9 <i>Catharine Zell</i>	" 7	6 20	 19	☾ in per. ☾ ♂ ♀ ♀	7 7	20 4	40 28	
Wednesday	10 <i>Paul of Thebes</i>	" 8: 1-20	☾ sets.	 3	☾ 10th. ♀ rises 3 49	8 7	19 4	41 29	
Thursday	11 <i>Fructuosus</i>	" 8: 21-50	5 59	 17	☐ Neptune ☉	8 7	19 4	41 30	
Friday	12 <i>Jean Chastelain</i>	" 9	7 9	 0	♂ ☉ ☿ stationary	8 7	18 4	42 31	
Saturday	13 <i>Hilary</i>	" 10: 1-21	8 14	 13	♂ sets 6 28	9 7	17 4	43 J.	

2] 2d Sunday after Epiphany. St. John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 26 min.

Sunday	14 <i>Felix</i>	John 10: 22-24	9 15	 26	Regulus rises 7 30	9 7	17 4	43 2	
Monday	15 <i>John de Laski</i>	Mark 1: 1-20	10 16	 8	♂ ♀ ☉ ♃ south 11 50	10 7	16 4	44 3	
Tuesday	16 <i>George Spalatine</i>	" 1: 21-45	11 14	 20	☾ Spica rises 12 58	10 7	15 4	45 4	
Wednesday	17 <i>Anthony</i>	" 2	morn.	 17	17th. Orion so 9 53	10 7	15 4	45 5	
Thursday	18 <i>John Blackader</i>	" 3: 1-19	12 10	 14	Aldebaran south 8 26	11 7	14 4	46 6	
Friday	19 <i>Heid. Cat. 1563</i>	" 3: 20-35	1 15	 26	♂ ☿ ☉ ♀ rises 4 2	11 7	13 4	47 7	
Saturday	20 <i>Fabian</i>	" 4	2 25	 8	☉ enters ♉	11 7	12 4	48 8	

3] 3d Sunday after Epiphany. St. Matthew 8: 1-13; Rom. 12: 17-21. Day's Length, 9 hours, 38 min.

Sunday	21 <i>Agnes</i>	Mark 5, 6: 1-6	3 30	 20	♂ Rigel south 8 54	12 7	11 4	49 9	
Monday	22 <i>Vincent</i>	" 6: 7-29	4 34	 2	☾ in apo. Sirius so. 10 22 ☾	12 7	10 4	50 10	
Tuesday	23 <i>Isaiah</i>	" 6: 30-56	5 38	 15	♀ rises 6 12	12 7	9 4	51 11	
Wednesday	24 <i>Timothy</i>	" 7: 1-23	6 40	 28	♂ gr. Elong. West ♂ ☾ ♃	12 7	8 4	52 12	
Thursday	25 <i>Paul's Conver.</i>	" 7: 24-37	☾ rises.	 11	☾ 25th. ☿ sets 6 12	13 7	7 4	53 13	
Friday	26 <i>Polycarp</i>	" 8	6 20	 23	☾ ♃ south 11 10	13 7	6 4	54 14	
Saturday	27 <i>Jno. Chrysostom</i>	" 9	7 29	 8	♀ rises 4 12	13 7	5 4	55 15	

4] Septuagesima Sunday. St. Matthew 20: 1-16; 1 Cor. 9: 24-10: 5. Day's Length, 9 hours, 52 min.

Sunday	28 <i>Charlemagne</i>	Mark 10: 1-31	8 35	 22	Spica rises 11 12	13 7	4 4	56 16	
Monday	29 <i>Juvenin</i>	Matth. 3	9 48	 6	♂ ♀ ♀ Orion south 8 58	13 7	3 4	57 17	
Tuesday	30 <i>Henry Müller</i>	" 4: 1-22	10 40	 20	Capella south 8 16	14 7	2 4	58 18	
Wednesday	31 <i>Hans Sachs</i>	" 4: 25	11 34	 4	♂ in ☿ Arctur rises 10 4	14 7	1 4	59 19	

Saturn (♄) is the 3d, in conjunction with the Sun, and cannot be seen.

Jupiter (♃) is the 15th, in opposition with the Sun; nearest to the Earth, and shines all night.

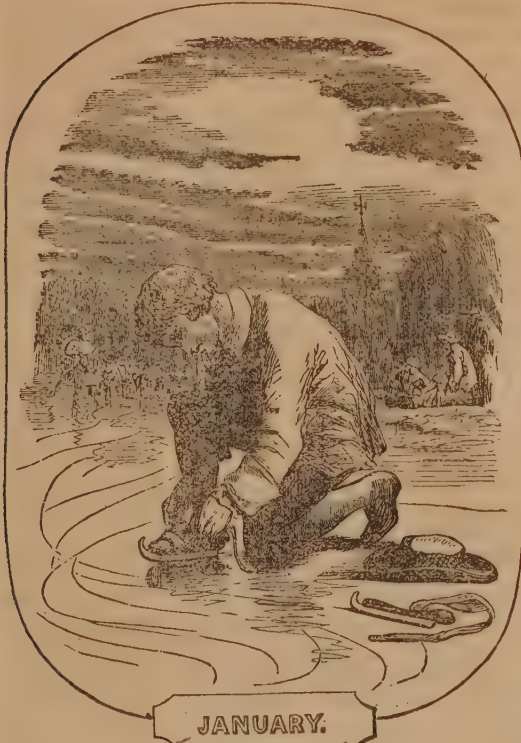
MOON'S PHASES,

CONJECTURES OF THE WEATHER.

Last Quarter,	3d day,	4 o'clock,	56 min.	Evening.
New Moon,	10th "	9 "	55 "	Forenoon.
First Quarter,	17th "	7 "	0 "	Morning.
Full Moon,	25th "	12 "	12 "	Afternoon.

1, 2, fair; 3, 4, 5, variable; 6, 7, 8, moderate, cloudy; 9, snow; 10, 11, rainy, icy; 12, 13, 14, clear; 15, cloudy; 16, 17, 18, N. W. cold; 19, cloudy; 20, 21, clear and cold; 22, 23, 24, cloudy, with snow; 25, 26, 27, cold; 28, 29, moderate; 30, 31, N. W. cold.

OUR CHURCH WORK.



YOU NEED THEM.

People often are great losers by not having a prayer book, liturgy, or Golden Censer in the house. You would find, for example, the Order of Worship, a source of knowledge, as well as a help in your devotions. The baptismal, confirmation and communion services are very instructive, telling you a score of things you should know. You would find it a great help at the sick-bed, and a delightful companion on Sunday. So with other devotional books. Our German forefathers and mothers always had books of this kind, and used them faithfully, too.

THE BLESSEDNESS OF AFFLICTION.—“We often live under a cloud; and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them.”

In our government, the order is as follows:—General Synod; District Synods; Classes; Consistories; and congregations.

Each Classis manages its own local interests; but the more general Church work is directed by the Synods and the General Synods. For example, Home Missions, Foreign Missions, Beneficiary Education, Church Extension, Orphan Homes, and the like.

The Synods manage these interests by means of Boards made up of ministers and elders, who are elected by the Synod, who serve without pay, and who regularly report to the Synod, not only the amount of money received and paid out, but also the progress made in their work.

These Boards study the wants of the Church, see what can and should be done, call for men and money, and push the work vigorously forward.

Of course, pastors, standing between these Boards and the people, are expected to bring these calls before the people, explain the case, and gather the Lord's alms. (As people are the stewards of the Lord, they should not think their minister either a beggar or a pest, when he calls for the means to carry forward the Lord's work!)

Sometimes through either neglect or fear, pastors fail to do this; of course the Boards become embarrassed, and the work drags. Sometimes the people feel no interest in the Lord's work, and give but little toward it. Then the result is the same.

People sometimes wonder where their money goes to. They need only read the Church papers, and the Minutes of Synod; there all is plainly set down.

WHO IS YOUR FRIEND?—Who is your friend? Not the boy or the girl, man or woman, who tries to lead you astray, tempts you to do wrong, mocks at sacred things, or gives you bad advice or bad example. Such a person is your enemy. Listen not to him.

Who is your friend? The person who tells you to do right, to walk in the truth, to be faithful in good works; the person who urges you to pray, to study God's Word, to be always at Church, to look forward to full membership with His people, to grow in grace; and in the knowledge of the Lord Jesus Christ. Such a person is your true friend. Listen to him.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Sign. s. d.	Miscellaneous Particulars.	s. sl. m	Sun rises h. m.	Sun sets h. m.	O style
Thursday	1 Ignatius	Matth. 5: 13-32	morn.	18	☾ rises 4 25	14 7	0 5	0 20	
Friday	2 Purif. Virgin	" 5: 33-48	12 44	2	☾ 2d. 2 south 10 40	14 6	59 5	1 21	
Saturday	3 Ansgar	" 6	1 40	16	☾ 3d. Orion south 8 40	14 6	58 5	2 22	

5] *Sexagesima Sunday.* St. Luke 8: 4-15; 2 Cor. 11: 19; —12: 9. *Day's Length, 10 hours, 6 min.*

Sunday	4 Rhaban. Maurus	Matth. 7	2 46	0	☾ sets 6 2	14 6	57 5	3 23	
Monday	5 P. S. Spener	Luke 3	3 49	14	Sirius south 9 25	14 6	56 5	4 24	
Tuesday	6 Amandus	" 4	4 56	29	☾ 6 ☾ h h rises 5 10	14 6	55 5	5 25	
Wednesday	7 George Wagner	" 5	5 59	12	☾ in per. 6 ☾ ☾ ri. 6 0	14 6	54 5	6 26	
Thursday	8 Maria Andreæ	" 6: 1-19	☾ sets.	25	8th. 2 south 10 16	14 6	53 5	7 27	
Friday	9 John Hooper	" 6: 20-49	6 30	8	☾ rises 4 41	15 6	52 5	8 28	
Saturday	10 F. C. Oetinger	" 7	7 37	21	☾ ☾ ☾ in Perihelion	15 6	51 5	9 29	

6] *Quinquagesima Sunday.* St. Luke 18: 31-43; 1 Cor. 13: 1-13. *Day's Length, 10 hours, 22 min.*

Sunday	11 H. de St. Victor	Luke 8	8 35	4	Arctur rises 9 16	15 6	49 5	11 30	
Monday	12 Lady Jane Grey	" 9: 1-36	9 32	16	Antares rises 3 14	15 6	48 5	12 31	
Tuesday	13 Shrove Tuesday	" 9: 37-62	10 20	28	Spica rises 10 3	15 6	47 5	13 32	
Wednesday	14 Ash Wednesday	" 10	11 10	10	☾ ☾ 2 south 9 42	14 6	45 5	15 2	
Thursday	15 Jacob von Loh	" 11: 1-36	11 58	22	☾ h rises 4 36	14 6	44 5	16 3	
Friday	16 Matth. Desubas	" 11: 37	morn.	4	16th. ☾ rises 4 48	14 6	43 5	17 4	
Saturday	17 Pat. Hamilton	" 12: 13-59	12 49	16	Procyon south 9 28	14 6	42 5	18 5	

7] *Invocavit.—1st Sunday in Lent.* Matthew 4: 1-11; 2 Cor. 6: 1-10. *Day's Length, 10 hours, 38 min.*

Sunday	18 Simeon of Jerus.	Luke 13: 1-21	1 46	28	☾ Orion south 7 38	14 6	41 5	19 6	
Monday	19 Mesrob	" 13: 22-35	2 40	10	☾ in apo. ☾ enters ☾	14 6	39 5	21 7	
Tuesday	20 Sadoth	" 14	3 42	22	☾ ☾ 2 south 9 29	14 6	38 5	22 8	
Wednesday	21 Ember Day	" 15	4 18	5	☾ ☾ ☾ Sirius south 8 19	14 6	37 5	23 9	
Thursday	22 Didymus	" 16	5 8	19	Pollux south 9 32	14 6	35 5	25 10	
Friday	23 B. Ziegenbalg	" 17: 1-19	5 59	3	☾ Spica rises 9 24	14 6	34 5	26 11	
Saturday	24 Matthias	" 17: 20-37	☾ rises.	17	☾ 24th. ☾ rises 4 54	14 6	33 5	27 12	

8] *Reminiscere.—2d Sunday in Lent.* Matthew 15: 21-28; 1 Thes. 4: 17. *Day's Length, 10 hours, 58 min.*

Sunday	25 Casp. Olevianus	Luke 18: 1-30	6 54	1	☾ rises 4 8	13 6	31 5	29 13	
Monday	26 Berthold Haller	" 18: 31-19: 28	7 56	15	2 south 9 4	13 6	30 5	30 14	
Tuesday	27 Martin Bucer	" 19: 29-20: 18	8 59	29	Arctur rises 8 20	13 6	29 5	31 15	
Wednesday	28 Jno. de Mon. Corv	" 20: 19-21: 4	10 11	12	Regulus rises 11 2	13 6	27 5	33 16	
Thursday	29 Ethelbert	" 21: 5-35	11 20	27	Aldebaran sets 12 38	13 6	26 5	34 17	

Venus (♀) is Morning Star till the 16th of July, 12 o'clock 41 Min. in the Morning. From thence Evening Star to the end of the year.

MOON'S PHASES,

Last Quarter,	2d day, 5 o'clock,	8 min.	Morning.
New Moon,	8th " 8	48 "	Evening.
First Quarter,	16th " 1	20 "	Morning.
Full Moon,	24th " 5	54 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, coldest days; 3, 4, cold; 5, 6, moderate; 7, snow; 8, 9, 10, cold; 11, 12, moderate; 13, 14, 15, N. W. cold; 16, 17, clear; 18, cold; 19, snow; 20, 21, 22, clear and cold; 23, 24, variable; 25, snow; 26, 27, 28, N. W. cold; 29, clear.



ARE MINISTERS HIRELINGS?

"You are the man we have hired to preach, are you not?"

"No, sir; I am not."

"I beg pardon; are you not the minister?"

"Yes, sir; I am pastor of the church here; but do you really think I have been hired to preach for you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the Governor of this State enter upon his duties expecting to receive a salary. But would you say that he is hired to govern the State?"

"No, that is—not exactly."

"And the reason is exactly this: The Governor is elected to fill a certain office, and when

you speak of him, you think more of his office than you do of his salary. You do not hire him to do whatever you wish to set him at, but you elect him to an office, fixed beforehand, and expressly defined in the constitution, and then you fix a salary that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ, and defined in the constitution of the Church, and then you affix a salary that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this: When you hire a man, you expect him to do as you say. When you elect a man to an office, you expect him to do what the constitution says."

WATCH IT CLOSELY.

The Sunday-school will do a good work in your congregation, but it needs watching. A little singing, a few prayers, and a few yes-and-no questions make a very poor school. You must see to several things:—

1. That your children are really instructed in Christian doctrine and duty.
2. That this is done by teachers who themselves honor the doctrines by doing the duties.
3. That the books and papers which the children receive are really good for them.
4. That going to Sunday-school does not interfere with their going to church.
5. Above all see to it, that parents do not hand the whole teaching of the child over to the Sunday-school. They are under baptismal oath to teach the child; they shall do it. The Sunday-school teaching is all extra.

With such watching, the Sunday-school may be a great power for good; but otherwise, it may do your children immense harm.

OUTSIDE.

How queer some people are! They pretend to be staying outside the Christian Church, because there are so many bad and doubtful people in it; but are they in better company on the outside?

The Church observes Christmas, Easter, and Whitsuntide, not only to honor the holy Trinity, but also that, through this festival service and worship, we may be builded up in holy faith and hope.

MARCH,

3d Month, 31 Days.

1872.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S. h. m.	Moon's Sign. s. d.	Miscellaneous Particulars.	s. m. h. m.	Sun rises h. m.	Sun sets h. m.	O style
Friday	1 Suidbert	Luke 21: 5-35	morn.	11	☾ ♀ in ♍ ♀ rise 4 50	13 6	25 5	35 18	
Saturday	2 John Wesley	" 22: 1-30	12 32	24	☾ 2d. ♀ gr. HI. La. S. ♀	12 6	24 5	36 19	
9] <i>Oculi.</i> —3d Sunday in Lent. St. Luke 11: 14-28; Eph. 5: 1-9. <i>Day's Length, 11 hours, 16 min.</i>									
Sunday	3 Baltheide	Luke 22: 31-71	1 41	6	♈ Orion south 6 50	12 6	22 5	38 20	
Monday	4 Geo. Wishart	" 23	2 50	18	♈ ♀ south 8 46	12 6	21 5	39 21	
Tuesday	5 Thos. Aquinas	Mark 10: 32-52	3 48	0	♈ ♀ h h rises 3 40	12 6	20 5	40 22	
Wednesday	6 Fridolin	" 11	4 38	12	♈ in per. ♈ ♀ ♀ ris 4 46	11 6	18 5	42 23	
Thursday	7 Perpetua	" 12	5 20	25	♈ Spica rises 8 40	11 6	17 5	43 24	
Friday	8 Zach. Ursinus	" 13	5 59	7	♈ Sirius south 7 22	11 6	16 5	44 25	
Saturday	9 Cyrillus	" 14: 1-54.	☾ seas.	19	♈ 9th. ♈ ♀	11 6	14 5	46 26	

10] *Lætare.*—4th Sunday in Lent. St. John 6: 1-15; Gal. 4: 21-31. *Day's Length, 11 hours, 34 min.*

Sunday	10 40 Mart's at Sebaste	Mark 14: 55-15: 15	6 55	2	♈ ♀ ♀ ♀ ☉ superior	10 6	13 5	47 27	
Monday	11 Wm. Hoscus	" 15: 16-47	7 56	16	♈ ♀ south 8 32	10 6	12 5	48 28	
Tuesday	12 Greg. the Great	Matth. 20: 17-33	8 46	26	♈ Regulus south 10 32	10 6	10 5	50 29	
Wednesday	13 Rudericus	" 21	9 42	8	♈ h rises 3 15	10 6	9 5	51 30	
Thursday	14 Matilda	" 22	10 40	19	♀ rises 4 44	9 6	8 5	52 31	
Friday	15 Thos. Cranmer	" 23	11 38	0	♈ ♀ stationary [10 4	9 6	6 5	54 3	
Saturday	16 Heribert	" 24: 1-31	morn.	12	♈ 16th. ♈ Wega rises	9 6	5 5	55 4	

11] *Judica.*—5th Sunday in Lent. St. John 8: 46-59; Heb. 9: 11-15. *Day's Length, 11 hours, 54 min.*

Sunday	17 St. Patrick	Matth. 24: 32-51	12 34	23	♈ ♀ south 8 8	8 6	3 5	57 5	
Monday	18 Alexander	" 25	1 34	5	♈ in apo. ♈ ♀ ♀	8 6	2 5	58 6	
Tuesday	19 Mary & Martha	" 26: 1-13	2 29	17	♈ ♀ h h rises 2 55	8 6	1 5	59 7	
Wednesday	20 Ambrose of Sien.	" 26: 14-35	3 34	0	☉ enters ♈. Day and Night Equal	8 6	0 6	0 8	
Thursday	21 Benedict	" 26: 36-56	4 28	13	♈ Spring commence. ♀ in ☉	7 5	59 6	1 9	
Friday	22 Nich. v. d. Flüe	" 26: 31-27: 2	5 10	27	♈ Aldebaran sets 11 18	7 5	57 6	3 10	
Saturday	23 Wolfgang	" 27: 3-31	5 50	11	♀ rises 4 41	7 5	56 6	4 11	

12] *Palm Sunday.* St. John 12: 1-16; Phil. 2: 5-11. *Day's Length, 12 hours, 12 min.*

Sunday	24 Florentius	Matth. 27: 32-50	☾ rises.	25	♈ 24th. ♈ ♀ ♀	6 5	54 6	6 12	
Monday	25 Ann. V. Mary	" 27: 51-66	7 56	10	♈ ♀ in perihelion	6 5	53 6	7 13	
Tuesday	26 Liudger	John 11	8 44	25	♈ h rises 2 34	6 5	52 6	8 14	
Wednesday	27 Rupertus	" 12	9 40	10	♈ ♀ south 7 28	5 5	50 6	10 15	
Thursday	28 Maunday Thurs.	" 13: 1-30	10 36	25	♈ Spica rises 7 24	5 5	49 6	11 16	
Friday	29 Good Friday	" 13: 31-14	11 44	9	♈ Sirius south 6 6	5 5	48 6	12 17	
Saturday	30 John Heermann	" 15	morn.	23	♈ ♀ Orion sets 11 35	4 5	47 6	13 18	

13] *Easter Sunday.* St. John 20: 1-10; Col. 3: 1-11. *Day's Length, 12 hours, 30 min.*

Sunday	31 Easter Sunday	John 20	12 48	7	♈ 31st. Rigel sets 11 54	4 5	45 6	15 19	
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MOON'S PHASES,

Last Quarter,	2d day,	2 o'clock,	26 min.	Afternoon.
New Moon,	9th "	7 "	51 "	Morning.
First Quarter,	16th "	9 "	20 "	Morning.
Full Moon,	24th "	8 "	40 "	Evening.
Last Quarter,	31st "	9 "	28 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, clear, cold; 4, 5, moderate and cloudy; 6, 7, rain; 8, 9, 10, fair; 11, 12, cloudy; 12, 14, 15, N. W. cold; 16, 17, variable; 18, snow; 19, 20, 21, cold; 22, 23, 24, rain; 25, 26, cold; 27, 28, snow storm; 29, 30, 31, fair.



A CALL TO THE MINISTRY.

What constitutes a call to the ministry? If you see a man starving, is not that a call to give him food? If you see a man drowning, is not that a call to help him? Why wait to see a sign from Heaven, or to hear a voice from the clouds?

Are there not many starving spiritually? Is not this a call to you to give them the bread of life? Are there not many on the way to eternal death? Is not this a call to you to do all in your power to rescue them?

The urgent demand for ministers, your qualifications, your willingness, your desire to do good—these constitute a call, and not something magical, a dream, or a sign in the heavens.

1. The demand for devoted ministers is great in all denominations, but particularly so in our own Church. Look at the overgrown charges, having

from 2000 to 3000 baptized and confirmed members, enough for four or five ministers. Then there are from 50 to 75 vacant charges in the Church. In many, very many places, we have abundant material for organizing good congregations, but have not the ministers to send. No Protestant Church could do more in the South than we, if we only had more ministers; and the great West is a ripe mission field.

The foreign emigration is great. Annually tens of thousands come in. Many of those from Germany are members of our own Church. These are starving for the bread of life. They need ministers who understand American life and institutions, and who are able, at the same time, to minister to them in their own language.

2. Your bodily qualifications. Have you good health, good sight and hearing, and no impediment in your speech? Then you have the physical qualifications.

3. Mental qualifications. Do you love study? Are you quick at learning? Are you persevering, so as to pass through the whole preparation of academy, college and seminary?

4. Spiritual qualifications. Are you an earnest Christian? Is your heart in the work? Do you desire to do good? to save souls? You have learned in our Catechism, that you are not your own, but belong to your faithful Saviour, Jesus Christ? Do you realize this, and are you willing to dedicate yourself to His service in the ministry—to spend and be spent for Him, His Church, His glory?

Now, seeing the great need of ministers, and having the proper qualifications, are you ready and willing, like Isaiah, to say: “Here am I: send me?”

(Read the “Ripe Harvest,” published by our Publication Board.)

EXPRESSIVE.—Rev. Dr. Bushnell calls the demand for female suffrage, “an attempt to make trumpets out of flutes, and sunflowers out of violets.”

School children who read the newspapers are found to be better acquainted with geography, spelling, the meaning of words, grammar, and are more generally intelligent than those who do not. This is a significant but undoubted fact.

An idle brain is the devil’s workshop.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Sign. s. d.	Miscellaneous Particulars.	s. sl. m.	Sun rises h. m.	Sun sets h. m.	O style
Monday	1 Easter Monday	John 17	1 46	 21	☽ in per. ☽ 6 h h rises	4 5	44 6	16 20	
Tuesday	2 Theodosia	Lam. Jeremiah	2 40	 4	☽ rises 4 34 [2 20 ☾	4 5	43 6	17 21	
Wednesday	3 Gerh. Tersteegen	Hebrews 8	3 28	 17	☾ stationary	3 5	41 6	19 22	
Thursday	4 Ambrose	" 9	4 6	 0	☽ in Aphn. ☽ gr. Elo. East	3 5	40 6	20 23	
Friday	5 Christ. Sriver	" 10	4 49	 13	☽ gr. Hel. Lat. N. ☽ ☽ ☽	3 5	39 6	21 24	
Saturday	6 Albert Dürer	John 6	5 38	 26	☽ sets 7 20	2 5	37 6	23 25	

14] 1st Sunday after Easter. St. John 20: 19-31; 1 John 5: 4-10. Day's Length, 12 hours, 48 min.

Sunday	7 Olaus Peterson	Luke 23: 32-40	☽ sets.	 8	☽ 7th. Sirius sets 10 36	2 5	36 6	24 26	
Monday	8 Mart. Chemnitz	Heb. 4	7 30	 20	☽ 6 ☽ ☽ Orion sets	2 5	35 6	25 27	
Tuesday	9 Thos. v. Westen	Matth. 28	8 28	 2	☽ ☽ ☽ h rises 1 58 [11 4	1 5	33 6	27 28	
Wednesday	10 Fulbert	Luke 24: 1-12	9 26	 14	☽ ☽ ☽ ☽ ☽ ☽ ☽	1 5	32 6	28 29	
Thursday	11 Leo the Great	Acts 11: 24-27	10 10	 26	☽ sets 12 30	1 5	31 6	29 30	
Friday	12 Sabas	1 Cor. 15	10 46	 8	☽ rises 4 28	0 5	30 6	30 31	
Saturday	13 Justin Martyr	Rom. 6	11 42	 20	☽ ☽ Neptune ☽	5 29	6 31	1 4.	

15] 2d Sunday after Easter. St. John 10: 12-16; 1 Pet. 2: 21-25. Day's Length, 13 hours, 6 min

Sunday	14 John Eccart	Rom. 8	morn.	 21	☽ stationary	fast	5 27	6 33	2
Monday	15 Simon Dach	1 Cor. 3	12 36	 14	☽ 15th. ☽ in apo. ☽ ☽	0 5	26 6	34 3	3
Tuesday	16 Peter Waldo	John 1	1 22	 26	☽ ☽ ☽ ☽ sets 12 16 [☽	0 5	25 6	35 4	4
Wednesday	17 Mappalicus	" 2	2 6	 9	☽ h rises 1 25	1 5	24 6	36 5	5
Thursday	18 Lutherat Worms	" 3	2 48	 22	Rigel sets 9 58	1 5	23 6	37 6	6
Friday	19 Melancthon	" 4	3 22	 5	☽ ☽ ☽ ☽ rises 4 21	1 5	21 6	39 7	7
Saturday	20 John Bugenahg	" 5	3 54	 19	☽ enters ☽	1 5	20 6	40 8	8

16] 3d Sunday after Easter. St. John 16: 16-23; 1 Pet. 2: 11-20. Day's Length, 13 hours, 22 min.

Sunday	21 Anselm of Cant.	John 6: 1-40	4 21	 3	Sirius sets 9 28	1 5	19 6	41 9	9
Monday	22 Origen	" 6: 41-71	4 55	 18	☽ Aldebaran sets 9 24	2 5	18 6	42 10	10
Tuesday	23 Adalbert	" 7	☽ rises.	 3	☽ 23d. Orion sets 10 8	2 5	17 6	43 11	11
Wednesday	24 Wilfrid	" 8: 1-30	8 22	 18	☽ ☽ ☽ inferior	2 5	15 6	45 12	12
Thursday	25 Mark, Ev.	" 8: 31-59	9 38	 4	☽ sets 11 59	2 5	14 6	46 13	13
Friday	26 Trudpert	" 9	10 48	 19	☽ ☽ gr. Hel. Lat. S.	2 5	13 6	47 14	14
Saturday	27 Otto Catelin	" 10	11 54	 3	☽ in per. ☽ rises 4 16 ☽	2 5	12 6	48 15	15

17] 4th Sunday after Easter. St. John 16: 5-15; Jas. 1: 16-21. Day's Length, 13 hours, 40 min.

Sunday	28 Fred. Myconius	John 11	morn.	 17	☽ in ☽ ☽ ☽ h h ri 12 47	3 5	10 6	50 16	16
Monday	29 L. V. Berquin	" 12	12 51	 2	☽ Antares rises 9 30	3 5	9 6	51 17	17
Tuesday	30 Geo. Calixtus	" 13 and 14	1 37	 15	☽ 30th. h stationary	3 5	8 6	52 18	18

MOON'S PHASES,

New Moon,	7th day, 7 o'clock, 30 min.	Evening.
First Quarter,	15th " 5 " 10 "	Evening.
Full Moon,	23d " 8 " 36 "	Morning.
Last Quarter,	30th " 8 " 18 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, 5, clear; 6, 7, cloudy, rainy; 8, 9, variable; 10, storm, with showers; 11, 12, 13, fair; 14, 15, 16, variable; 17, 18, 19, clear; 20, cloudy; 21, 22, thunder showers; 23, 24, 25, clear; 26, 27, 28, pleasant, warm; 29, 30, thunder showers.

APRIL.



THE EARLY HISTORY OF HOME MISSIONS.

The work of Home Missions is now carried on very systematically, by the Board of Missions; but it was not so before the organization of this Board.

The early history of the work is very interesting, though very short, and shows how little can be done without system, and how weak our first efforts were.

The first Synodical action on record was taken at Philadelphia in 1812, when it was resolved to send several ministers to the Western country, as missionaries. Synod directed a collection for missions to be taken in each congregation.

One year later Synod resolved, that all licentiatees be required to make a missionary tour of two or three months. At the same time Rev. James R. Reily was appointed a missionary to North Carolina. Two years later he reported reasonable success.

In 1814 Mr. Hauck was sent to South Carolina, and was paid \$30 out of the Mission fund.

In 1815 Synod sent Rev. Mr. Weinel to North Carolina, with a view to permanent settlement; and Mr. Habliston was sent to Greensburg, Pa.

In 1816 Mr. Weiss was appointed missionary to Ohio. In 1817 Messrs. Reily and Zuilch were sent to North Carolina. In 1819 Rev. George Leidy, by appointment of Synod, visited the Carolinas and Virginia.

This missionary work was conducted by a Committee on Missions, until 1826, when it was resolved to organize a Missionary Society, which should have charge of all missionary operations. Next year a constitution for such Society was adopted. The Society was called, "The American Missionary Society of the German Reformed Church." It reported to Synod, though it was independent of it, (the members being the annual contributors of at least \$1.00 per year; life members, those giving \$25 at one time; life managers, \$100, &c.).

This plan did not succeed very well. Hence in 1832 Synod took the missionary work directly into its own hands, and managed it by a Board annually appointed, in which all the Classes were represented. This arrangement continued until 1866, when the whole work passed over into the hands of the Board of the General Synod.

OUR CATECHISMS.

Our Publication Board have issued nine catechisms, i.e., four styles of the Heidelberg Catechism and five grades of catechisms prepared by individual ministers.

Heidelberg Catechism.

Exercises on it (by Dr. Fisher).

Palatinate Catechism.

Catechism Simplified (by Dr. Fisher).

Child's Catechism (by Dr. Harbaugh).

Dr. Schaff's Catechism.

Child's Catechism (by Rev. N. S. Strassburger).

Child's Catechism on the Bible (by Rev. A. C. Whitmer).

Catechism on Sacred Geography (by Rev. A. C. Whitmer).

All of these are more or less used in the families and Sunday-schools of the Church. If you are without any of them, send for a copy and examine it. You may find a change good in your family or school.

MAY,

5th Month, 31 Days.

1872.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S. h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. fs. rises m h.m.	Sun sets h.m.	Style
Wednesday	1 Phil. and James	John 15	2 20	28	♀ rises 4 12	3 5	7 6 53	19
Thursday	2 Athanasius	" 16 17	2 52	10	♂ in ♍. ♀ sets 11 45	3 5	6 6 54	20
Friday	3 Monica	" 18	3 22	23	Sirius sets 8 58	3 5	5 6 55	21
Saturday	4 Florian	" 19	3 46	5	Spica south 10 31	3 5	4 6 56	22

18] 5th Sunday after Easter. St. John 16: 23-33; Jas. 1: 22-27. Day's Length, 13 hours, 54 min.

Sunday	5 Fred. the Wise	John 20	4 11	17	♂ ♀ ♀ ♀ rises 4 6	3 5	3 6 57	23
Monday	6 John of Damasc.	" 21	4 36	29	♂ stationary	3 5	2 6 58	24
Tuesday	7 Otto the Great	Heb. 1 2	5 20	11	♂ 7th. ♂ ♀	4 5	1 6 59	25
Wednesday	8 Stanislaus	" 3 4	7 56	23	♂ ♀ ♀ ♀ in Aphelion	4 5	0 7 0	26
Thursday	9 Ascension	" 5 6	8 52	5	♂ rises 12 10	4 4	59 7	1 27
Friday	10 John Heuglin	" 7	9 48	17	♂ Orion sets 8 54	4 4	58 7	2 28
Saturday	11 John Arndt	" 8	10 42	19	♂ Arctur south 10 55	4 4	57 7	3 29

19] 6th Sunday after Easter. St. John 15: 26-16: 14; 1 Pet. 4: 8-11. Day's Length, 14 hours, 8 min.

Sunday	12 Meletius	Heb. 9	11 38	11	♂ in apo. ♂ ♀ ♀ ♀ sets	4 4	56 7	4 30
Monday	13 Servatius	" 10	morn.	23	♂ ♀ ♀ rises 4 0 [11 20	4 4	55 7	5 M
Tuesday	14 Pachomius	" 11	12 20	5	♂ Libræ south 11 38	4 4	54 7	6 2
Wednesday	15 Moses	" 12	12 49	17	♂ 15th. ♀ rises 11 48	4 4	53 7	7 3
Thursday	16 Five Mart. at L.	" 13	1 18	0	♂ Altair rises 9 26	4 4	52 7	8 4
Friday	17 Joachim of Flor.	John 14	1 51	13	♂ ♂ ♀ Spica south 9 27	4 4	51 7	9 5
Saturday	18 80 Marts. under Val.	Col. 2	2 20	27	♂ Antares rises 8 16	4 4	50 7	10 6

20] Whit Sunday or Pentecost. St. John 14: 15-31; Acts 2: 1-11. Day's Length, 14 hours, 22 min.

Sunday	19 Whit Sunday	John 15	2 52	11	♂ rises 11 32	4 4	49 7	11 7
Monday	20 Whit Monday	" 16	3 20	26	♂ sets 11 6	4 4	48 7	12 8
Tuesday	21 Constantine	1 John 1	3 51	11	♂ ☉ enters ♍	4 4	48 7	12 9
Wednesday	22 Ember Day	" 2	4 20	26	♂ 22d. ♀ gr. Elo. West	4 4	47 7	13 10
Thursday	23 Jerome Savonar.	" 3	8 25	12	♂ ♀ rises 4 18	4 4	46 7	14 11
Friday	24 Augustine Cazal.	" 4	9 36	27	♂ in per. ♀ rises 3 58	3 4	46 7	14 12
Saturday	25 Augustine	" 5	10 40	12	♂ Regulus sets 12 34	3 4	45 7	15 13

21] Trinity Sunday. St. John 3: 1-15; Rev. 4: 1-11. Day's Length, 14 hours, 32 min.

Sunday	26 Beda Venerabilis	Joel 3	11 33	26	♂ ♀ ♀ ♀ rises 11 4	3 4	44 7	16 14
Monday	27 John Calvin	John 17	morn.	10	♂ sets 10 44	3 4	43 7	17 15
Tuesday	28 Lanfranc	Gal. 3, 4: 1-7	12 20	24	♂ Arctur south 9 48	3 4	43 7	17 16
Wednesday	29 David Zeisberger	Gal. 5	12 55	7	♂ 29th. ♀ gr. IIel. Lat.	3 4	42 7	18 17
Thursday	30 Jerome of Prag.	Rom. 12	1 26	20	♂ Spica south 8 47 [S.	3 4	41 7	19 18
Friday	31 Joac'im Neander	1 Cor. 13	1 52	2	♂ Pollux sets 10 52	3 4	41 7	19 19

Mars (♂) is the 17th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

New Moon,	7th day, 8 o'clock, 16 min.	Morning.
First Quarter,	15th " 11 " 2 "	Forenoon.
Full Moon,	22d " 6 " 6 "	Evening.
Last Quarter,	29th " 9 " 10 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, variable; 6, 7, rain; 8, 9, 10, 11, fair; 12, thunder; 13, 14, 15, clear; 16, 17, 18, warm, sultry; 19, 20, 21, rain; 22, thunder; 23, 24, 25, pleasant, warm; 26, 27, cloudy; 28, 29, variable; 30, 31, thunder showers

MAY.

THE ASCENSION OF CHRIST.

Christ ascended into Heaven, for several reasons:—

1. To show the disciples their error in expecting Him to reëstablish the ancient kingdom of the Jews. They were delighted with the notion of a "Kingdom;" once the Jews tried to force Him to be their King (John 6: 15); and just before the ascension, even His disciples asked, "Wilt thou at this time restore again the Kingdom to Israel?" Of course His *ascension* would show them their error.

2. It was part of His exaltation. Nothing in His life was sudden or abrupt. His humiliation was a gradual process—birth, sufferings, death, burial, and descent; so was His exaltation—resurrection, ascension, and sitting at God's right hand.

3. It opened the way for the coming of the Holy Ghost. The adorable Trinity was revealed to man gradually; first the Father, then the Son, and lastly the Spirit. Christ Himself says that His ascension was necessary, in order to the coming of the Holy Ghost. Whether we can understand the necessity or not, the fact is plain, from John 16: 7.

MAY.

"I BELIEVE."

"I believe." So you say in the Apostles' Creed. But does it mean simply that you believe the great facts there set forth? Does it mean only that you believe in the existence of the Trinity, the Church, and the world to come? Oh no, but far more than this.

It means that *you stand* in the power of that Father's love, in the life of the Son, and in the sanctifying grace of the Holy Ghost. You mean to confess, that you are in the bosom of that Holy Catholic Church, really in the Communion of Saints, actually enjoy the forgiveness of sins, stand in comforting hope of a blessed resurrection, and are now already a partaker of the everlasting life.

The world believes the *facts* of the Creed, but cannot make such a confession as you make.

WHITSUNTIDE.

The Holy Ghost came into the world to carry forward the work of Christ. (How significantly St. Luke, in Acts 1: 1, speaks of what Jesus *began* to do and teach!) He does this by the preaching of the Gospel and the administration of the sacraments, working in and through these divinely-appointed means.

But you ask, why then does the work of Christ go forward so slowly? Simply because men hinder the Holy Ghost, resist His working, strive against Him, and so prevent Him from leading them to Christ, to forgiveness and to eternal life.

The Holy Ghost is the world's only hope, and we truly live in the last times. Therefore to continue to resist the Spirit is to make our salvation impossible. But to yield ourselves to His gracious working, "*led by the Spirit,*" is to insure our salvation. He quickens and fashions us like unto our blessed Lord.

JUNE,

6th Month, 30 Days.

1872.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. fs. m	Sun rises h m.	Sun sets h. m.	O. style
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Saturday | 1 J. Fred. Oberlin | Rom. 6: 19—7 | 2 19  14 | h rises 10 42 | ☾ | 2 4 40 7 20 20

22] 1st Sunday after Trinity. St. Luke 16: 19—21; 1 John 4: 7—21. *Day's Length, 14 hours, 40 min.*

Sunday	2 Pothinus	Rom. 8	2 44	 26	Librae south 10 2		2 4 40 7 20 21		
Monday	3 Chlotilde	2 Cor. 5	3 14	 8	♄ sets 10 26		2 4 39 7 21 22		
Tuesday	4 Quirinus	Acts 1 & 2	3 50	 20	♄ ♄ ♄ ♄ ♄ ris. 3 58		2 4 39 7 21 23		
Wednesday	5 Boniface	" 3	♄ sets.	 2	♄ 5th. ♄ ♄ ♄ ♄ ♄		2 4 38 7 22 24		
Thursday	6 Norbert	" 4	8 40	 13	♄ Antares south 11 24		2 4 38 7 22 25		
Friday	7 Paul Gerhardt	" 5	9 8	 25	Wega south 1 32	☾	1 4 37 7 23 26		
Saturday	8 A. H. Francke	" 6	9 44	 7	h rises 10 2		1 4 37 7 23 27		

23] 2d Sunday after Trinity. St. Luke 14: 16—24; 1 John 3: 13—24. *Day's Length, 14 hours, 46 min.*

Sunday	9 Columba	Acts 7	10 16	 19	♄ in apo. ♄ ♄ ♄ ♄		1 4 37 7 23 28		
Monday	10 Fr'd. Barbarossa	" 8	10 46	 2	♄ sets 10 6		1 4 36 7 24 29		
Tuesday	11 Barnabas	" 9	11 18	 14	Regulus sets 11 24		0 4 36 7 24 30		
Wednesday	12 Renata	" 10	11 51	 27	Spica south 7 54		0 4 36 7 24 31		
Thursday	13 Isaac le Febre	" 11	morn.	 10	♄ Altair south 12 18		4 35 7 25 J.		
Friday	14 Basil	" 12	12 24	 23	♄ 14th. ♄ rises 3 57	sun sl w	4 35 7 25 2		
Saturday	15 W. Wilberforce	1 Pet. 2: 11 3: 7	12 56	 7	♄ Arctur south 8 36		0 4 35 7 25 3		

24] 3d Sunday after Trinity. St. Luke 15: 1—10; 1 Pet. 5: 6—11. *Day's Length, 14 hours, 50 min.*

Sunday	16 Richard Baxter	1 Pet. 3: 18—4: 16	1 22	 21	h rises 9 30		0 4 35 7 25 4		
Monday	17 John Tauler	" 4: 17—5	1 51	 5	♄ ♄ ♄ ♄ in ♄ ♄ ♄ ♄		1 4 35 7 25 5		
Tuesday	18 Pamphilus	2 Pet. 1: 1—11	2 19	 20	♄ ♄ ♄ Librae south 9 24		1 4 35 7 25 6		
Wednesday	19 Council at Nicæa	" 1: 12: 23	2 55	 5	♄ sets 9 40 [est day 8]		1 4 35 7 25 7		
Thursday	20 27 Martyrs	James 2	3 38	 20	♄ Centers ♄ Long.		1 4 34 7 26 8		
Friday	21 Matt. Claudius	" 3	♄ rises.	 5	♄ 21st. ♄ in per. Summer Commences		1 4 35 7 25 9		
Saturday	22 Gottschalk	" 4	9 16	 20	♀ in ♄ ♄ ♄ ♄	☾	2 4 35 7 25 10		

25] 4th Sunday after Trinity. St. Luke 6: 36—42; Rom. 8: 18—23. *Day's Length, 14 hours, 50 min.*

Sunday	23 Gottfried Arnold	James 5	10 4	 4	h rises 9 12		2 4 35 7 25 11		
Monday	24 John Baptist	Jude	10 42	 18	♄ ♄ ♄ Superior		2 4 35 7 25 12		
Tuesday	25 Augsburg Con.	Acts 13: 1—12	11 16	 2	♄ Procyon sets 7 36		2 4 35 7 25 13		
Wednesday	26 J. Val. Andreae	" 13: 13—52	11 48	 15	♄ Regulus sets 10 20		3 4 35 7 25 14		
Thursday	27 Seven Sleepers	" 14	morn.	 28	♄ 27th. Wega so. 12 9		3 4 35 7 25 15		
Friday	28 Irenæus	" 15	12 14	 11	♄ Antares south 9 51		3 4 35 7 25 16		
Saturday	29 Peter and Paul	" 16	12 42	 23	♄ Spica sets 12 11		3 4 36 7 24 17		

26] 5th Sunday after Trinity. St. Luke 5: 1—11; 1 Pet. 3: 8—15. *Day's Length, 14 hours, 48 min.*

Sunday	30 Raymond Lully	Acts 17	1 26	 5	♄ sets 9 18		3 4 36 7 24 18		
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MOON'S PHASES,

CONJECTURES OF THE WEATHER.

New Moon, 5th day, 10 o'clock, 20 min. Evening.
 First Quarter, 14th " 2 " 18 " Morning.
 Full Moon, 21st " 1 " 56 " Morning.
 Last Quarter, 27th " 4 " 25 " Afternoon.

1, 2, 3, clear; 4, 5, cloudy; 6, 7, thunder showers; 8, 9, 10, clear; 11, 12, cloudy; 13, 14, 15, warm; 16, thunder; 17, 18, variable; 19, 20, 21, fair; 22, 23, warm; 24, 25, thunder showers; 26, 27, 28, clear; 29, 30, fair, with showers.



THE OLDEST MINISTER.

The oldest minister in our Church is Rev. John Zulch, of Steinsville, Lehigh Co., Pa. He was licensed by the Synod held in New Holland, Lancaster Co., Pa., in September 1816, and was placed over the same congregations to which he ministers to day yet,—a pastorate of fifty-five years. He has been longer in the active service of the ministry than any other, whose name is now on our Church register.

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." (Lev. 19: 32.)

DO NOT PUT IT OFF TO A DYING HOUR.

Many good people intend to do liberal things for the Church, but, alas, they put it off from year to year, till death suddenly cuts them off, and all

their plans and purposes for good, are defeated for ever. Is not this delay a great and fearful mistake? Only one year ago the Church lost from five to ten thousand dollars, by the sudden death of an aged minister, who delayed too long in offering his gift.

Make your bequests *now*, and you will be more happy in life and in death! Our institutions of learning and work of missions and beneficiary education stand in great need of all that the liberal hearts of the Church can possibly devise.

Let not the Lord's cause be remembered last, and perhaps entirely overlooked. Rather should He, from whom we receive all good, be remembered with our first and our best gift. How happy, too, must be the death of those, who have, in this as well as in other things, done their whole duty and in good time!

UNION CHURCHES.

At the Synod, held at Mechanicsburg, Pa., in Oct. 1870, the delegate from the German Evangelical Lutheran Ministerium, of Pennsylvania and adjacent states, called the attention of Synod to the action of the Ministerium, asking the co-operation of Synod in suppressing the evil of building so-called Union churches.

The following resolution was adopted:—

Resolved: That as a Synod, we most cordially unite with the German Evangelical Lutheran Ministerium in efforts to suppress the evil of building so-called "Union churches;" and we hereby urgently request all our congregations to build only exclusively Reformed churches, wherever it is at all practicable.

ALWAYS READY, BUT AT WORK.

A lady once asked Mr. Wesley, "If you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?"

He replied; "Just as I now intend to spend it. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

JULY,

7th Month, 31 Days.

1872.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. sl. m.	Sun rises h. m.	Sun sets h. m.	O style
Monday	1 H. Voes	Acts 17: 15; 18: 11	1 50		17 h rises 8 40		4 4 36	7 24 19	
Tuesday	2 Visit Vir. Mary	1 Thess. 1	2 21		29 g gr. Hel. Lat. N. ☾ in		4 4 36	7 24 20	
Wednesday	3 Otto, Bishop	" 2: 1-16	2 57		10 ☿ Wega so. 11 45 [Apo.		4 4 37	7 23 21	
Thursday	4 Independence	" 2: 17; 3	3 40		22 ☿ ☽ ☿ ☿ rises 3 52		4 4 37	7 23 22	
Friday	5 Lord Cobham	" 4	☽ sets.		4 5th. ☿ ☽ ☿ ☾		4 4 38	7 22 23	
Saturday	6 John Huss	" 5	8 26		16 ☽ in apo. ☽ ☿ ☿ ☿		4 4 38	7 22 24	

27] 6th Sunday after Trinity. St. Matthew 5: 20-26; Rom. 6: 3-11. Day's Length, 14 hours, 44 min.

Sunday	7 Willibald	2 Thes. 1: 2: 1-12	9 10		29 ☿ ☽ ☽ ☿ ☿ ☿		5 4 38	7 22 25	
Monday	8 Kilian	" 2: 13; 3	9 42		11 ☽ sets 8 50		5 4 39	7 21 26	
Tuesday	9 Ephraim the Syr.	Gal. 1: 1-10	10 21		24 ☿ ☽ ☽ ☽ south 12 4		5 4 39	7 21 27	
Wednesday	10 Wm. of Orange	Acts 18: 12; 19: 1-10	10 48		7 ☿ ☽ ☽ ☽ Spica sets 11 23		5 4 40	7 20 28	
Thursday	11 Placidus	Gal. 1: 11; 2: 1-14	11 16		20 7* rises 12 49		5 4 40	7 20 29	
Friday	12 Henry II.	" 2: 15; 3: 1-14	11 44		3 ☽ Antares south 8 54		5 4 41	7 19 30	
Saturday	13 Eugenius	" 3: 15	mo. 17		17 ☽ 13th. Sirius rises 4 8		5 4 41	7 19 31	

28] 7th Sunday after Trinity. St. Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hours, 36 min.

Sunday	14 Bonaventura	Gal. 4	12 15		1 ☽ sets 8 26		6 4 42	7 18 2	
Monday	15 Answer	" 5 & 6	12 45		15 Dog Days begin		6 4 43	7 17 3	
Tuesday	16 Anna Askew	1 Cor. 1	1 16		0 ☿ ☽ ☽ superior		6 4 43	7 17 4	
Wednesday	17 Speratus & 11 co.	" 2	1 48		15 ☽ ☽ rises 3 35		6 4 44	7 16 5	
Thursday	18 Arnolph	" 3: 4; 1-4	2 36		29 ☽ ☽ ☽ ☽ ☽ [11 24		6 4 45	7 15 6	
Friday	19 Louisa Henri'tta	" 4: 5; 5: 1-8	3 18		14 ☽ in per. ☽ ☽ ☽ ☽ so		6 4 46	7 14 7	
Saturday	20 John Marteilhe	" 5: 9; 6	☽ rises.		28 ☽ 20th. Spica sets 10 44		6 4 47	7 13 8	

29] 8th Sunday after Trinity. St. Matthew 7: 15-23; Rom. 8: 12-17. Day's Length, 14 hours, 24 min.

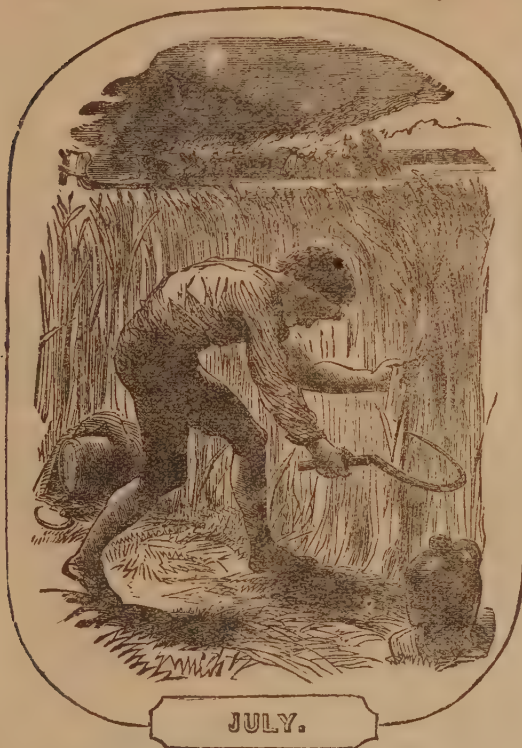
Sunday	21 Eberhard	1 Cor. 7	8 34		12 Regulus sets 8 44		6 4 48	7 12 9	
Monday	22 Mary Magdalen	" 8 & 9	9 12		27 ☿ ☽ ☽ ☽ enters ☽		6 4 48	7 12 10	
Tuesday	23 Godfr. v. Hamell	" 10; 11: 1	9 44		10 Altair south 11 32		6 4 49	7 11 11	
Wednesday	24 Thos. A. Kempis	" 11: 2	10 10		23 ☽ ☽ ☽ ☽ ☽ rises 3 20		6 4 50	7 10 12	
Thursday	25 St. James	" 12: 1-30	10 38		6 ☽ in ☽. ☽ in Perihelion		6 4 51	7 9 13	
Friday	26 Christopher	" 12: 31; 13	11 1		19 ☽ sets 7 58		6 4 52	7 8 14	
Saturday	27 Raym. Palmarius	" 14	11 28		1 ☽ 27th. ☽ south 10 58		6 4 52	7 8 15	

30] 9th Sunday after Trinity. St. Luke 16: 1-9; 1 Cor. 10: 6-13. Day's Length, 14 hours, 14 min.

Sunday	28 Jno. Seb. Bach	1 Cor. 15: 1-34	11 54		13 ☿ ☽ ☽ ☽ Orion rises 2 52		6 4 53	7 7 16	
Monday	29 Olaus	" 15: 35; 16	12 22		25 Wega south 9 59		6 4 54	7 6 17	
Tuesday	30 John Wessel	Acts 19: 11; 20: 1	12 22		7 Pollux sets 8 3		6 4 55	7 5 18	
Wednesday	31 Jno. Cas. Schade	2 Cor. 1: 1-22	12 56		19 ☽. Aldebaran ris. 12 48		6 4 56	7 4 19	

Venus (♀) is on the 16th, in his superior conjunction with the Sun, and passes from Morning to Evening Star.

MOON'S PHASES,					CONJECTURES OF THE WEATHER.				
New Moon,	5th day,	1 o'clock,	22 min.	Afternoon.	1, 2, fair;	3, showers;	4, 5, clear;	6, 7, rain;	8, 9, 10, fair, warm;
First Quarter,	13th "	2 "	46 "	Afternoon.	11, 12, 13, warmest days;	14, 15, thunder showers;	16, 17, 18, warm;	19, cloudy;	20, 21, variable;
Full Moon,	20th "	8 "	52 "	Morning.	22, 23, rain;	24, 25, 26, warm;	27, thunder showers;	28, 29, 30, clear;	31, fair.
Last Quarter,	27th "	2 "	16 "	Morning.					



JULY.

OUR CHURCH FIFTY YEARS AGO.

BY REV. D. WILLERS, D. D.

Fifty years ago, our Church, for the most part, was really the *German* Reformed Church; German being spoken in the pulpits, Consistories, Classes and Synods. English was but seldom heard. At that time, too, the number of ministers was very small. When Rev. Michael Schlatter came to America in 1746, he found only four. In 1791 there were seventeen; in 1800, thirty-one; in 1809, thirty-seven; in 1817, forty-seven; in 1822, sixty-eight; and the increase for many years afterward was very slow; though now we have over five hundred.

Forty-five years ago the first Home Missionary Society was organized. Before that, the Synod would send out young men to destitute regions (Ohio, North Carolina, &c.). Indeed every young

man was required, after licensure, to devote some time to this traveling missionary work. Now we have one hundred missionaries. About thirty-three years ago, the Foreign Missionary Board was organized at Lancaster, Pa.

Forty-five years ago (1825) the Eastern Theological Seminary was first opened at Carlisle, with five students, and to its support was devoted what little benevolent money could be raised in the Church; but not enough could be gathered to put up a building. So when the Seminary in 1829 was removed to York, Pa., Rev. Dr. Lewis Mayer taught his students in a common school-house!

Fifty years ago very many of our churches were "Union" churches, owned by Reformed and Lutherans, owing to the poverty of the people. Indeed many congregations worshiped in school-houses, barns, and even in the open air. They labored under many difficulties.

Having no College, no Seminary, and no Missionary or Education Boards; very little benevolent money was raised, and the people were not trained to giving as they now are.

Ministers fifty years ago traveled not in buggies, gigs, or carry-alls, but on horseback, over mountains and hills, through rivers and creeks. If the water was too deep for fording, they would swim on horseback; and in winter cross on the ice. If the minister was not able to keep a horse, he walked to his congregations, often ten or twelve miles. These men never were troubled with the gout!

When they had six, eight or ten congregations, of course they could serve them only once in three, four or five weeks on Sunday, and occasionally on a week-day. But as the Lutheran minister commonly preached the same number of times, and both congregations worshiped together, they had service about every two weeks.

Fifty years ago the minister received but little salary, and this was often paid mainly in wheat, vegetables, &c. The average salary of a country minister was surely not more than \$300, besides a little income from confirmations, marriages and funerals; while in the city \$600 was thought large.

Ordination generally took place in the Synod. It was not at first entrusted to the Classes. After a sermon came the liturgical service, according to the Palatinate liturgy, and the solemn laying on of hands. Though installation was practiced by the Reformed Church in Europe, yet formerly in this country it was not practiced.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Sign. s. d.	Miscellaneous Particulars.	s. Sun al. rises m.	Sun sets h. m.	O. style
Thursday	1 Maccabees	2 Cor. 1, 23; 2	1 39		2	8 ris. 3 1	6 4 57 7	3 20
Friday	2 Mar. under Nero	" 3; 4: 1-6	2 29		13	in apo. 6	6 4 58 7	2 21
Saturday	3 Wm. Thorp	" 4: 7: 5: 10	3 25		25	8	6 4 59 7	1 22
31] 10th Sunday after Trinity. St. Luke 19: 41-48; 1 Cor. 12: 5-11. Day's Length, 14 hours, 0 min								
Sunday	4 Leonard Kaser	2 Cor. 5: 11; 6: 7: 1	1 22		8	4th. 2 6 2	6 5 07 7	0 23
Monday	5 Salz'g Evang.	" 7: 2	8 10		20	7* rises 11 6	6 5 16 59	24
Tuesday	6 Transfiguration	" 8	8 42		3	8	6 5 26 58	25
Wednesday	7 Nonna	" 9	9 14		17	Antares south 7 10	5 5 36 57	26
Thursday	8 Hormisdas	" 10	9 44		0	Altair south 10 34	5 5 46 56	27
Friday	9 Numidicus	" 11	10 16		14	Sirius rises 4 18	5 5 66 54	28
Saturday	10 Laurentius	" 12: 1-18	10 46		28	Fomal south 1 29	5 5 76 53	29

32] 11th Sunday after Trinity. St. Luke 18: 9-14; 1 Cor. 15: 1-10. Day's Length, 13 hours, 44 min.

Sunday	11 Greg. of Utrecht	2 Cor. 12: 19; 13	11 22		12	Wega south 9 8	5 5 86 52	30
Monday	12 An. of Havelb'g	Acts 20: 1-3	11 26		26	12th. 3 rises 2 41	5 5 96 51	31
Tuesday	13 C't. Zinzendorf	Rom. 1: 1-17	12 18		10	3. Orion rises 1 49	5 5 106 50	4.
Wednesday	14 James Guthrie	" 1: 18-31	1 16		25	Rigel rises 2 0	4 5 116 49	2
Thursday	15 Assum. V. Mary	" 2	2 10		8	6	4 5 126 48	3
Friday	16 John of Saxony	" 3	2 44		23	q gr. Hel. Lat. N.	4 5 146 46	4
Saturday	17 John Gerhard	" 4	3 18		7	in per. Sirius rises 3 51	4 5 156 45	5

33] 12th Sunday after Trinity. St. Mark 7: 31-37; 2 Cor. 3: 4-11. Day's Length, 13 hours, 28 min.

Sunday	18 Hugo Grotius	Rom. 5: 1-11	1 21		21	18th. 7* rises 10 22	4 5 166 44	6
Monday	19 Sebaldus	" 5: 12-21	7 45		5	Aldebaran ri. 11 37	3 5 176 43	7
Tuesday	20 Bernard of Clair.	" 6	8 11		18	3 rises 2 36	3 5 186 42	8
Wednesday	21 For. Mis. of Mor.	" 7	8 40		2	Regulus rises 1 35	3 5 196 41	9
Thursday	22 Symphorianus	" 8: 1-15	9 6		14	h south 9 21	3 5 206 40	10
Friday	23 Gasp. de Coligne	" 8: 16-39	9 24		27	6	2 5 216 39	11
Saturday	24 Bartholomew	" 9: 1-13	10 0		9	Capella rises 1 5	2 5 236 37	12

34] 13th Sunday after Trinity. St. Luke 10: 23-27; Gal. 3: 15-22. Day's Length, 13 hours, 12 min.

Sunday	25 Louis IX	Rom. 9: 14-33	10 33		21	25th. 8 gr. III. Lat. S.	2 5 246 36	13
Monday	26 Utilas	" 10	11 6		3	Dog Days end	2 5 256 35	14
Tuesday	27 Jovinian	" 11	11 39		15	8. Altair south 9 20	1 5 276 33	15
Wednesday	28 Aug. of Hippo	" 12	11 39		27	2 rises 2 59	1 5 286 32	16
Thursday	29 John Bapt. B'd	" 13	12 29		9	h south 8 58	1 5 296 31	17
Friday	30 Claud. of Turin	" 14	1 38		21	in apo. 6	0 5 306 30	18
Saturday	31 Aidan	" 15: 1-13	2 46		3	6	0 5 316 29	19

Jupiter (♃) is on the 2d in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

New Moon,	4th day,	4 o'clock,	44 min.	Morning.
First Quarter,	12th "	12 "	50 "	Morning.
Full Moon,	18th "	8 "	51 "	Afternoon.
Last Quarter,	26th "	8 "	32 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, cloudy, rainy; 3, 4, 5, clear, warm; 6, 7, 8, variable; 9, 10, 11, warm, with thunder; 12, 13, 14, clear; 15, 16, warm; 17, 18, 19, thunder showers; 20, 21, fair; 22, cloudy; 23, 24, showers; 25, 26, 27, clear; 28, 29, rain; 30, 31, variable.



The Synodical proceedings were first printed in 1817 in the German language; but from 1825, in both German and English.

The first English Church paper we had was a monthly magazine edited by Dr. Lewis Mayer, and called, "Magazine of the German Reformed Church." It was commenced January, 1828. Its title was changed January, 1832 to "Messenger of the German Reformed Church." It was published semi-monthly from January, 1833, and became a weekly in 1835. The "Christliche Zeitschrift" was our first German Church Paper, and was edited by Rev. Samuel Gutelius, Rev. Dr. B. S. Schneek and Rev. J. C. Guldin. It was begun in 1827, and is now called the "Reformirte Kirchenzeitung." What is now the "Reformed Church Messenger" came into existence in 1835.

Our Church in this country has always been small, has had many difficulties and serious opposi-

tion, and been much affected by stronger Churches. But we have for twenty years past been awakening to a sense of our own history, position and duty; and our Institutions, Boards and general Church work give great promise for our future.

Our Church in fifty years hence will be as far in advance of the present, as the present is in advance of 1820.

THE EARLY HISTORY OF BENEFICIARY EDUCATION.

As in the work of Home Missions, so in the case of Beneficiary Education, from fifty to seventy years ago, the beginning was weak, and the progress slow. Then, as now, there was need of more ministers; these came mainly from the poor; and they had to be supported in part by the Church, while preparing for the holy ministry.

The first beneficiary student on Synodical record was Samuel Helffenstein. In 1793, he obtained permission from Coetus to enter upon a course of study, and was placed under the care of a Mr. Melsheimer of McCallister (now Hanover), Pa. One year later, contributions were requested from the congregations to enable him to prosecute his studies. In 1796 he was licensed, and advised to settle at Shamokin, Pa. A few years afterwards he took charge of Race Street Church, Philadelphia.

In 1807 funds were appropriated to the support of Jacob Dechant, who prosecuted his studies under the Rev. Dr. Becker. In 1815 it was resolved to take up collections to aid a son of Mr. Ingold, formerly a Reformed minister, in prosecuting his studies. So in 1817 Rev. L. Mayer was authorized by Synod to appropriate moneys collected in his charge to the support of a student under his care. In 1820, Synod appropriated \$50 to the support of William Zinn, a student of Rev. Jona. Helffenstein, of Hagerstown, Md. The same was done in his case for two years afterward, and in other cases for several years.

But at length it was found necessary to carry forward this work of supporting theological students in a more orderly way. Accordingly in 1829 Synod constituted the Board of Visitors of the Theological Seminary a *Board of Beneficiary Education*. This Board then formally assumed the task of raising funds for this cause, and has ever since acted in this capacity under the direction of Synod.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. fs. m	Sun rises h.m.	Sun sets h.m.	O. style
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35] 14th Sunday after Trinity. St. Luke 17: 11-19; Gal. 5: 16-24. Day's Length, 12 hours, 54 min.

Sunday	1 Hanna	Rom. 15: 14-33	3 59	16	♌ ♄ south 8 42	♌	0 5 33	6 27 20	
Monday	2 Mamas	" 16	♌ sets	29	♌ 2d. ♄ ♌ ♄		1 5 34	6 26 21	
Tuesday	3 Hildegard	Acts 20	7 26	13	♌ ♌ ♄ ♄ sets 7 24		1 5 35	6 25 22	
Wednesday	4 Ida	" 21	7 56	27	♌ rises 2 14		1 5 36	6 24 23	
Thursday	5 John Mollio	" 22; 23	8 24	11	♌ rises 2 27		2 5 37	6 23 24	
Friday	6 Matthias Weibel	" 24; 25	8 56	25	♌ sets 7 51		2 5 39	6 21 25	
Saturday	7 Laz. Spengler	" 26	9 30	9	Sirius rises 2 34		2 5 40	6 20 26	

36] 15th Sunday after Trinity. St. Matthew 6: 24-34; Gal. 5: 25-6: 10. Day's Length, 12 hours, 38 min.

Sunday	8 Corbinian	Acts 27	10 12	23	♌ stationary. 7* ris. 8 59		3 5 41	6 19 27	
Monday	9 Lorigi Paschali	" 28	11 8	7	♌ ♄ sets 7 12		3 5 43	6 17 28	
Tuesday	10 Paul Speratus	Eph. 1: 1-14	12 6	5	♌ 10th. ♌ rises 2 4		3 5 44	6 16 29	
Wednesday	11 John Brenz.	" 1:15; 2: 1-10	12 6	21	♌ Aldebaran rises 10 14	♌	4 5 45	6 15 30	
Thursday	12 Dionys's Peloq'n	" 2, 11; 3	12 46	19	♌ ♌ ♌ ♌ south 8 11		4 5 47	6 13 31	
Friday	13 Wm. Farel	" 4: 1-17	1 32	3	♌ in ♌. ♌ rises 1 55		4 5 48	6 12 32	
Saturday	14 Cyprian	" 4: 18	2 24	17	♌ in per. Fomal so. 11 20		5 5 49	6 11 2	

37] 16th Sunday after Trinity. St. Luke 7: 11-17; Eph. 3: 13-21. Day's Length, 12 hours, 20 min.

Sunday	15 Ar. v. Goumb'h	Eph. 5; 6: 1-9	3 29	0	♌ gr. Elong. West		5 5 50	6 10 3	
Monday	16 Euphemia	" 6: 10	4 49	14	♌ ♄ rises 5 10		5 5 52	6 8 4	
Tuesday	17 Lambert	Col. 1	♌ rises	27	♌ 17th. Orion ri. 11 42		6 5 53	6 7 5	
Wednesday	18 Ember Day	" 2; 3: 1-14	7 20	10	♌ stationary		6 5 54	6 6 6	
Thursday	19 Thos. of St. Paul	" 3: 5; 4	7 46	22	♌ sets 6 59		6 5 56	6 4 7	
Friday	20 Magdal. Luther	Philemon	8 10	5	♌ rises 1 49		7 5 57	6 3 8	
Saturday	21 Matthew	Phil. 1: 1-20	8 39	17	♌ ♌ ♌ ♌ south 7 33		7 5 58	6 2 9	

38] 17th Sunday after Trinity. St. Luke 14: 1-11; Eph. 4: 1-16. Day's Length, 12 hours, 0 min.

Sunday	22 Emmeram	Phil. 1: 27; 2	9 9	29	♌ enters ♌. Day and Night Equal.		7 6 0	6 0 10	
Monday	23 5 Mar. of Gen'a.	" 3; 4	9 44	11	♌ Autumn commences. ♌.		8 6 1	5 59 11	
Tuesday	24 John J. Moser	1 Tim. 1	10 25	23	♌ 24th. Antares s. 8 37		8 6 3	5 57 12	
Wednesday	25 Augsburg Treaty	" 2	11 14	5	♌ Sirius rises 1 24	♌	8 6 4	5 56 13	
Thursday	26 Lioba	" 3: 1; 13	morn.	17	♌ in apo. ♄ sets 6 49		9 6 5	5 55 14	
Friday	27 Phil. Graveron	" 3:13; 5:10	12 9	29	♌ ♌ ♌ ♌ rises 1 19		9 6 6	5 54 15	
Saturday	28 Fleisteden & Clar'h	" 4:11-4:16	1 6	11	♌ gr. Hel. Lt. N. ♌ ♌ ♌ ♌		9 6 7	5 53 16	

39] 18th Sunday after Trinity. St. Matthew 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hours, 42 min.

Sunday	29 St. Michael	1 Tim. 5: 17	2 11	24	♌ rises 1 39		10 6 9	5 51 17	
Monday	30 Jerome	" 6	3 19	7	♌ Andromeda south 11 33		10 6 10	5 50 18	

MOON'S PHASES,

New Moon,	2d day,	7 o'clock,	51 min.	Evening.
First Quarter,	10th "	9 "	2 "	Morning.
Full Moon,	17th "	12 "	4 "	Morning.
Last Quarter,	24th "	8 "	20 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair, warm; 4, 5, thunder showers; 6, 7, 8, clear, 9, 10, variable; 11, 12, 13, cloudy, rainy; 14, 15, 16, clear; 17, 18, thunder storm; 19, 20, 21, fair; 22, variable; 23, 24, rain; 25, 26, 27, clear; 28, fair; 29, 30, variable.



THE REFORMED CHURCH IN THE WEST.

BY REV. I. H. REITER.

BOARD OF HOME MISSIONS.

Before 1820, the work of missions in the Reformed Church in the West, received little attention and aid, and was carried on by a few individual ministers, rather than by any organized effort. For the next twenty years the cause of missions gradually increased in importance, and the Church became more deeply conscious of its wants and duty in this direction. The Synod of Ohio, and the Classes began to awaken on the subject, and brought it into discussion and legislation.

The Synod at Greensburg, Pa., in Sept., 1844, in order to give system and force to the work, created a Board of Home Missions, two members being selected from each Classis. This Board organized as follows:

Rev. Nicholas P. Hacke, *President.*

" David Winters, *Vice President.*

" Jesse Steiner, *Secretary.*

Hon. Joseph Stuckey, *Treasurer.*

The Synod also recommended to the several Classes the propriety of organizing Classical missionary Societies, to be auxiliary to the Parent Board, and annually to submit to it reports of their operations.

In 1845 a Constitution, together with some By-Laws, was adopted for the government of the Board, and revised in 1851. Its members were elected in part by the Synod and in part by the Classes, until in 1858, when the Constitution was so altered that the whole Board, numbering 15 members, was elected by the Synod alone.

The Board of the Synod of Ohio, in accordance with the recommendation of the General Synod at Pittsburg, Pa., in 1863, became dissolved, in 1865, by uniting with the Board of the Eastern Synod in the organization of the Board of Home Missions of the General Synod.

A new impetus was given to missionary work in the West, by the establishment of the "Western Missionary" in 1849, and the permanent founding of the Western Educational Institutions at Tiffin in 1850. From that time the work took more definite form, assumed greater importance, created more interest, and was subsequently carried forward with commendable zeal and good results,

The amount paid out by the Board, from 1845 to 1865, according to the reports in the Synodical Minutes, is \$18,803. But as some appropriations were made by Classical authority, the total amount was perhaps upwards of \$20,000.

From 1865 to 1870, in consequence of the aforesaid dissolution, the Synod of Ohio had no Board of Home Missions. But in 1870, it created a Board, composed of six members, to be auxiliary to the General Board.

BOARD OF PUBLICATION.

The Synod of Ohio, in August, 1848, took definite action to establish a Church paper in the West, and the publication of "The Western Missionary" was begun on the first of January, 1849, under the editorial care of Rev. J. H. Good.

Also during this Synod the first Board of Publication in the West was elected. The Board is elected annually by the Synod. Its duties now

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. Sun fs. rises m	Sun sets h.m.	O. style
Tuesday	1 Remigius	Titus 1	4 34	♂ 21	♂ ♄ ♃ ♅ s. 11 40 ☾	10 6 11	5 49 19	
Wednesday	2 Chr. Schmid	" 2	♄ sets. 5	♂ 5	2d. ♃ rises 12 59	11 6 13	5 47 20	
Thursday	3 The two Ewaldes	" 3	6 46	♂ 20	Altair south 7 9	11 6 14	5 46 21	
Friday	4 Franciscus	2 Tim. 1	7 16	♂ 5	♄ ♃ ♄ ♄ sets 6 40	11 6 15	5 45 22	
Saturday	5 Petro Carnesec.	" 2	7 50	♂ 20	Sirius rises 12 52	12 6 17	5 43 23	

40] 19th Sunday after Trinity. St. Matthew 9: 1-8; Eph. 4: 17-32. Day's Length, 11 hours, 24 min.

Sunday	6 Henry Albert	2 Tim. 3	8 31	♂ 3	♄ rises 1 30	12 6 18	5 42 24	
Monday	7 Theodore Beza	" 4	9 18	♂ 18	☾ ♄ ☽ ☽.	12 6 19	5 41 25	
Tuesday	8 Robt. of Lincoln	Heb. 1	10 16	♂ 17	Andromeda so. 11 6 ☾	13 6 20	5 40 26	
Wednesday	9 Dionysius Areo.	" 2	11 14	♂ 17	9th. ♂ ☽ ♄ ♄ sets	13 6 22	5 38 27	
Thursday	10 Justus Jonas	" 3; 4	morn. 0	♂ 0	♃ ris 12 46 [10 58	13 6 23	5 37 28	
Friday	11 Ulrich Zwingli	" 5	12 16	♂ 14	♀ in ☽. 7* rises 7 5	13 6 24	5 36 29	
Saturday	12 Henry Bullinger	" 6	1 24	♂ 27	♄ in per. Regulus ris. 10 26	14 6 26	5 34 30	

41] 20th Sunday after Trinity. St. Matthew 22: 1-14; Eph. 5: 15-21. Day's Length, 11 hours, 6 min.

Sunday	13 Elizabeth Frey	Heb. 7	2 32	♂ 11	♄ ☽ ☽ superior	14 6 27	5 33 0	
Monday	14 Nich. Ridley	" 8	3 41	♂ 23	♀ sets 6 32	14 6 28	5 32 2	
Tuesday	15 Aurelia	" 9: 1-14	4 48	♂ 26	♄ Orion rises 9 57	14 6 29	5 31 3	
Wednesday	16 Gallus	" 9: 15	♄ rises. 19	♂ 19	♄ 16th. ♃ rises 12 30	14 6 31	5 29 4	
Thursday	17 Rev. Edi. of Nan.	" 10: 1-18	6 20	♂ 2	♄ Neptune ☽	15 6 32	5 28 5	
Friday	18 St. Luke Ev.	" 10: 19	6 48	♂ 14	♄ rises 1 21	15 6 33	5 27 6	
Saturday	19 Bruno	" 11	7 16	♂ 26	♄ sets 10 18	15 6 35	5 25 7	

42] 21st Sunday after Trinity. St. John 4: 46-54; Eph. 6: 10-20. Day's Length, 10 hours, 48 min.

Sunday	20 F. Lamb't of Avi.	Heb. 12	7 56	♂ 8	♄. Altair south 6 4	15 6 36	5 24 8	
Monday	21 Hilarion	" 13	8 28	♂ 19	Sirius rises 11 52	15 6 37	5 23 9	
Tuesday	22 Hedwig	Matt. 3	9 20	♂ 1	♀ sets 6 29	15 6 39	5 21 10	
Wednesday	23 Henry Martin	" 4: 1-22	10 8	♂ 13	♄ ☽ enters ☽.	16 6 40	5 20 11	
Thursday	24 Arethas	" 4: 23; 5: 1-12	11 6	♂ 25	24th. ♄ in apo. ♂ ♄	16 6 41	5 19 12	
Friday	25 John Herz	" 5: 13-32	morn. 11	♂ 25	7* rises 6 10 [♄	16 6 42	5 18 13	
Saturday	26 Frederick III.	" 5: 33-48	12 2	♂ 20	♄ ♄ ♄ ♄ rises 12 12	16 6 44	5 16 14	

43] 22d Sunday after Trinity. St. Matthew 18: 21-35; Phil. 1: 3-11. Day's Length, 10 hours, 30 min.

Sunday	27 Frumentius	Matt. 6	1 4	♂ 2	♄ ♄ ♄ ♄ rises 1 13	16 6 45	5 15 15	
Monday	28 Simon and Jude	" 7	2 10	♂ 16	☾ ☽ ☽ ☽ sets 9 35	16 6 46	5 14 16	
Tuesday	29 Alfred the Great	" 8: 1-17	3 19	♂ 0	Orion rises 9 8	16 6 47	5 13 17	
Wednesday	30 Jacob Sturm	" 8: 18-34	4 28	♂ 14	Andromeda south 9 57	16 6 48	5 12 18	
Thursday	31 Fest. of Reform'n	" 9	5 41	♂ 28	♄ in aphelion	16 6 50	5 10 19	

MOON'S PHASES.

New Moon,	2d day, 10 o'clock, 32 min.	Forenoon.
First Quarter,	9th " 4 " 6 "	Afternoon.
Full Moon,	16th " 10 " 36 "	Forenoon.
Last Quarter,	24th " 8 " 55 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, clear; 3, 4, 5, variable; 6, 7, rain; 8, 9, 10, fair; 11, 12, 13, clear; 14, 15, cloudy; 16, 17, rain; 18, 19, 20, clear; 21, 22, 23, N. W. wind; 24, 25, variable; 26, 27, 28, fair; 29, 30, cloudy; 31, rain.



mainly relate to the publication of "The Christian World;" but will become more varied and extensive, as the publication interests of the Western Reformed Church increase.

BOARD OF EDUCATION.

The first Board of Beneficiary Education, for the West, was created and elected by the Synod of Ohio, in Sept. 1851, and was composed of Revs. George W. Williard, Samuel B. Leiter, Emanuel V. Gerhart, Hiram Shaull, and Elder Jacob Kroh, Esq.

This Board, especially during the last ten years, has been efficiently operating in behalf of Beneficiary students, and, though the means at command have been inadequate to meet all the wants, has done a good work. The total amount of funds expended, according to the Synodical record, from 1853 to 1870, is about \$15,000.

HEIDELBERG COLLEGE.

This Reformed Institution, located at Tiffin, O., was founded in 1850 by the Synod of Ohio, afterwards organized under a charter from the Legislature of Ohio, and opened about Nov. 1st, 1850. Its building was erected two years later.

The Board of Trustees was for ten years elected in part by the Classes. In 1867 the North Western Synod agreed to unite in electing an equal number (twenty-four)—which arrangement yet continues.

The finances of the College are in good condition. The endowment is steadily increasing, and the general working of the institution is prosperous.

THEOLOGICAL SEMINARY AT TIFFIN.

The first formal action of the Synod of Ohio, in regard to the establishment of a Theological Seminary in the West, was taken in May, 1833; but nothing definite was done until 1838, when the Rev. Dr. J. G. Buettner was elected Professor of Theology; and the Seminary was temporarily located at Canton, O., and opened in the fall of the same year with the students (Henry Hess and Adam Stump). The Seminary, however, for want of means and support, suspended practical operations in about eighteen months from the time of its commencement.

In 1848, the subject was again revived by Synodical action. The Seminary was temporarily located at Columbus, Ohio (Rev. Andrew P. Freese Professor, *pro tem.*); and opened Oct. 31, of that year. Failed in 1849.

The Theological Seminary was permanently located at Tiffin in 1850, and opened June 1, 1851; since which time it has been gradually advancing in its endowment and practical efficiency, and is now doing a good work for the Church. One hundred and fourteen young men have here received their Theological education, in whole or in part, of whom eighty-five are now actively engaged in the ministry of the Reformed Church.

FOREIGN MISSIONS.

We should never forget, that Foreign Missions have a strong claim upon us. The Gospel is for "all the world." See the great promise of God to Abraham (Gen. 12: 3), with which the apostolic commission beautifully corresponds (Mat. 28: 19, 20)! How then can either the people or our Synods do so little for Foreign Missions?

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. Sun fs. rises m.	Sun sets h. m.	Style.
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Friday	1 All Saints	Matt. 10	7 55	13	1st. ♀ sets 6 34	16 6 51	5 9 20	
Saturday	2 Victorinus	" 11	6 22	18	♂ ♀ ♀ rises 11 44	16 6 52	5 8 21	

45] 4th Sunday before Advent. St. Matthew 9: 18-26; Col. 1: 9-14. Day's Length, 10 hours, 14 min.

Sunday	3 Pirminus	Matt. 12	7 5	13	♂ ♀ ♀ ♀ gr Hel lat N	16 6 53	5 7 22	
Monday	4 John A. Bengel	" 13	7 59	28	Sirius rises 10 58	16 6 54	5 6 23	
Tuesday	5 Hans Egede	John 21: 1-13	9 2	12	♂ ♀ ♀ ♀ sets 9 0	16 6 55	5 5 24	
Wednesday	6 Gustav. Adolph.	1 John 1, 2	10 14	26	♂ in per. Orion rises 8 36	16 6 56	5 4 25	
Thursday	7 Willibrord	" 3	11 24	10	7th. ♂ rises 1 2	16 6 57	5 3 26	
Friday	8 Willehad	" 4	11 24	24	♂ Rigel rises 8 41	16 6 58	5 2 27	
Saturday	9 John v. Staupitz	" 5	12 29	7	* south 12 42	16 6 59	5 1 28	

46] 3d Sunday before Advent. St. Matthew 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 9 hours, 58 min.

Sunday	10 Martin Luther	2 John	1 34	20	♂ stationary	16 7 14	59 29	
Monday	11 Martin of Tours	3 John	2 40	3	♀ sets 6 42	16 7 24	58 30	
Tuesday	12 Phil. de Mornay	Rev. 1	3 42	16	♂ rises 11 18	16 7 34	57 31	
Wednesday	13 Arcadius	" 2	4 44	18	Altair sets 11 0	15 7 44	56 N	
Thursday	14 Pet. Mart Verm.	" 3	5 48	10	♂ ♀ sets 8 32	15 7 54	55 2	
Friday	15 John Kepler	" 4; 5; 6	♂ rises	22	15th. ♀ eclipse vis.	15 7 64	54 3	
Saturday	16 Casp. Creuziger	" 7; 8; 9: 1-12	5 54	4	♂. ♂ rises 12 53	15 7 74	53 4	

47] 2d Sunday before Advent. St. Matthew 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hours, 44 min.

Sunday	17 Bernward	Rev. 9: 13; 10; 11	6 29	16	Aldebaran rises 6 2	15 7 84	52 5	
Monday	18 Greg. Illuminat.	" 12; 13	7 9	27	Sirius rises 10 2	15 7 94	51 6	
Tuesday	19 Elizab. of Hesse	" 14: 1-13	7 59	9	♀ sets 6 50	14 7 104	50 7	
Wednesday	20 John Williams	" 14: 14	8 53	21	♂ ♀ ♀. ♀ rises 10 46	14 7 114	49 8	
Thursday	21 Columbanus	" 15	9 40	3	♂ in apo. ♀ gr Hel Lat S	14 7 114	49 9	
Friday	22 Jno. Oecolampadius	" 16: 1-8	10 42	15	♂ ♀ ♀ centers	14 7 124	48 10	
Saturday	23 Clemens Roman.	" 16: 9	11 52	28	23d. ♀ sets 8 4	13 7 134	47 11	

48] 1st Sunday before Advent. St. Matthew 25: 1-13; 2 Pet. 3: 3-14. Day's Length, 9 hours, 32 min.

Sunday	24 John Knox	Rev. 17	12 54	11	* south 11 39	13 7 144	46 12	
Monday	25 Catharine	" 18	2 1	24	♂ ♀ ♀ rises 12 44	13 7 154	45 13	
Tuesday	26 Conrad	" 19: 1-10	3 9	7	Orion rises 7 10	12 7 154	45 14	
Wednesday	27 Marg't Blaarer	" 19: 11; 20 1-3	4 24	21	♂ gr elong east	12 7 164	44 15	
Thursday	28 Alex. Roussel	" 20: 4	5 39	6	♂ sets 5 52	12 7 174	43 16	
Friday	29 Saturninus	" 21: 1-8	5 39	21	Arctur rises 2 36	11 7 174	43 17	
Saturday	30 Andrew	" 21: 9-22	♂ sets	6	30th. ♀ Arct. s 9 34	11 7 184	42 18	

MOON'S PHASES.

New Moon,	1st day, 12 o'clock,	30 min.	Morning.
First Quarter,	7th " 10 "	55 "	Evening.
Full Moon,	15th " 12 "	10 "	Morning.
Last Quarter,	23d " 12 "	46 "	Morning.
New Moon,	30th " 1 "	38 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, cloudy with rain; 3, 4, 5, clear; 6, 7, 8, variable; 9, 10, fair; 11, 12, 13, 14, Indian Summer; 15, 16, variable; 17, 18, rain and snow; 19, 20, 21, clear and cold; 22, 23, 24, Moderate; 25, 26, cloudy; 27, 28, 29, variable; 30, rain and snow.



AN EDUCATED MINISTRY.

Some persons are opposed to an educated ministry. Others are only indifferent in regard to it. Here are some things for such persons to consider:—

1. *God has always had an educated ministry.* Among the Jews, Moses was learned in all the wisdom of the Egyptians (Acts 7: 22), which proved a great help to him in guiding the people.

David was educated in the family of king Saul. Solomon was the wisest of men (1 Kg. 4: 29-34). The priests and Levites spent part of their time in teaching the people. In the time of David, because new wants had arisen, the Prophet Samuel established "Schools of the Prophets." At Ramah (1 Sam. 19: 18-20), at Bethel (2 Kg. 2: 3) and at Gilgal (2 Kg. 4: 33), we find these schools, where young men were prepared for their duties as teachers of the people,

"But," says some one, "this was not in the

Christian Church. The apostles were not educated men." Are you so sure of this? They received instruction for three years from Jesus Himself, and their preaching shows that they made good use of their time. Was all His teaching as nothing? But why do you not refer to Paul? Not only had he a powerful mind, but also it was well trained and richly stored. He was called to preach to learned Greeks and Romans, to convince their philosophers and to silence their skeptics. An ignorant man could not have done this. Therefore in God's providence he was educated.

The history of the Christian Church shows that from the time of the Apostles onward, great "Schools of the Prophets" were founded and maintained; and the writings of the Church Fathers all show great learning. The need of an educated ministry at that time is seen in the fact, that the Church was opposed by all the learning of both Judaism and heathenism, and an ignorant ministry could never have conquered such a foe.

2. *God needs and wants an educated ministry now.* A teacher must always know more than those whom he teaches. You see this plainly in the school. In our day people generally have considerable education. Many of our Church members are close thinkers as well as great readers. How can a minister with little learning minister to them? To say that the Holy Ghost gives a man all the fitness he needs, is simply foolish talk. The Holy Ghost enlightens, guides and strengthens a man in his work, but He does not give him brains. He fits every Christian man for his work, but the man must use the hand, the brains and the skill which God gave him. So with the minister.

The minister must know hundreds of things about sacred history, profane history, Church history, ancient languages, customs and laws, before he can explain the Bible.

If he has no education, what can he do when learned infidels ask hard questions about the present translation, about ancient times, the origin and history of certain doctrines, the various changes in the government and faith and worship of the Church? How will he meet them when they try to show, that science and philosophy contradict the Bible?

No, No. He must be educated. Therefore we have our Colleges and Theological Seminaries, where young men spend from five to ten years in laying a broad foundation for the work of a life-time.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Signs. s. d.	Miscellaneous Particulars.	s. fs. m.	Sun rises h. m.	Sun sets h. m.	O. style
49]	1st Sunday in Advent.	St. Matthew 21: 1-9; Rom. 13: 11-14.	Day's Length, 9 hours, 22 min.						
Sunday	1 Eligius	Psalm 96	5 35		21 ♀ sets 7 10		10 7 19	4 41 19	
Monday	2 Jno. Ruysbroek	" 145	6 39		6 ♂ ♀ ♄ rises 10 26		10 7 19	4 41 20	
Tuesday	3 Gerhard Groot	Pro. 8; Jn. 1: 1-14	7 49		21 ☽ in per. ☽ ♂ ♀ ♄		10 7 20	4 40 21	
Wednesday	4 Gerh. v. Zutphen	Gen. 11: 4-25	9 1		6 ♂ ♀ ♄ ♄ sets 7 30		9 7 20	4 40 22	
Thursday	5 Crispin	Matth. 19: 1-12	10 12		20 ♄ rises 12 36		9 7 21	4 39 23	
Friday	6 Nicholas	Eph. 5: 22-33	11 24		4 ♀ stationary		9 7 21	4 39 24	
Saturday	7 Paulus Odontius	1 Cor. 7	morn.		17 ☾ 7th. ♀ gr Hel Lat S		8 7 22	4 38 25	
50]	1d Sunday in Advent.	St. Luke 21: 25-36; Rom. 15: 4-13.	Day's Length, 9 hours, 16 min.						
Sunday	8 Mart. Rinkard	Gen. 3	12 32		0 ♄ in Aphelion		8 7 22	4 38 26	
Monday	9 Benj. Schmolck	" 8: 15; 9: 17	1 40		13 7* south 10 35		7 7 23	4 37 27	
Tuesday	10 Paul Eber	Acts 17; 15-34	2 51		25 ♄ in ☿. ♀ sets 7 21		7 7 23	4 37 28	
Wednesday	11 H'y v. Zutphen	Gen. 15	3 59		7 Markab sets 12 32		6 7 23	4 37 29	
Thursday	12 Vicelin	Deut. 5	5 10		19 ♄ rises 10 8		6 7 24	4 36 30	
Friday	13 Odilia	Ex. 12	6 24		2 ☿. ♄ rises 12 28		5 7 24	4 36 D	
Saturday	14 Dioscorus	Deut. 26	☽ rises.		13 ☾ 14th. ♄ sets 6 55		5 7 24	4 36 2	
51]	3d Sunday in Advent.	St. Matthew 11: 2-10; 1 Cor. 4: 1-5.	Day's Length, 9 hours, 10 min.						
Sunday	15 Christiana	Rom. 7	5 40		24 Regulus rises 6 6		4 7 25	4 35 3	
Monday	16 Adelheid	Levit. 16.	6 24		6 ♂ ♀ ☽ inferior		4 7 25	4 35 4	
Tuesday	17 Sturm	Isaiah 40; Jno. 5	7 26		18 ♄ stationary		3 7 25	4 35 5	
Wednesday	18 Louis v. Seckendorf	1 Pet. 1: 3-12	8 29		0 ♂ ♄ ☿ Orion south 12 3		3 7 25	4 35 6	
Thursday	19 Clemens Alexandrinus	2 Sam. 7	9 30		12 ♂ ♄ ♄ rises 9 44		2 7 25	4 35 7	
Friday	20 Ember Day	Joel 3	10 21		24 ☽ in apo. ♀ sets 7 32		2 7 25	4 35 8	
Saturday	21 Thomas	Jer. 23	11 19		7 ☽ enters. ☿ Shortest day		1 7 26	4 34 9	
52]	4th Sunday in Advent.	St. John 1: 19-31; Phil. 4: 4-7.	Day's Length, 9 hours, 10 min.						
Sunday	22 Hugh McKail	Jer. 31	11 54		20 ☾ 22d. Winter com.		1 7 25	4 35 10	
Monday	23 Anna du Bourg	Isaiah 52: 13: 53	morn.		3 ☾ ♂ ♄ ♄ ris. 12 14		1 7 25	4 35 11	
Tuesday	24 Adam and Eve	Isaiah 11: 1-10	12 40		16 7* south 9 27		7 25	4 35 12	
Wednesday	25 Christmas	Heb. 1	1 48		0 ♀ gr. Hel. Lat. N. ☿		7 25	4 35 13	
Thursday	26 Stephen	Psalm 11; 110	2 59		14 ♀ stationary		7 25	4 35 14	
Friday	27 St. John Eyan	Isaiah 45; 49	4 1		28 Rigel south 10 42		1 7 25	4 35 15	
Saturday	28 Innocents	Rom. 8: 8	5 18		14 ♂ ♄ ♀ ♄ sets 7 52		2 7 25	4 35 16	
53]	Sunday after Christmas.	St. Matthew 1: 18-25; Gal. 4: 1-7.	Day's Length, 9 hours, 12 min.						
Sunday	29 David	1 Cor. 8: 1-6	6 34		29 ☾ rises 9 17		2 7 24	4 36 17	
Monday	30 Christ'n of Wurtemb'g	Rom. 5; Col. 1	☽ sets.		14 ☾ 30th. ♂ ♄ ♄		3 7 24	4 36 18	
Tuesday	31 John Wicliff	Psalm 90; 103	6 18		29 ☽ in per. Sirius S. 11 58		3 7 24	4 36 19	

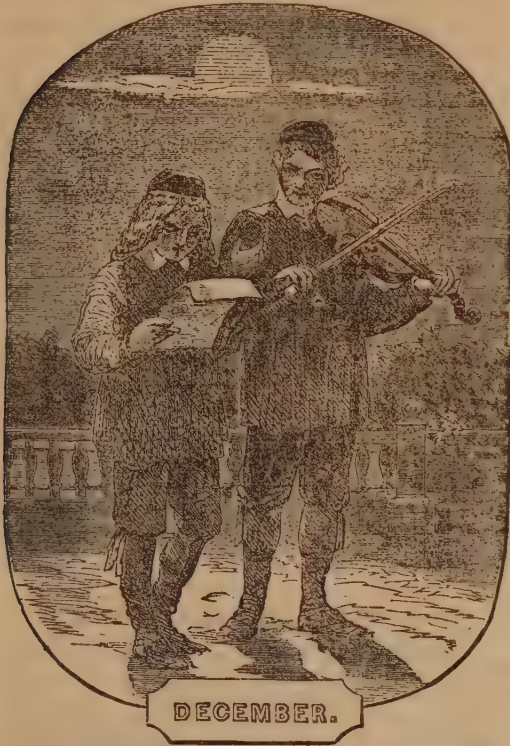
MOON'S PHASES,

CONJECTURES OF THE WEATHER.

First Quarter,	7th day, 6 o'clock, 38 min.	Morning.
Full Moon,	14th " 4 " 46 "	Evening.
Last Quarter,	21st " 9 " 14 "	Evening.
New Moon,	30th " 1 " 38 "	Morning.

1, 2, clear; 3, 4, rain; 5, 6, 7, fair; 8, 9, 10, variable; 11, 12, N. W. wind; 13, 14, 15, cold; 16, 17, cloudy; 18, 19, snow; 20, 21, 22, moderate; 23, 24, 25, clear; 26, 27, variable; 28, 29, 30, mostly clear; 31, rain and snow.

DECEMBER.



3. *The Church herself must educate many of her ministers*, because most of them come from the poor, who cannot pay their own way. These we call "beneficiary students," and they are under the care of the "Board of Beneficiary Education." The Church gives them only part of what they need, and this always on condition, that they prepare for the ministry in our own Church. In case they ever become able to pay back what they have received, they are expected to do so.

Some of our beneficiaries live for years in great self-denial; and the Church would doubtless often support them much more liberally, if the people knew the painful bread-and-water facts in the case.

QUITE A CONTRAST.

All the general benevolent Church enterprises in this country, cost last year about \$7,000,000; but the people paid more than ten times that

amount of *tax alone* on tobacco, beer and whisky, to say nothing of the amount spent in buying these articles, at least seventy times the seven millions!

Nearly all the English clergymen living between two and three hundred years ago, wore the moustache. Among them were the well-known names of George Herbert, Robert Herrick, Jeremy Taylor, Thomas Fuller, Robert Smith, John Knox, John Bunyan, Wickliffe, Cardinal Pole, Abp. Cranmer, Bishops Ridley, Latimer, Jewel, Skip, Day, Abp. Laud, and a host of others.

HOW TO ENJOY LIFE.

It is wonderful to what an extent people believe happiness depends on not being obliged to labor. Honest, hearty, contented labor is the only source of happiness, as well as the only guaranty of life. The gloom of misanthropy is not only a great destroyer of happiness we might have, but it tends to destroy life itself. Idleness and luxury induce premature decay much faster than many trades regarded as the most exhaustive and fatal to longevity. Labor in general, instead of shortening the term of life, actually increases it. It is the lack of occupation that annually destroys so many of the wealthy, who, having nothing to do, play the part of drones, and, like them, make a speedy exit, while the busy bee fills out its day in usefulness and honor.

Was not Johnson right when he said, "He who wants to do a great deal of good at once will never do any?" Good is done by degrees. There are constantly occurring "nicks" of time, in which words may be spoken to cheer and guide, or works performed that shall relieve the oppressed. Our wisdom lies in seizing all these and using them well, not in waiting for more convenient seasons. Far be it, therefore, from us to wait and wish for special opportunities and never, never find them.

It is reasonable to have the Bible in the house; it is profitable to have it in the head.

The best hints are obtained from snarling people. Medicaments make the patient smart, but they heal

THE HOLY CATHOLIC CHURCH.

The Christian Church is a divine institution, founded, in its present outward organization, on the day of Pentecost, by the gracious coming of the Holy Ghost; and is God's means for the salvation of the race. Therefore it is called "the kingdom of God" (Jno. iii. 5; Col. i. 13), into which we must enter; "the family" of God (Eph. iii. 15), in which He gives us spiritual but real, food, raiment and safety; "the body of Christ," (Rom. xii. 5; 1 Cor. xii. 27; Eph. i. 22), in and from which we receive "everlasting life." Try always to feel that the Church is a reality, an actual family, kingdom, or order of grace; then you can truly enjoy the "assurance of faith;" for if it has not a real presence, an actual existence, in the world, then your faith is vain, and your hopes are a delusion. To this Church the Lord, eighteen hundred years ago, added "daily such as should be saved;" He has done so ever since, and will continue to do so till His glorious second coming. Therefore men must not seek, nor expect to find, salvation outside this kingdom or family of God. He will honor His own ordinances.

The Church is called *Catholic*; which means that as all men everywhere need redemption, so Christ has founded the Christian Church, for saving all who worthily stand in her holy communion. The Jewish Church was only for a certain time, and preparatory to the Christian Church; also confined mainly to Palestine; and for only one people, the Jewish nation;—therefore not Catholic, that is, universal. But the Christian Church is for all time to come, for all nations, and for all countries; therefore called Catholic. The Jewish Church was not a Missionary Church, and therefore made no effort to bring all men to the knowledge of the true God; but Christ taught His disciples to go into "all the world" (Mark xvi. 15), and to "make disciples of all nations" (Matt. xxviii. 19), according to the ancient promises (Gen. xxii. 18; xlix. 10; Ps. lxxii. 8-17; Is. xlix. 6, 7, quoted by Simon Luke ii. 32). Paul makes great account of this "Mystery," that the gospel is for all men everywhere (Eph. ii. 14—iii. 12).

This word Catholic has an ugly sound to some people, because they think it refers to the *Roman Catholic Church*; but the word is much older than that Church, and does not belong to it any more than to the Protestant Church. This title,

like the cross, must not be quietly surrendered to Roman Catholics, as if we had no right to it; for as there are Roman Catholics, and Greek Catholics, so there are Protestant Catholics. All true believers, then, are Catholic Christians, because they belong to the "Holy Catholic Church," the kingdom or family of God.

The Church is called *holy*. This could not be said of any human society, association or order. The Church is holy because her Head, namely Christ, is holy; because she has the abiding and sanctifying presence of the Holy Ghost; and because therefore her members are holy. Christians are called *Saints*, or holy ones (in the New Testament Epistles, in the hymns and prayers of the Church, &c.), not because perfectly holy, but because they are in the process of becoming so. This is the simple meaning of the word sanctification. So they are exhorted to bring their holiness to perfection (2 Cor. vii. 1). Also, because the Church is prevaillingly holy, she must discipline, or cast out, those whose lives are prevaillingly unholy.

A ROOT OUT OF A DRY GROUND.

Isaiah (liii. 2) speaks of the coming of Christ as "a root out of dry ground," that is, appearing where men would not expect Him.

In regard to His *nation*, the Saviour of the world sprang, not from learned Greeks, not from powerful Romans, but from despised Jews, from a people under bondage, weak in earthly resources, and almost unknown among the nations of their day.

So in regard to His *family* relations, He was born not among the great and noted, but among the lowly and obscure; not in the house of a high-priest or honorable member of the great Sanhedrim, but in the home of Joseph and Mary, persons in humble life, yea in actual poverty.

So in regard to His *birthplace*, it was not Jerusalem, the city of glorious memories, the center of Jewish hope, and the home of Kings, but in Bethlehem Ephratah, little among the thousands of Judah, yet divinely chosen as the birthplace of the King of Kings.

Truly in all these things He was as "a root out of a dry ground." Men would not have so ordered it; they did not so expect it; but God's ways are higher than ours.

A TABLE SHOWING THE RELATION OF THE MOVABLE FESTIVALS OF THE CHURCH YEAR TO EASTER SUNDAY.

EASTER.	NEW YEAR.		FIRST SUN- DAY IN EPIPHANY.		NUMBER OF SUNDAYS IN EPIPH.		SEPTUAGES- IMA.		ASH WEDNESDAY.		ASCENSION DAY.	WHITSUNDAY.	NUMBER OF SUNDAYS AFTER TRINITY.	FIRST SUNDAY IN ADVENT.	CHRISTMAS.	FIRST SUNDAY AFTER CHRISTMAS.
	Common Year.	Leap Year.	Com'n Year.	Leap Year.	Common Year.	Leap Year.	Common Year.	Leap Year.								
Mar. 22	Thursday...	Wednesday	11	12	1	1	Jan. 18	Jan. 19	Feb. 4	Feb. 5	April 30	May 10	Nov. 27	Nov. 29	Friday.....	Dec. 28
23	Wednesday	Tuesday	12	13	1	1	19	20	5	6	May 1	11	27	30	Thursday...	29
24	Tuesday	Monday	13	14	1	1	20	21	6	7		12	27	Dec. 1	Wednesday...	30
25	Monday	Sunday	7	8	2	2	21	22	7	8		13	27	2	Tuesday...	31
26	Sunday	Saturday	8	9	2	2	22	23	8	9		14	27	3	Monday...	Jan. 1
27	Saturday	Friday	9	10	2	2	23	24	9	10		15	26	Nov. 27	Sunday...	Dec. 26
28	Friday	Thursday	10	11	2	2	24	25	10	11		16	26	28	Saturday...	Jan. 1
29	Thursday	Wednesday	11	12	2	2	25	26	11	12		17	26	29	Friday...	Dec. 27
30	Wednesday	Tuesday	12	13	2	2	26	27	12	13		18	26	30	Thursday...	28
31	Tuesday	Monday	13	14	2	3	27	28	13	14		19	26	Dec. 1	Wednesday...	29
April 1	Monday	Sunday	7	8	3	3	28	29	14	15		20	26	2	Tuesday...	30
2	Sunday	Saturday	8	9	3	3	29	30	15	16		21	25	3	Monday...	Jan. 1
3	Saturday	Friday	9	10	3	3	30	31	16	17		22	25	Nov. 27	Sunday...	Dec. 26
4	Friday	Thursday	10	11	3	3	31	Feb. 1	17	18		23	25	28	Saturday...	Jan. 1
5	Thursday	Wednesday	11	12	3	3	Feb. 1	2	18	19		24	25	29	Friday...	27
6	Wednesday	Tuesday	12	13	3	3	2	3	19	20		25	25	30	Thursday...	28
7	Tuesday	Monday	13	14	3	4	3	4	20	21		26	25	Dec. 1	Wednesday...	29
8	Monday	Sunday	7	8	4	4	4	5	21	22		27	25	2	Tuesday...	30
9	Sunday	Saturday	8	9	4	4	5	6	22	23		28	25	3	Monday...	Jan. 1
10	Saturday	Friday	9	10	4	4	6	7	23	24		29	24	Nov. 27	Sunday...	Dec. 26
11	Friday	Thursday	10	11	4	4	7	8	24	25		30	24	28	Saturday...	Jan. 1
12	Thursday	Wednesday	11	12	4	4	8	9	25	26		31	24	29	Friday...	27
13	Wednesday	Tuesday	12	13	4	4	9	10	26	27		1	24	30	Thursday...	28
14	Tuesday	Monday	13	14	4	5	10	11	27	28		2	24	Dec. 1	Wednesday...	29
15	Monday	Sunday	7	8	5	5	11	12	28	29		3	24	2	Tuesday...	30
16	Sunday	Saturday	8	9	5	5	12	13	March 1	March 1		4	24	3	Monday...	Jan. 1
17	Saturday	Friday	9	10	5	5	13	14	2	3		5	23	Nov. 27	Sunday...	Dec. 26
18	Friday	Thursday	10	11	5	5	14	15	3	4		6	23	28	Saturday...	Jan. 1
19	Thursday	Wednesday	11	12	5	5	15	16	4	5		7	23	29	Friday...	27
20	Wednesday	Tuesday	12	13	5	5	16	17	5	6		8	23	30	Thursday...	28
21	Tuesday	Monday	13	14	5	6	17	18	6	7		9	23	Dec. 1	Wednesday...	29
22	Monday	Sunday	7	8	6	6	18	19	7	8		10	23	2	Tuesday...	30
23	Sunday	Saturday	8	9	6	6	19	20	8	9		11	23	3	Monday...	Jan. 1
24	Saturday	Friday	9	10	6	6	20	21	9	10		12	22	Nov. 27	Sunday...	Dec. 26
25	Friday	Thursday	10	11	6	6	21	22	10	11		13	22	28	Saturday...	Jan. 1

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.
<i>English—</i>		
Reformed Church Messenger	54 North Sixth Street, Philadelphia, Pa.....	Weekly.
Christian World.....	176 Elm Street, Cincinnati, Ohio.....	"
Reformed Missionary.....	Henry City, Illinois	Monthly.
The Guardian.....	54 North Sixth Street, Philadelphia, Pa.....	"
Child's Treasury	" " " " " "	"
Mercersburg Review	" " " " " "	Quarterly.
<i>German—</i>		
Reformirte Kirchenzeitung.....	54 North Sixth Street, Philadelphia, Pa.....	Weekly.
Der Evangelist.....	Cleveland, Ohio.....	"
Reformirte Hausfreund.....	Reading, Pa.....	Every other week.
Der Lämmerhirt.....	54 North Sixth Street, Philadelphia, Pa.....	Monthly.
Morgen-Stern.....	Cleveland, Ohio.....	"
Reformirte Wächter.....	" "	"

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U. S.

NAME.	LOCATION.	PRESIDENTS.
Franklin and Marshall College.....	Lancaster, Pa.....	JOHN W. NEVIN, D. D.
Heidelberg College.....	Tiffin, Ohio.....	GEO. W. WILLIARD, D. D.
Catawba College	Newton, N. C.....	J. C. CLAPP, A. M.
Mercersburg College	Mercersburg, Pa.....	T. G. APPLE, D. D.
Clarion Collegiate Institute	Rimersburg, Clarion County, Pa.....	CHARLES KNEPPER, A. M.
Palatinate College.....	Meyerstown, Lebanon County, Pa.....	H. R. NICKS, A. M.
Juniata Collegiate Institute.....	Martinsburg, Pa.....	REV. LUCIAN CORT, A. M.
Ursinus College.....	Collegeville, Montgomery County, Pa.....	J. H. A. BOMBERGER, D. D.
Calvin Institute.....	Cleveland, Ohio.....	REV. F. FORWICK.
Henry Institute.....	Henry City, Henry County, Illinois	C. O. KNEPPER, A. M.
Eastern Theological Seminary.....	Lancaster, Pa.....	E. V. GERHART, D. D.
Western Theological Seminary.....	Tiffin, Ohio.....	J. H. GOOD, D. D.
Mission House.....	Howard's Grove, Wisconsin	J. BOSSARD, D. D.
Allentown Female College.....	Allentown, Pa.....	REV. W. R. HOFFORD, A. M.
St. John's Select School.....	Petersville, Md.....	REV. G. L. STALEY, A. M.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.
Womelsdorf, Berks County, Pa.....	Rev. D. B. ALBRIGHT.....	100
Butler, Butler County, Pa.....	Rev. J. B. THOMPSON.....	88

DEATH OF MINISTERS FROM SEPTEMBER 1st, 1870, TO SEPTEMBER 1st, 1871.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
ALBERT HELFFENSTEIN, JR.....	1822	1822	North Wales, Pa.....	September 12, 1870.....	70
THORNTON BUTLER.....	1848	1848	Anna, Illinois.....	October 8th, 1870.....	50
BERNARD C. WOLFF, D. D.....	1832	1833	Lancaster, Pa.....	November 1, 1870.....	76
JAMES LEIBERT.....	1862	1863	Fremont, Ohio.....	November 13, 1870.....	34
THEODORE MÜLLER.....	1869		Canton, Ohio.....	December 29, 1870.....	37
JOHN REBAUGH.....	1830	1830	Harrisburg, Pa.....	February 1, 1871.....	69
EPHRAIM KIEFFER.....	1836	1836	Carlisle, Pa.....	May 11, 1871.....	60

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Accola, O. J., Dayton, Ohio.
- Addams, Geo. E., Millinburg, Union Co., Pa.
- Albright, D. B., Womelsdorf, Berks Co., Pa.
- Albright, G. M., New Lisbon, Columbiana Co., O.
- Alsapach, J. W., Stoutsville, Fairfield Co., Ohio.
- Appel, Dr. Theodore, Prof., Lancaster, Pa.
- Appel, R. S., Pinegrove, Schuylkill Co., Pa.
- Apple, J. H., Germantown, Ohio.
- Apple, Dr. T. G., Prof., Mercersburg, Pa.
- Arduesser, John, Charles City, Iowa.
- Ashenfelter, O. L., Lancaster, Pa.
- Aughinbaugh, G. W., Riegelsville, Bucks Co., Pa.
- Ault, J., Mechanicsburg, Cum'd Co., Pa.
- Aurand, Henry, Warren, Joe Davis Co., Ill.
- Bachman, M., 127 Bank St., Baltimore, Md.
- Bair, H., Millersburg, Elkhart Co., Ind.
- Bank, C., New Brunswick, N. J.
- Barkley, T. J., Pittsburgh, Pa.
- Barth, S., Indianapolis, Ind.
- Bartholomew, A., Lehigh, Carbon Co., Pa.
- Bassler, H. S., Shmetsville, Lehigh Co., Pa.
- Baum, C., Jeffersville, Ind.
- Bauman, E., Abilene, Dickinson Co., Kansas.
- Bauman, F. C., Zwingli, Dubuque Co., Iowa.
- Baumgartner, J., Detroit, Mich.
- Bauman, Dr. B., Reading, Pa.
- Beam, S. Z., Chambersburg, Pa.
- Beck, John, Easton, Pa.
- Becker, Charles, Glassboro, N. J.
- Becker, Chas., Broadheadville, Monroe Co., Pa.
- Becker, Cyrus J., Catsaqua, Lehigh Co., Pa.
- Becker, Philip, Mt. Eaton, Wayne Co., Ohio.
- Becker, G., Columbia, Ind.
- Bentz, H., Clarence, Erie Co., N. Y.
- Bentzing, E., Cleveland, Ohio.
- Berontz, C., Grandview, Ohio.
- Berleman, F. W., Millville, O.
- Betz, C., New Bremen, Anglaize Co., Ohio.
- Beyer, C. E. W., Swanton, Ohio.
- Biefeld, Herman, Preston, Canada.
- Biery, John, Wathena, Donaphan Co., Kansas.
- Bippus, J., Galion, Crawford Co., Ohio.
- Blaetgen, J., Northheim, Manitowoc Co., Wis.
- Bletsch, A., Boone, Iowa.
- Bokum, Herman, Atlanta, Georgia.
- Bolliger, A., Waukon, Iowa.
- Bomberger, Dr. J. H. A., Collegev's, Mont. Co., Pa.
- Borcher, C., New Albany, Ind.
- Bossard, Dr. J. J., Shelbygan, Wis.
- Bosser, David, York, Pa.
- Bowers, A. J., Collegeville, Montgomery Co., Pa.
- Braun, J. B., Girard, Clayton Co., Iowa.
- Brecht, J. J., Sauk City, Sauk Co., Wis.
- Brendle, D. F., Bethlehem, Pa.
- Bressler, N. E., Harrisburg, Dauphin Co., Pa.
- Brown, I. G., Mercersburg, Pa.
- Brünger, H., Kohlsville, Washington Co., Wis.
- Brunner, K., Bridgeport, Conn.
- Bucher, Dr. John C., Lewisburg, Union Co., Pa.
- Burkholder, T. P., 37 John St., New York.
- Burkholder, Jacob, Pulaski, Williams Co., O.
- Buschke, John F., 108 Livingston St., New York.
- Buser, J. H., Clifton, Iowa.
- Butt, A., Murray, Wells Co., Ind.
- Callender, S. N., Harrisonburg, Rock'g'm Co., Va.
- Caspar, A. B., New Berlin, Union Co., Pa.
- Cast, Charles, Cumberland, Md.
- Cecil, J. W., Thomasville, Davidson Co., N. C.
- Clapp, J. C., Newton, N. C.
- Clauuser, W. W., West Milton, Pa.
- Clemens, John M., St. Clair, Schuylkill Co., Pa.
- Cludius, Theodore, Rochester, N. Y.
- Coffman, J. R., Carrollton, Ohio.
- Colliflower, Wm. F., Carlisle, Pa.
- Comfort, H. I., Burkittsville, Md.
- Cort, Cyrus, Henry, Marshall Co., Ill.
- Cort, Lucian, Martinsburg, Blair Co., Pa.
- Crawford, James, Newport, Perry Co., Pa.
- Cremers, W. C., Westminster, Carroll Co., Md.
- Crist, L., Troutville, Pa.
- Dahlman, Jacob, Sen., Bridesburg, Pa.
- Dahlman, Jacob, Jr., 413 N. 38th St., Phila. Pa.
- Dale, A., Brady's Bend, Armstrong Co., Pa.
- Daniel, H., Sunbury, Pa.
- Davis, P. S., Chambersburg, Pa.
- Davis, W. F. P., New Oxford, Adams Co., Pa.
- Deatrich, W. R. H., Gettysburg, Pa.
- Deatrick, Wm. M., Charlesville, Bedford Co., Pa.
- De Zeer, J. C., Grand Haven, Mich.
- Dechant, A. L., Pennsburg, Mont'g' Co., Pa.
- Dechant, E. W., Reading, Pa.
- Dechant, G. B., Fennersville, Monroe Co., Pa.
- Decker, J. P., Freeport, Illinois.
- Deany, J. C., Gold Hill, Rowan Co., N. C.
- Denius, S. K., Camden, Preble Co., Ohio.
- Derr, J. H., Louisville, Stark Co., Ohio.
- Derr, L. K., Slatington, Lehigh Co., Pa.
- Derr, Tilghman, Turbotville, Pa.
- Dieckmann, F. R., Ironton, Ohio.
- Dieckmann, J. F. H., Bloomville, Seneca Co., O.
- Dieffenbacher, C. R., Greenville, Mercer Co., Pa.
- Dieffenbacher, E. H., London, Mercer Co., Pa.
- Dippel, Peter H., Huntingdon, Ind.
- Dole, A. G., Shippensburg, Cumberland Co., Pa.
- Dubbs, A. J. G., Allentown, Pa.
- Dubbs, J. H., 1727 Mt. Vernon St., Philad'a, Pa.
- Dubs, Dr. J. S., Allentown, Lehigh Co., Pa.
- Duenger, R., Fountain Spring, Schuy'l Co., Pa.
- Ebbinghaus, John W., Meadville, Pa.
- Eckert, J. V., Lancaster, Pa.
- Edmonds, F. A., Harmony, Butler Co., Pa.
- Edmonds, L. C., Beaver Springs, Snyder Co., Pa.
- Eichen, J., Linton, Green Co., Ind.
- Ellicker, Sol., Newton, Jasper Co., Iowa.
- Engle, W. G., Rebersburg, Centre Co., Pa.
- Erb, Edmond, Dansville, N. Y.
- Ermentrout, J. S., Kutztown, Pa.
- Ernst, D. B., Saegertown, Crawford Co., Pa.
- Eschbach, E. R., Baltimore, Md.
- Etter, T. J., New Glarus, Greene Co., Wis.
- Evans, L., Kryder, Pottstown, Pa.
- Foste, Daniel, Philadelphia, Pa.
- Fenneman, W. H., Tiffin, Seneca Co., Ohio.
- Ferrel, Thomas, Carrollton, Ohio.
- Fisher, Charles G., Blue Bell, Mont'g' Co., Pa.
- Fisher, P. S., Sellersville, Bucks Co., Pa.
- Fisher, Dr. S. R., 51 N. 6th St., Philad'a, Pa.
- Fogel, Edward J., Fogelsville, Lehigh Co., Pa.
- Forney, E. O., Norristown, Pa.
- Forwick, F., Cleveland, Ohio.
- Foulk, J. S., Carlisle, Pa.
- Fouse, D. S., Central City, Linn Co., Iowa.
- Fouse, Th., James Creek, Huntingdon Co., Pa.
- Fox, F., San Francisco, Cal.
- Frankel, M., Egg Harbor City, N. J.
- Fritchey, J. G., Lancaster, Pa.
- Fritzinger, J., Ashland, Schuylkill Co., Pa.
- Fuendeling, Julius, Wheeling, W. Va.
- Fürer, E. F. E., Ludlow, Alameda Co., Iowa.
- Gackenhelm, J. D., Leslie, Van Wert Co., O.
- Gans, Dr. D., 240 W. Saratoga St., Baltimore, Md.
- Gantenbein, J., 1512 Christian St., Phila., Pa.
- Gast, F. A., Lancaster, Pa.
- Geary, A. C., Meyers' Dale, Somerset Co., Pa.
- Gockler, G., Freeport, Jackson Co., Ind.
- Gehr, N., 1230 N. Sixth St., Philad'a, Pa.
- Gehring, J. D., Bucyrus, Ohio.
- Gerhard, Calvin S., Sunbury, Pa.
- Gerhard, D. W., New Holland, Lanc'r Co., Pa.
- Gerhard, W. T., Lancaster, Pa.
- Gerhart, Dr. E. V., Lancaster, Pa.
- Gerhart, R. L., Flouertown, Montgomery Co., Pa.
- Getzendanner, Harrison, Union City, Ind.
- Giesy, Dr. S. H., 24 N. Gre'n St., Baltimore, Md.
- Gilpin, N. E., Mechanicsstown, Fred. Co., Md.
- Gilden, William, Elk City, Mont'g' Co., Kansas.
- Glessner, G. W., Shippensburg, Pa.
- Good, Dr. J. H., Tiffin, Ohio.
- Good, R., Prof., Tiffin, Ohio.
- Good, W. A., Reading, Pa.
- Goodrich, W., Clearspring, Wash. Co., Md.
- Goss, Sebastian C., Wadsworth, Medina Co., O.
- Graeff, I. E., Tamaqua, Schuyl. Co., Pa.
- Graham, John W. F., Hillsboro', Highland Co., O.
- Grandienard, Henry L., Fayette St., Balt., Md.
- Grant, Jas., Bradensville, Westmoreland Co., Pa.
- Grotling, P. Prof., Tiffin, Ohio.
- Grether, J. M., Warren, Trumbull Co., Ohio.
- Gring, D., Shrewsbury, York Co., Pa.

Gring, John, Fredericksburg, Lebanon Co., Pa.
Gring, W. A., Keadysville, Wash. Co., Md.
Grob, Jean, Lena, Ill.
Grob, W. H., Bualsburg, Centre Co., Pa.
Gross, S. K., Sellersville, Bucks Co., Pa.
Grosshusch, T., Newtonburg, Man'c Co., Wis.

Hacke, Dr. N. P., Greensburg, Westm'd Co., Pa.
Hackman, W. G., Burr Oak, St. Jo's Co., Mich.
Hale, W. A., Massillon, Stark Co., Ohio.
Hamm, J. W., Nimisilla, Summit Co., Ohio.
Hanhart, H., Covington, Ky.
Hannabery, J., New Providence, Lanc. Co., Pa.
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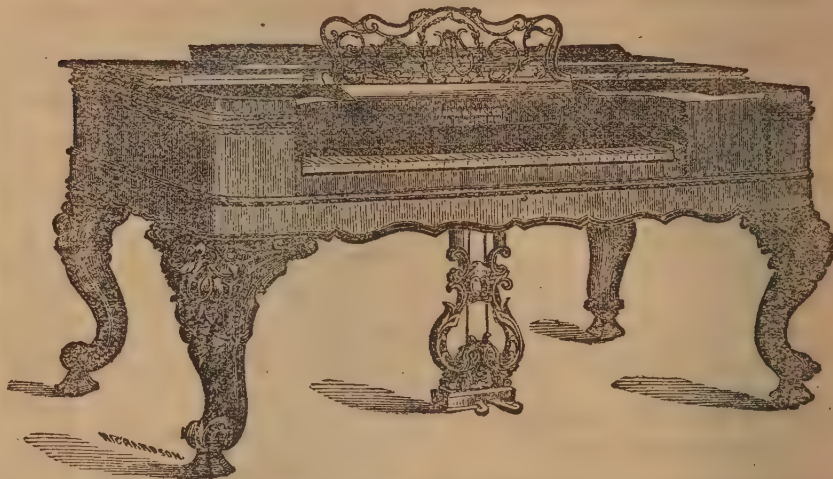
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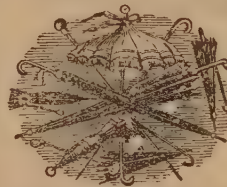
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 New Moon.	 Full Moon.	 Ram.	 Bull.	 Lion.	 Bowman.	 Saturn.	 Venus.
 First Quarter.	 Last Quarter.	 Twins.	 Cancer.	 Virgin.	 Goat.	 Jupiter.	 Mercury.
		 Scorpio.		 Balance.	 Waterman.	 Mars.	 Moon.
				 Fishes.		 Sun.	 Herschel.

- ☿ Conjunction, or planets in the same longitude. □ Quartile, when they are 90 degrees distant.
 ☿ Sextile, when they are 60 degrees apart. △ Trine, when they are 120 degrees distant.
 ☿ Opposition, when they are 180 degrees distant.

The Latin Names of the Signs of the Zodiac are:

Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance), Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, E.—Golden Number or Lunar Cycle, 12.—Epact, 1.—Solar Cycle, 6.—Roman Indiction, 1.—Julian Period, 6586.

The Jewish Era commences with their year 5634, September 22d, 1873.

The Mohmamedan Era commences with their year 1290, March 1, 1873.

MOVEABLE FEASTS.

Septuagesima Sunday, Feb. 9.	Palm Sunday, April 6.	Trinity Sunday, June 8.
Quinquagesima Sunday, Feb. 23.	Easter Sunday, April 13.	Corpus Christi, June 12.
Shrove Tuesday, Feb. 25.	Ascension Day, May 22.	First Sunday in Advent, Nov. 30.
Ash Wednesday, February 26.	Whit Sunday, June 1.	Sundays after Trinity are 24.

EMBER DAYS.

March 5. June 4. September 17. December 17.

CARDINAL POINTS.

SOLAR TIME.

Vernal Equinox, the 20th of March, at 7 o'clock, 50 min. morning.
 Summer Solstice, " 21st " June, " 4 " 22 " "
 Autumnal Equinox, 22d " Sept. " 5 " 33 " evening.
 Winter Solstice, 21st " Dec. " 12 " 30 " afternoon.

Moon (☾) is called the Governing Planet this year.

ECLIPSES FOR THE YEAR 1873

There will be four Eclipses, two of the Sun, and two of the Moon.

The first is a Total Eclipse of the Moon, May 12th, 6 o'clock, 20 min. in the morning. Invisible here, except at 4 o'clock, 30 min. in the morning, the commencement. Will be more visible in the Western States.

The second is a Partial Eclipse of the Sun, May 26th, 4 o'clock, 5 min. in the morning. Invisible here; visible in Europe, and the North Pole.

The third is a Total Eclipse of the Moon, November 4th, 10 o'clock, 50 min. in the forenoon; therefore invisible here.

The fourth is a Partial Eclipse of the Sun, November 19th, 10 o'clock, 28 min. in the evening, consequently invisible here; visible on the Southern Ocean, and towards the South Pole.

JANUARY,

1st Month, 31 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. m.	Sun rises h. m.	Sun sets h. m.	O style
Wednesday	1 New Year.	1 Pet. 2: 12-19	7 34	14	☾ in Perigee ☽ ☿ ☿ ☽	47	23 4	37 20	
Thursday	2 Martyrs H Scrip	Phil. 2: 1-11	8 49	29	☿ gr. sets 7 36	47	23 4	37 21	
Friday	3 Gordius	1 Pet. 4: 12-19	9 59	14	☿ rises 12 10	57	23 4	37 22	
Saturday	4 Titus	Eph. 3:	11 9	28	☿ rises 8 53	57	22 4	38 23	

1] Sunday after New Year, Luke 2: 33-40; Rom. 6: 12-18. Day's Length, 9 hours 16 min.

Sunday	5 Simeon	John 1: 29-34	morn.	11	☾ 5th. ☿ gr. E. Wcst	67	22 4	38 24	
Monday	6 Epiphany	" 1: 38-51	12 18	24	☿ rises 6 26	67	21 4	39 25	
Tuesday	7 Widukind	" 2:	1 19	6	Rigel south 9 50	77	21 4	39 26	
Wednesday	8 Severinus	" 3:	2 21	18	Sirius south 11 20	77	20 4	40 27	
Thursday	9 Catharine Zell	" 4:	3 24	0	Orion south 10 24	87	19 4	41 28	
Friday	10 Paul of Thebes	" 5:	4 29	11	☿ ☿ rises	87	19 4	41 29	
Saturday	11 Fructuosus	" 6: 1-25	5 33	23	☿ rises 12	87	18 4	42 30	

2] 1st Sunday after Epiphany. Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 24 min.

Sunday	12 Jean Chastellain	John 6: 26-71	6 39	5	☿ sets 8 0	97	18 4	42 31	
Monday	13 Hilary	" 7:	☿ rises	17	☾ 13th. ☐ N. ☾ ☽ n ☾	97	17 4	43 J.	
Tuesday	14 Felix	" 8: 1-20	5 40	23	☽ ☽ H. Alde.s. 8 42	97	16 4	44 2	
Wednesday	15 John de Laski	" 8: 21-50	6 20	11	☽ in apo. Spica rises 12 4	107	15 4	45 3	
Thursday	16 Geo. Spalatine	" 9:	7 16	23	☽ ☽ ☿ ☿ rises 7 58	107	14 4	46 4	
Friday	17 Anthony	" 10: 1-21	8 12	6	☐ ☽ ☾ Capella so. 9 8	107	14 4	46 5	
Saturday	18 John Blackader	" 10: 22-42	9 10	18	Regulus rises 7 14	117	13 4	47 6	

3] 2d Sunday after Epiphany. John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 36 min.

Sunday	19 Heid. Cat. 1563	Mark 1: 1-20	10 14	2	Sirius south 10 34	117	12 4	48 7	
Monday	20 Fabian	" 1: 21-45	11 18	15	☾ enters ☿	117	11 4	49 8	
Tuesday	21 Agnes	" 2:	morn.	28	☾ 21st. ☽ ☽ ☽ 11 58	127	11 4	49 9	
Wednesday	22 Vincent	" 3: 1-19	12 26	11	☾ Rigel south 8 50	127	10 4	50 10	
Thursday	23 Isaiah	" 3: 20-35	1 36	25	☽ H. ☾ ☿ sets 8 16	127	9 4	51 11	
Friday	24 Timothy	" 4:	2 42	10	☽ ☿ rises 7 30	127	8 4	52 12	
Saturday	25 Paul's Conver.	" 5: 6: 1-6	3 56	25	* south 7 8	137	7 4	53 13	

4] 3d Sunday after Epiphany, Matthew 8: 1-13; Rom. 12: 17-21. Day's Length, 9 hours 48 min.

Sunday	26 Polycarp	Mark 6: 7-29	5 8	10	Sirius south 10 6 [lion	137	6 4	54 14	
Monday	27 Jno. Chrysostom	" 6: 30-56	6 16	25	☽ ☽ ☽ h. ☿ in Aphe-	137	5 4	55 15	
Tuesday	28 Charlemagne	" 7: 1-23	☿ sets.	9	☾ 28th. ☽ in per.	137	4 4	56 16	
Wednesday	29 Juvenin	" 7: 24-37	6 12	24	☾ Arctur rises 10 6	137	3 4	57 17	
Thursday	30 Henry Müller	" 8:	7 26	8	☽ ☽ h. ☽ rises 11 40	147	2 4	58 18	
Friday	31 Hans Sachs	" 9:	8 36	28	☽ ☽ ☿ ☿ sets 8 26	147	1 4	59 19	

(h) Saturn is the 13th, in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter,	5th day,	4 o'clock,	25 min.	Morning.
Full Moon,	13th "	11 "	20 "	Forenoon.
Last Quarter,	21st "	3 "	28 "	Evening.
New Moon,	28th "	12 "	25 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, cold; 3, 4, variable; 5, 6, fair; 7, 8, cold; 9, rain and snow; 10, 11, variable; 12, 13, fair; 14, 15, snow; 16, 17, clear and cold; 18, 19, rain and snow; 20, 21, N. W. cold; 22, 23, coldest days; 24, 25, 26, moderate; 27, 28, 29, rain and snow; 30, 31, fair.

GAMBLING AT CHURCH FAIRS.

The "American Agriculturist" says: "Lotteries of any kind in or for churches, asylums or otherwise, are worthy of the severest condemnation."

Another writer says: "All the modern ways of raising money by church fairs, suppers, raffles, grab-boxes, fish-ponds, the post-office, &c., &c., are unchristian, yea fraudulent. They are devices and temptations of the devil, and Christians should have nothing to do with them."

In fact this is the solemn voice of all Churches. It is only congregations that practice and justify the abomination.

Bishop Kip of the Episcopal Church, says of church fairs:—They are intended to extort from the public money for Church purposes, which would not be given from proper religious motives. Every social blandishment is held out to fascinate the purchaser, and induce him, often against his judgment, to contribute. Thus the very foundation of Christian charity is undermined. That is based upon self-denial—giving for Christ's sake what subjects us to self-sacrifice. But these practices hold out inducements to men to give, until, at last, they will not contribute even to a holy cause, unless they receive some compensation. Thus the community becomes demoralized on a most vital principle of Christian life. The whole of this system, brethren, is sinful, and has been practised to an extent which has brought disgrace upon the cause of religion.

FRIDAY AN UNLUCKY DAY.

So some people say. Let us see. On Friday Columbus sailed on his voyage of discovery, and on Friday he first discovered land. On Friday (Feb. 22d, 1732), Washington was born; Bunker Hill was seized and fortified; Saratoga surrendered (leading France to espouse our Cause); Arnold's treason was discovered; Yorktown surrendered; Independence was declared by the Colonial Congress; and a hundred other great events in American civil history, to say nothing of a long list found also in our Ecclesiastical history. Friday unlucky! It is not only untrue, but also a reproach to the providence of God. If any day were better than another, that day must be Friday itself, because on it our Lord made atonement for the sins of the world.

THE SONS OF THE RICH FOR THE MINISTRY.

We need more ministers. Though some are idle, and others not in the active work of their office, this is not because they are not needed. Keep this great thought before you, that the Church needs your sons for the Ministry, and Christ is calling them.

Especially is He calling the sons of the rich; they have the same qualifications both of head and heart, as the poor, and are equally bound to practise whatever self-denial may be involved in consecrating themselves to this holy office. Though the poor are educated by the Church, from the Beneficiary fund, this by no means excuses young men of wealth, but all the more loudly calls them to the work, inasmuch as they would not need the funds of the Church.

How can you lead your sons to the ministry? By sacredly consecrating them to the work in your own hearts, prayers and plans; by teaching them the meaning and solemnity of such a consecration; by teaching them the need of an increased ministry, and the nature of their call to it; and by showing them how much better it is to work thus for the Lord, than in a merely worldly office.

JOHN CALVIN ON CONFIRMATION.

Although he did not practise it in the Church at Geneva (which he afterwards regretted), yet he confessed its primitive origin and its value, as may be seen in his Institutes, Book 4th, §§ 4—13: He says:—

"It was an ancient custom in the Church for the children of Christians, after they were come to years of discretion, to be presented to the bishop, in order to fulfil that duty which was required of adults, who offered themselves to baptism, * * * a confession of faith before the Church.

"That this exercise, which deserved to be regarded as sacred and solemn, might have the greater dignity and reverence, they also practise the ceremony of *imposition of hands*.

"This custom is frequently mentioned by the ancient writers. Such imposition of hands as is simply connected with benediction *I highly approve, and wish it were now restored to its primitive use, uncorrupted by superstition.*"

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun sl. rises m. h. m.	Sun sets h. m.	O. style
Saturday	1 Ignatius	Mark 10: 1-31	9 44	6	♀ in ♊ orion so. 8 52 ♄	14 6 59	5 120	
5] 4th Sunday after Epiphany, Matthew 8: 23-27; Rom. 13: 1-7. Day's Length, 10 hours 4 min.								
Sunday	2 Candle Mass	Matt. 3:	10 49	19	♂ rises 6 56	14 6 58	5 221	
Monday	3 Ansgar	" 4: 1-22	11 51	2	Sirius south 9 32	14 6 57	5 322	
Tuesday	4 Rhaban. Maurus	" 4: 23-5: 1-12	morn.	14	♂ 4th. ♀ sets 8 40	14 6 56	5 423	
Wednesday	5 P. S. Spener	" 5: 13-32	12 50	26	♂ Arctur rises 9 40	14 6 55	5 524	
Thursday	6 Amandus	" 5: 33-48	1 51	8	♊ Antares rises 3 38	14 6 54	5 625	
Friday	7 George Wagner	" 6:	2 49	20	♊ Rigel south 7 44	14 6 53	5 726	
Saturday	8 Maria Andreae	" 7:	3 47	2	♂ rises 11 24 ♄	15 6 52	5 827	
6] Septuagesima Sunday, Matth. 20: 1-16; 1 Cor. 9: 24-27; 10: 1-5. Day's Length, 10 h. 18 min.								
Sunday	9 John Hooper	Luke 3:	4 41	13	♂ Spica rises 10 22	15 6 51	5 928	
Monday	10 F. C. Oetinger	" 4:	5 32	25	♂ ♄ ♄ Procyon so. 9 56	15 6 49	5 1129	
Tuesday	11 H. de St. Victor	" 5:	6 19	7	♄ in apo. [12 0	15 6 48	5 1230	
Wednesday	12 Lady Jane Grey	" 6: 1-19	♄ rises	20	12th. ♂ ♄ ♄ so.	15 6 47	5 1331	
Thursday	13 C. F. Schwartz	" 6: 20-49	6 16	3	♂ ♀ sets 8 56	15 6 45	5 15 F	
Friday	14 Brun of Querfurt	" 7:	7 4	16	♂ ♄ ♄ 7* south 5 52	14 6 44	5 16 2	
Saturday	15 Jacob Von Loh	" 8:	8 10	29	♂ Regulus south 12 6	14 6 43	5 17 3	
7] Sexagesima Sunday, Luke 8: 4-15; 2 Cor. 11: 19; 12: 9. Day's Length, 10 hours, 36 min.								
Sunday	16 Matth. Desubas	Luke 9: 1-36	9 16	12	♂ Andromeda sets 9 50	14 6 42	5 18 4	
Monday	17 Pat. Hamilton	" 9: 37-62	10 22	25	♂ gr. Hel. Lat. S.	14 6 41	5 19 5	
Tuesday	18 Simeon of Jerus.	" 10:	11 33	8	♂ ♄ ♄. ♀ rises 11 10	14 6 39	5 21 6	
Wednesday	19 Mesrob	" 11: 1-36	morn.	22	♄ enters ♋	14 6 38	5 22 7	
Thursday	20 Sadoth	" 11: 37-12: 1-12	12 42	6	♄ 20th. ♄ ♄ so. 11 34	14 6 37	5 23 8	
Friday	21 Mainrad	" 12: 13-59	1 54	20	♄ ♄ ♄ Superior	14 6 35	5 25 9	
Saturday	22 Washington B.	" 13: 1-21	3 3	5	♄ gr. Elong East	14 6 34	5 26 10	
8] Quinquagesima Sunday, Luke 18: 31-43; 1 Cor. 13: 1-13. Day's Length, 10 hours, 54 min.								
Sunday	23 B. Ziegenbalg	Luke 13: 22-35	4 8	19	♄ sets 9 12	14 6 33	5 27 11	
Monday	24 Matthias	" 14:	5 4	4	♄ ♄ N. N. rises 5 2 m.	13 6 32	5 28 12	
Tuesday	25 Shrove Tuesday	" 15:	5 51	19	♄ rises 10 59	13 6 31	5 29 13	
Wednesday	26 Ash Wednesday	" 16:	♄ sets.	3	♄ 26th. ♄ in per.	13 6 29	5 31 14	
Thursday	27 Martin Bucer	" 17: 1-19	6 10	17	♄ ♄ ♄. ♄ so. 11 12	13 6 28	5 32 15	
Friday	28 Jno. de Mon. Corv	" 17: 20-37	7 24	0	Sirius south 7 54	13 6 27	5 33 16	

(♀) Venus will be Evening Star till the 5th of May, 12 o'clock, 50 min. Afternoon, then Morning Star to the end of the year.

(♄) Jupiter is the 14th in opposition with the Sun, nearest to the earth, and shines all night.

MOON'S PHASES.

First Quarter,	4th day,	5 o'clock,	3 min. Morning.
Full Moon,	12th "	6 "	31 " "
Last Quarter,	20th "	6 "	32 " "
New Moon,	26th "	10 "	20 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, variable with snow; 3, 4, 5, N. W. cold; 6, 7, 8, variable; 9, snow; 10, 11, 12, cold; 13, 14, snow; 15, 16, variable; 17, 18, N. W. cold; 19, 20, very cold; 21, 22, moderate; 23, 24, cloudy; 25, 26, variable with rain; 27, 28, fair.

HISTORY OF OUR PUBLICATION OPERATIONS.

Our Church published nothing before 1805, and then only the "Synodal Ordnung" adopted in 1793. In 1817 Synod began publishing her minutes; first only in German, but from 1825 in both languages.

In 1828 the "Magazine of the German Reformed Church" was published, monthly, by the Board of Missions, in Carlisle, Pa. In 1829 it was transferred with the Theological Seminary to York, Pa. After three years it became a monthly quarto newspaper, called "The Messenger of the German Reformed Church." In 1834 it was published semi-monthly. In July 1835 it was transferred to Chambersburg, Pa., and published as a weekly folio sheet, called "The Weekly Messenger," with Rev. Dr. B. S. Schneek as Editor.

In 1835 Rev. Dr. Schneek started a German paper called "Der Christliche Herold;" and in 1836 Rev. J. C. Guldin, "Der Evangelische Zeitschrift." In 1837 both papers were transferred to the Board of Missions, and merged into one called "Der Christliche Zeitschrift," edited by Rev. Samuel Gutelius.

In 1840 begins a new Era. Before this, the Church publications were furnished by individuals and outside parties; but now the Church founded the Printing Establishment, in Chambersburg, Pa. At this date Rev. Dr. S. R. Fisher was associated with Rev. Dr. Schneek as Editor of the "Weekly Messenger," and the latter became Editor of the "Christliche Zeitschrift."

The Printing Establishment, now publishing its own Hymn Books, Catechisms, and Periodicals, grew in importance and responsibility, until the Board of Missions could no longer properly carry the trust; and Synod, in 1844, organized a Board of Publication, which, in a few years, for want of an actual business head, became deeply involved and virtually insolvent.

At this point (1848) the firm of M. Kieffer & Co.—how familiar the name sounds!—took hold of the Printing Establishment, property and liabilities, and brought order out of confusion, prosperity out of insolvency, and carried Synod's Publication interests for fifteen years (to 1863). The "Weekly Messenger" became "The German Reformed Messenger," and the "Christliche Zeitschrift" became the "Reformirte Kirchenzeitung."

M. Kieffer & Co., at the expiration of their se-

cond lease, having transferred the Printing Establishment back to Synod, a newly elected Publication Board met and organized in Chambersburg, in January 1864, with Rev. Dr. S. R. Fisher as business head. With a splendid building, enlarged facilities, and everything on solid basis, the Board had bright hopes of success.

Alas! "How many a slip 'twixt cup and lip!" In July 1864 Chambersburg was burnt by the rebels, and our fine Publication House was laid in ashes, at a loss of nearly \$50,000. Nothing was saved but a few stereotype plates and the main account books.

This calamity led to an immediate transfer of the whole Publication interest to No. 54 North 6th St., Philadelphia, where it has been ever since Sept. 1864. The Publication Board owns no property, but has moveable assets three times as great as its debts. It has no endowment, and at present receives no contributions from the Church; yet it does all her publishing, and keeps her head above water. Why does not our Church act wisely as some other Churches, and give her Board of Publication annual collections, or aid in some other form, and so increase its efficiency?

OUR NATIONAL CURSE.

It is drunkenness. It annually destroys 100,000 lives, besides bringing disease, crime, misery, orphanage, agony and nameless horrors to hundreds of thousands more. Over \$700,000,000 are yearly spent for drink.

Every grog shop is a direct enemy of Church, School, Family and State. We have more than four dram shops to one school; and 570,000 persons are employed in making and selling this liquid poison, while only 150,000 are ministers and school teachers. Surely all good people should work together against such a deadly enemy of all that is good.

INFANT BAPTISM.

Some people neglect the baptism of their child until it is sick, perhaps very sick. *Query:* Does a sick child need baptism more than a well one? "But it may die," you say. May not the other? Besides, we baptize our children, not because they are going to die, but because they are going to live. They need the grace of God for living, as well as for dying.

MARCH,

3d Month, 31 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun sets h. m.
Saturday	1 Suidbert	Luke 18: 1-30	8 32	 14	Arctur rises 8 12	13 6	25 5
9]	1st Sunday in Lent,	Matthew 4: 1-11; 2Cor. 6: 1-10.	Day's Length, 11 hours 12 min.				
Sunday	2 John Wesley	Luke 18: 31-19; 1-28	9 39	 27	♂ ♀. ♀ sets 9 28	12 6	24 5
Monday	3 Balthilde	" 19: 29-20; 1-18	10 42	 10	N. rises 4 48	12 6	23 5
Tuesday	4 George Wishart	" 20: 19-21; 1-4	11 45	 22	♂. ♀ south 10 44	12 6	21 5
Wednesday	5 Emberday	" 21: 5-35	morn.	 4	5th. ♂ rises 10 44	12 6	20 5
Thursday	6 Fridolin	" 22: 1-30	12 44	 16	♂ Spica rises 8 44	11 6	19 5
Friday	7 Perpetua	" 22: 31-71	1 42	 28	♀ in Perihelion	11 6	17 5
Saturday	8 Zach. Ursinus	" 23: "	2 38	 10	Sirius south 7 24	11 6	16 5
10]	2d Sunday in Lent,	Matthew 15: 21-28; 1 Thess. 4: 1-8.	Day's Length, 11 hours, 30 min.				
Sunday	9 Cyrillus	Mark 10: 32-52	3 29	 21	♂ H. Rigel sets 11 20	11 6	15 5
Monday	10 40 Marts at Sebaste	" 11: "	4 14	 3	N. rises 4 30 [10 14	10 6	13 5
Tuesday	11 Wm. Hoseus	" 12: "	4 54	 15	♂ in apo. ♂ ♀ ♀ so.	10 6	12 5
Wednesday	12 Greg. the Great	" 13: "	5 20	 28	♀ in Perihelion	10 6	11 5
Thursday	13 Rudericus	" 14: 1-54	5 51	 11	♀ sets 9 38	10 6	10 5
Friday	14 Matilda	" 14: 55-15; 1-15	♂ rises.	 24	14th. Orion so. 6 10	9 6	8 5
Saturday	15 Thos. Cranmer	" 15: 16-47	7 30	 7	Wega rises 10 8	9 6	7 5
11]	3d Sunday in Lent.	Luke 11: 14-28; Eph. 5: 1-9.	Day's Length, 11 hours, 48 min.				
Sunday	16 Heribert	Math. 20: 17-33	8 31	 21	N. rises 4 10	9 6	6 5
Monday	17 St. Patrick	" 21: "	9 32	 5	♂ rises 10 18	8 6	4 5
Tuesday	18 Alexander	" 22: "	10 43	 19	♂ ♀. ♀ gr. Elong East	8 6	3 5
Wednesday	19 Mary & Martha	" 23: "	11 54	 3	♂. ♀ sets 6 59	8 6	1 5
Thursday	20 Ambrose of Sien.	" 24: 1-31	morn.	 17	♂ enters ♀ D. and N. equal	8 6	0 5
Friday	21 Benedict	" 24: 32-51	12 58	 1	21st. S. commen's	7 5	59 6
Saturday	22 Nich. v. d. Flüe	" 25: "	1 58	 15	♀ sets 9 46	7 5	57 6
12]	4th Sunday in Lent.	John 6: 1-15; Gal. 4: 21-31.	Day's Length, 12 hours 8 min.				
Sunday	23 Wolfgang	Matth. 26: 1-13	2 59	 29	♀ gr. Hel. Lat. N. ♂ ♀ N.	7 5	56 6
Monday	24 Florentius	" 26: 14-35	3 51	 13	N. rises 3 50	6 5	55 6
Tuesday	25 Ann. V. Mary	" 26: 36-56	4 35	 27	♀ south 9 34	6 5	53 6
Wednesday	26 Lindger	" 26: 57; 27: 1-2	5 9	 11	♂ in per. ♀ Stationery	6 5	52 6
Thursday	27 Rupertus	" 27: 3-31	5 36	 25	Orion sets 11 48	5 5	51 6
Friday	28 John Von Goch	" 27: 32-50	♂ sets.	 9	28th. ♂ rises 10 0	5 5	49 6
Saturday	29 Eustatius	" 27: 51-56	7 39	 22	♂ ♀. ♀ gr. Hel. N	5 5	48 6
13]	5th Sunday in Lent.	John 8: 46-59; Heb. 9: 11-15.	Day's Length, 12 hours, 26 min.				
Sunday	30 John Heermann	John 11: "	8 49	 5	♂ gr. Brilliancy	4 5	47 6
Monday	31 Ernest the Pious	" 12: "	9 59	 18	♀ ♀. ♀ sets 9 48	4 5	45 6

MOON'S PHASES.

First Quarter,	5th day,	8 o'clock,	24 min.	Evening.
Full Moon,	14th "	12 "	42 "	Morning.
Last Quarter,	21st "	5 "	17 "	Evening.
New Moon,	28th "	7 "	52 "	Morning.

CONJECTURES OF THE WEATHER.

1, snow; 2, 3, N. W. cold; 4, 5, cloudy; 6, 7, fair; 8, cloudy with snow; 9, 10, 11, N. W. cold; 12, 13, 14, rain and snow; 15, 16, variable; 17, 18, N. W. cold; 19, 20, 21, fair; 22, 23, equinoctial storm; 24, cloudy; 25, 26, rain; 27, 28, variable. 29, rain; 30, 31, fair.

FOREIGN MISSIONS.

One leading characteristic of Christianity is its missionary life and spirit. No heathen religion ever tried to spread itself as Christianity does. Whatever missionary effort even Mohammedanism makes, has been learned from Christianity. Even the Jewish Church sent out no missionaries. It was Christ who first said, "Make disciples of all nations."

Christianity has this missionary spirit and activity, because it is the only true religion, and must conquer the world to itself. Therefore no true Church can be without this missionary spirit, which is the spirit of the Master Himself.

In the papers of other denominations, Baptist, Methodist, Lutheran, Episcopal, Moravian, and United Brethren, you read of their missionary work in Greece, Asia Minor, Africa, India, China, Japan, and other lands!

But where are our foreign mission stations? What are we doing toward making "disciples of all nations?" Church pride would be a very low motive moving us to so sacred a work; but surely if neither love for souls, nor anxiety for the spread of the Lord's kingdom can move us, *something* should make us engage in this great work in the foreign field.

Has all the foreign missionary spirit of 1840-1860 died out? We are wronging ourselves and our Lord by doing nothing in this work.

True, we have a small fund in the hands of the Treasurer of Foreign Missions, the interest of which is annually paid to the German Evangelical Mission Society in the United States,* together with such sums as our people may give to foreign missions (a very small sum indeed!).

But this, alas! is the whole of our foreign missionary activity! Oh let us awake to renewed interest in this great work!

THE TERCENTENARY MONUMENT.

If you want to know the history of the Reformed Church from the beginning, all about her catechism, customs and spirit, read this book. It was published soon after our tercentenary celebration in 1863, and contains a rich store of instruction.

* This Society operates in East India. One of our ministers, Rev. O. J. Lehr, is in its employ, but not by our sending or by our support. So in regard to Rev. Dr. B. Schneider, of Aintab, Syria, sent by the American Board of Foreign Missions.

SITTING DURING PRAYER.

The General Assembly of the Presbyterian Church in 1849, adopted the following resolution:—

"While the posture of standing in public prayer, and that of kneeling in private prayer, are indicated by example in the Scripture, and the general practice of the ancient Christian Church,—the position of sitting in public prayer is nowhere mentioned, and by no usage allowed, but on the contrary was universally regarded by the early Church as heathenish and irreverent. Therefore this Assembly resolve, that the practice in question be considered grievously improper, wherever the infirmities of the worshippers do not render it necessary; and that ministers be required to reprove it with earnest and persevering admonition."

THE WEATHER TABLE.

"Mr. Store-keeper, this Reformed Almanac does not give true statements about the weather. I watched the weather table for weeks this summer, and half the time it was not correct."

"You forget, my friend, that this Almanac is made to suit very many counties and even several states, both East and West. Now, though it was cloudy with you, when the Almanac called for clear, or cold and stormy when it called for calm and fair, you must remember that it may have been clear, calm and fair, fifty or several hundred miles from you. It could not be made to suit only one district. But you may be sure it always hits somewhere!"

"Now one word more," said the store-keeper; "pay less attention to what the Almanac says about the weather, and more to what it says about Missions, Education, our Institutions and other Church matters, and you will be better off. It can tell you more truly about these things than about the weather."

THE DOXOLOGY.

"Why not sing the last verse of the hymn as a doxology," said a minister to one of our own. Simply because it is not a doxology. You can see this by comparing it with the doxologies given at the close of the book. They are ascriptions of praise to the Trinity.

APRIL,

4th Month, 30 Days.

1873

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun sets h. m.
Tuesday	1 Fritigild	John 13: 1-30	10 58		0 ♄. N. rises 3 16	45 44 6 16	2
Wednesday	2 Theodosia	" 13: 31-14:	11 44		12 ♄ south 8 58	45 43 6 17	2
Thursday	3 Gerh. Tersteegen	" 15:	morn.		24 ♄ Antares rises 11 10	35 41 6 19	2
Friday	4 Ambrose	" 16:	12 41		6 ♄ 4th. ♀ sets 9 46	35 40 6 20	2
Saturday	5 Christ. Sriver	" 17:	1 35		17 ♄ ♂ ♀ ☉ Inf. ♂ ♄ H.	35 39 6 21	2

14] *Palm Sunday,* John 12: 1-16; Phil. 2: 5-10. *Day's Length, 12 hours 44 min.*

Sunday	6 Albert Durer	Lam. Jeremiah	2 22		29 N. rises 2 54	18 57	25 38 6 22	2
Monday	7 Olaus Peterson	Heb. 8:	3 10		11 ♄ in apo. ♂ ♄ ♄. ♄ so.	25 37 6 23	2	
Tuesday	8 Mart. Chemnitz	" 9:	3 40		23 H. stationary	25 35 6 25	2	
Wednesday	9 Thos. v. Westen	" 10:	4 8		6 ♄ rises 9 30	15 34 6 26	2	
Thursday	10 Maunday Thurs.	John 6:	4 39		19 Sirius sets 10 24	15 33 6 27	2	
Friday	11 Good Friday	Luke 23: 32-49	5 20		2 ♄ Regulus south 8 40	15 31 6 29	3	
Saturday	12 Sabas	Heb. 4:	♄ rises		16 ♄ 12th. ♀ sets 9 44	05 30 6 30	3	

15] *Easter Sunday,* John 20: 1-10; Col. 3: 1-11. *Day's Length, 13 hours 2 min.*

Sunday	13 Easter Sunday	John 20: 1-18	7 59		0 N. rises 2 26	05 29 6 31	3
Monday	14 Easter Monday	Luke 24: 1-12	8 58		14 ♀ stationary ♂ ♄ ♄	sun 5 2 6 32	3
Tuesday	15 Simon Dach	Acts 2: 22-47	9 40		29 ♄ Neptune ☉	fast 5 27 6 33	3
Wednesday	16 Peter Waldo	1 Cor. 15:	10 18		14 ☉. ♄ rises 9 0	05 25 6 34	3
Thursday	17 Mappalicus	Romans 6:	10 52		28 ♄ stationary	15 24 6 36	3
Friday	18 Luther at Worms	" 8:	11 46		12 ♀ stationary	15 23 6 37	3
Saturday	19 Melanchthon	1 Cor. 3:	morn.		26 ♄ sets 9 24	15 21 6 39	7

16] *1st Sunday after Easter,* John 20: 19-31; 1 John 5: 4-10. *Day's Length, 13 hours, 20 min.*

Sunday	20 John Bugenhagen	John 1:	12 42		10 ♄ 20. ♂ ♄ N. ☉ en. ♀	15 20 6 40	8
Monday	21 Anselm of Cant.	" 2:	1 31		24 ♄ ☉ H. ☉	15 19 6 41	9
Tuesday	22 Origen	" 3:	2 10		8 ☉ N. ☉	25 18 6 42	10
Wednesday	23 Adalbert	" 4:	2 56		21 ♄ in per ♄ rises 8 40	25 17 6 43	11
Thursday	24 Wilfrid	" 5:	3 58		5 ♂ ♄ ♀. N. rises 1 40	25 15 6 45	12
Friday	25 Mark, Ev.	" 6: 1-40	4 59		18 ♄ in Aphelion	25 14 6 46	13
Saturday	26 Trudpert	" 6: 41-71	♄ sets.		1 ♄ 26th. ♄ south 7 35	25 13 6 47	14

17] *2d Sunday after Easter,* John 10: 12-16; 1 Peter 2: 21-25. *Day's Length, 13 hours, 36 min.*

Sunday	27 Otto Catelin	John 7:	8 0		14 ♄ ♂ ☉. ♂ ♄ ♀	25 12 6 48	15
Monday	28 Fred. Myconius	" 8: 1-30	8 58		26 ♄ sets 8 1	35 11 6 49	16
Tuesday	29 L. von Berquin	" 8: 31-59	9 42		8 ♄ Orion sets 9 48	35 10 6 50	17
Wednesday	30 Geo. Calixtus	" 9:	10 36		20 Sirius sets 9 8	35 9 6 51	18

MOON'S PHASES.

First Quarter, 4th day, 1 o'clock, 34 min. Afternoon.
 Full Moon, 12th " 4 " 50 " Morning.
 Last Quarter, 20th " 12 " 45 " Morning.
 New Moon, 26th " 5 " 40 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable with showers; 4, 5, thunder; 6, 7, 8, fair; 9, cloudy; 10, 11, 12, rain; 13, 14, 15, fair; 16, 17, variable; 18, cloudy; 19, fair; 20, 21, showers; 22, 23, clear; 24, 25, thunder showers; 26, 27, clear; 28, 29, 30, growing weather.

EASTER JOY.

On the resurrection of Christ depends the salvation of men. Without it we would have no hope (1 Cor. 15: 17-19). This accounts for the rejoicing of the Church on Easter Morning.

After passing in full sympathy with her blessed Lord through the solemnity and sorrow of Passion Week, seeing His agony, death, and burial, she is prepared on Easter morning with ecstatic joy to cry out, "The Lord is risen indeed!"

And also, since His resurrection is the pledge of our blessed resurrection, and Himself makes our resurrection to depend upon receiving His true body and blood (John 6: 54-58), therefore on Easter morning the Lord's Supper is celebrated in most of our churches. This has been so since the time of the Reformation. So may it always be.

PASSION WEEK.

During this "Great Week," "Silent Week," "Passion Week," "Holy Week," let the churches have service every day, if possible; if not, then let Christians spend some time of each day in reading, meditation and prayer, upon the acts and words of our blessed Lord during this sacred season.

Follow Him from Jerusalem to Bethany, from the "Upper room" to Gethsemane, from the "Judgment-seat" to Calvary, and to the grave of Joseph. Let all this both instruct and comfort you in your holy faith.

"Sweet the moments, rich in blessing
Which before the Cross I spend."

GOOD FRIDAY.

What meaning there was in the mocking honors which were paid to Jesus on the day of His Crucifixion!

His enemies hailed Him as King, and such He was; they robbed Him in scarlet, and it became Him; they crowned Him, and the crown was upon a royal head; they gave Him a scepter, and He had authority to wield it. Yet all this they knew not. Their actions had a meaning that was not within their purpose.

Thackeray speaks of a place in Ireland where the sense of elegance was so great, that the servants brought the coals for the parlor grate upon a clean plate.

SYSTEM IN THE PULPIT.

Our Ministers, in preaching, generally follow some order of subjects taken either from the gospels and epistles of the Church year, or from the Catechism.

This is well done, because our pulpit instruction, like any other, should be systematic, and orderly. So the child is taught in the school, point after point in its right place; so the Catechumens are instructed; so theological students. Indeed nowhere do you find so little order and system, and so much scattered, mixed, confused teaching as in the pulpits of our land—a text here and another there; one subject to day, and another quite disconnected to-morrow.

Our ministers, in selecting text or topic, generally follow an order and so carry their people through a regular course of instruction each year. Order is surely better than disorder! The gospel is not a mere bundle of texts, much less a confused list of topics.

OUR GROWTH IN FIFTY YEARS.

The following is condensed from the *Christian World*, of Dec. 21st, 1871:—

Ministers.	Increase in 10 years.	Increase percent.	Increase per year.
In 1820 we had.....	60		
In 1830 "	99	39	4
In 1840 "	172	73	7
In 1850 "	280	103	10
In 1860 "	391	111	11
In 1870 "	548	157	15
In 1871 "	667		

In fifty years our ministry has increased *nine-fold*. The third column shows that (while the population of the United States has increased only about thirty per cent. every ten years) our ministry increased over sixty per cent. every ten years, for thirty years, and forty per cent. for each of the next two tens. The fourth column is also an interesting study.

Have you ever closely studied the motto of the "Reformed Church Messenger"? *Mittelmaass die beste strass*, "that is, the middle way is the best." Extremes are not good. You can apply that motto every day of your life.

MAY,

5th Month, 31 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun rises m. h. m.	Sun sets h. m.	O style
Thursday	1 Phil. and James	John 10:	11 18	 2	N. rises 1 10	3 5	7 6	55 19
Friday	2 Athanasius	" 11:	11 59	 14	☿ rises 4 10	3 5	6 6	54 20
Saturday	3 Monica	" 12:	morn.	 25	♂ ☽ H. ☿ gr. Elong W.	3 5	5 6	55 21
18] 3d Sunday after Easter, John 16: 16-23; 1 Peter 2: 11-20. Day's Length, 13 hours, 52 min.								
Sunday	4 Florian	John 13: 14:	12 29	 7	☾ 4. ♂ ☽ 2. ♀ s. 12 36	3 5	4 6	56 22
Monday	5 Fred. the Wise	" 15:	1 10	 19	☽ in apo. ♂ ♀ ☉ inf.	3 5	3 6	57 23
Tuesday	6 John of Damasc.	" 16: 17:	1 44	 2	7* sets 8 12	4 5	2 6	58 24
Wednesday	7 Otto the Great	" 18:	2 8	 14	Spica south 10 20	4 5	1 6	59 25
Thursday	8 Stanislaus	" 19:	2 42	 27	N. rises 12 40	4 5	0 7	0 26
Friday	9 Greg. Nazianzen	" 20:	3 6	 11	Aldebaran sets 8 18	4 4	5 9	1 27
Saturday	10 John Heuglin	" 21:	3 40	 25	♂ ☽ s. ♀ south 10 50	4 4	5 8	2 28
19] 4th Sunday after Easter, John 16: 5-15; James 1: 16-21. Day's Length, 14 hours, 6 min.								
Sunday	11 John Arndt	Heb. 1: 2:	4 18	 9	Sirius sets 8 26 ☿	4 4	5 7	3 29
Monday	12 Meletius	" 3: 4:	☽ rises.	 23	☾ 12th. N. sta. ☐ ♀ ☉	4 4	5 6	4 30
Tuesday	13 Servatius	" 5: 6:	8 50	 8	♂ sets 12 14	4 4	5 5	5 M
Wednesday	14 Pachomius	" 7:	9 38	 23	Librae south 11 38	4 4	5 4	6 2
Thursday	15 Moses	" 8:	10 26	 8	Orion sets 8 43	4 4	5 3	7 3
Friday	16 Five Marts. at L.	" 9:	11 21	 22	☿ gr. Hel. Lat. S.	4 4	5 2	8 4
Saturday	17 Joachim of Flor.	" 10:	morn.	 7	♂ ☽ N. N rises 12 12	4 4	5 2	8 5
20] 5th Sunday after Easter, John 16: 23-33; James 1: 22-27. Day's Length, 14 hours 18 min.								
Sunday	18 50 Marts. under Val.	Heb. 11:	12 0	 21	Procyon sets 10 10	4 4	5 1	9 6
Monday	19 Alcuin	" 12:	12 44	 5	☾ 19. ☽ in per. ♂ ☿ ♀	4 4	5 0	10 7
Tuesday	20 Val. Herberger	" 13:	1 22	 18	♂ south 10 12	4 4	4 9	11 8
Wednesday	21 Constantine	John 14:	1 56	 1	♂ sets 11 59. ☉ enters ☐	4 4	4 8	12 9
Thursday	22 Ascension	Coloss. 2:	2 20	 14	Arctur south 10 12	4 4	4 7	13 10
Friday	23 Jerome Savonar.	John 15:	2 46	 27	Orion sets 7 30	4 4	4 6	14 11
Saturday	24 Augustine Cazal.	" 16:	3 8	 10	♂ ☽ ♀. ♀ in ☿	3 4	4 6	14 12
21] 6th Sunday after Easter, John 15: 26-16: 14; 1 Peter 4: 8-11. Day's Length, 14 hours 30 min.								
Sunday	25 Augustine	1 John 1:	3 58	 22	☿ stationary	3 4	4 5	15 13
Monday	26 Boda Venerabilis	" 2:	☽ sets.	 4	☾ 26th. ☿	3 4	4 4	16 14
Tuesday	27 John Calvin	" 3:	8 40	 16	☿ rises 3 5 mor. star	3 4	4 3	17 15
Wednesday	28 Lanfranc	" 4:	9 23	 28	N rises 4 32	3 4	4 3	17 16
Thursday	29 David Zeisberger	" 5:	10 16	 10	♂ sets 11 44	3 4	4 2	18 17
Friday	30 Jerome of Prag.	Joel 3:	11 8	 22	♂ ☽ H. ♀ south 9 30	3 4	4 1	19 18
Saturday	31 Joachim Neander	John 17:	11 46	 4	Spica south 8 46	3 4	4 1	19 19

(☿) Venus is the 5th Inferior conjunction with the Sun, passes from Evening to Morning Star.

MOON'S PHASES.

First Quarter, 4th day, 7 o'clock, 31 min. Morning.
 Full Moon, 12th " 6 " 15 " Morning.
 Last Quarter, 19th " 5 " 57 " Morning.
 New Moon, 26th " 4 " 13 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, clear; 5, 6, rain; 7, 8, warm; 9, 10, 11, variable with showers; 12, 13, 14, fair; 15, 16, variable; 17, 18, rain; 19, 20, 21, clear; 22, 23, thunder showers; 24, 25, variable with showers; 26, 27, 28, clear; 29, cloudy; 30, 31, clear.

SPRING.

I'm very glad the Spring has come, the sun shines out so bright,
The little birds upon the trees are singing for delight;
The young grass looks so fresh and green, the lambskins sport and play,
And I can skip and run about as merrily as they.

The fishes in the little brook are jumping up on high,
The lark is singing sweetly as she mounts into the sky;
The rooks are building up their nests upon the great tall tree,
And every thing's as busy and as happy as can be.

There's not a cloud upon the sky, there's nothing dark or sad;
I jump, and scarce know what to do, I feel so very glad.
God must be very good indeed, who made each pretty thing:
I'm sure we ought to love Him much, for bringing back the Spring.
Christian Friend.

ASCENSION DAY.

What a sweet lesson Jesus teaches us in His Ascension! It was best that He should depart in order that the Holy Ghost might come (Jno. 16: 7). So always, He takes away one joy or blessing to make room for a greater!

Thus He turns all our sorrow into joy. He takes away riches to make us desire true riches; He takes away bodily health that He may heal our souls; He calls our friends to Himself that He may draw us heavenward!

The coming of the Comforter was better than the abiding of the Saviour. God often takes what we love, in order that He may give us what is better.

WILL YOU HELP TO DO IT?

A great work must be done in our Church this year. The Institutions at Lancaster, Pa. must be more fully endowed. Rev. John W. Steinmetz, agent for the Theological Seminary, and Rev. Calvin U. Heilman, agent for Franklin and Marshall College, are abroad in the Church, trying to interest our pastors and people in this work and gathering in the Lord's money.

Why should you help to do this work? How will the endowment of the Institutions benefit you?

Thus: From these very Institutions your pastors have come; and thankfulness should make you interested and liberal in supporting them. Also from them your future pastors will come, and self-interest demands that you uphold them. Your own sons also may need these Institutions; at least the sons of others. Therefore help to endow them.

What is the right age for a parson? A parsonage.

THE THEOLOGICAL SEMINARY.

Efforts to establish a Theological Seminary for our Church in the United States were made at an early period in our history, even long before 1800; but it was effected only in 1825, when the Seminary was opened at Carlisle, Pa., under Rev. Dr. Lewis Mayer, receiving accommodations and aid from Dickinson College. In 1829 it was removed to York, Pa., and in 1839 to Mercersburg, Pa. Dr. Mayer having resigned, Rev. Dr. J. W. Nevins, of the Theological Seminary of the Presbyterian Church at Allegheny, Pa., was called and entered the Institution in 1840. In 1841 Dr. Rauch, President of Marshall College, died, and Dr. Nevins for a number of years had the care and control of both the College and Seminary. In 1844 Rev. Dr. Philip Schaff entered the Seminary. In 1851 Dr. Nevins resigned his position, and Dr. Schaff was left alone until 1854, when Rev. Dr. B. C. Wolff was inaugurated Professor of Didactic and Practical Theology. In 1865 Dr. Schaff resigned and Rev. E. E. Higbee supplied his chair until 1866, when he was inaugurated Professor of Exegetical and Historical Theology. This position he occupied till 1871, when he resigned, and Rev. Dr. Thos. G. Apple, then President of Mercersburg College, was called to his chair.

Rev. Dr. Wolff resigned in 1863, and Rev. Dr. Henry Harbaugh was called to fill the vacancy. He died in 1867, and in 1868 Rev. Dr. E. V. Gerhart succeeded him. In 1871 the Seminary was removed to Lancaster, in order that the College and Seminary might mutually aid each other.

HOME MISSIONS.

Thousands that of right look to us for the gospel are filling up the West; and the South, too, is a ripe field. Other Churches are pressing forward here, and why should we lag behind? To do so, is to show ourselves unworthy of our name and history. Our Church was planted in this western land by the missionary spirit of Europe; how then can we ever forget this, or to be idly ungrateful for it? Now however our missionary work promises to go rapidly forward. Besides the Board of the General Synod. Each District Synod has its own Board, and many of the Classes have Classical Boards or Committees. Missionary Conferences are held, and all are becoming more interested in the work. God speed the day of earnest activity.

JUNE,

6th Month, 30 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun sl. rises m. h. m.	Sun sets h. m.	O style
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22] *Whit Sunday or Pentecost,* John 14: 15-31; Acts 2: 1-11. *Day's Length, 14 hours 40 min.*

Sunday	1 <i>Whit Sunday</i>	Gal. 3: 4: 1-7	mo. 16	♂ ♀ ♀. ♀ sets 11 36	3 4 40 7 20 2
Monday	2 <i>Whit Monday</i>	" 5:	12 14	♂ in apo.	2 4 40 7 20 21
Tuesday	3 <i>Chlotilde</i>	Romans 12:	12 44	♂ 3d. ♀ rises 2 54	2 4 39 7 21 22
Wednesday	4 <i>Ember day</i>	1 Cor. 13:	1 6	♂ in ♀. Lib. so. 10 16	2 4 39 7 21 23
Thursday	5 <i>Boniface</i>	Rom. 6: 19-7:	1 30	♂ N. rises 11 1	2 4 38 7 22 24
Friday	6 <i>Norbert</i>	" 8:	1 55	♂ ♀. ♀ south 8 59	2 4 38 7 22 25
Saturday	7 <i>Paul Gerhardt</i>	2 Cor. 5:	2 18	♂ stationary.	1 4 37 7 23 26

23] *Trinity Sunday,* John 3: 1-15; Rev. 4: 1-11. *Day's Length, 14 hours, 46 min.*

Sunday	8 <i>A. H. Francke</i>	Acts 1: 2:	2 44	♂ ♀ 17 sets 11 19	1 4 37 7 23 27
Monday	9 <i>Columba</i>	" 3:	3 16	♂ ♀ ☉ superior ♀	1 4 37 7 23 28
Tuesday	10 <i>Fr'd. Barbarossa</i>	" 4:	♂ rises 16	♂ 10th. ♀ gr. Bril'ey	1 4 37 7 23 29
Wednesday	11 <i>Barnabas</i>	" 5:	8 46	♂ ♀ rises 2 29	0 4 36 7 24 30
Thursday	12 <i>Renata</i>	" 6:	9 48	♂ Regulus sets 11 12	0 4 36 7 24 31
Friday	13 <i>Isaac le Febre</i>	" 7:	10 38	♂ ♀ N. N. rises 10 31	sun 4 36 7 24 J
Saturday	14 <i>Basil</i>	" 8:	11 18	♂ in per. Ant's. so. 10 50	alt'w 4 35 7 25 2

24] *1st Sunday after Trinity,* Luke 16: 19-21; 1 John 4: 7-21. *Day's Length, 14 hours 50 min.*

Sunday	15 <i>W. Wilberforce</i>	1 Pct. 2: 1-10	11 56	♂ 1 Altair south 12 10	0 4 35 7 25 3
Monday	16 <i>Richard Baxter</i>	Acts 10:	mo. 15	♂ south 8 15	0 4 35 7 25 4
Tuesday	17 <i>John Tauler</i>	" 11:	12 20	♂ 28 17th. ♀ sets 10 54	1 4 35 7 25 5
Wednesday	18 <i>Pamphilus</i>	" 12:	12 48	♂ ♀ gr. Hel. Lat. N.	1 4 35 7 25 6
Thursday	19 <i>Council at Nice</i>	1 Pct. 2: 11-3; 1-17	1 36	♂ N. rises 9 58	1 4 35 7 25 7
Friday	20 27 <i>Martyrs</i>	" 3: 18-4: 16	2 0	♂ ♀ rises 2 24	1 4 35 7 25 8
Saturday	21 <i>Matt. Claudius</i>	" 4: 17-5:	2 26	♂ ♀ ♀. ☉ en. ☿ L. Day	1 4 34 7 26 9

25] *2d Sunday after Trinity,* Luke 14: 16-24; 1 John 3: 13-24. *Day's Length, 14 hours, 50 min.*

Sunday	22 <i>Gottschalk</i>	James 1:	2 56	♂ 1 ☿ Summer Commences	2 4 35 7 25 10
Monday	23 <i>Gottfried Arnold</i>	2 Peter 1: 12-2: 3:	3 34	♂ 18 Procyon sets 7 44	2 4 35 7 25 11
Tuesday	24 <i>John Baptist</i>	James 2:	♂ sets. 25	♂ 24th. 7* rises 2 2	2 4 35 7 25 12
Wednesday	25 <i>Augsburg Con.</i>	" 3:	8 26	♂ Regulus sets 10 30	2 4 35 7 25 13
Thursday	26 <i>J. Val. Andreæ</i>	" 4:	9 20	♂ ♀. ♀ south 7 56	3 4 35 7 25 14
Friday	27 <i>Seven Sleepers</i>	" 5:	9 59	♂ ♀ H. ♀ in Aphelion	3 4 35 7 25 15
Saturday	28 <i>Irenæus</i>	Jude	10 44	♂ ♀ rises 2 12	3 4 35 7 25 16

26] *3d Sunday after Trinity,* Luke 15: 1-10; 1 Peter 5: 6-11. *Day's Length, 14 hours, 48 min.*

Sunday	29 <i>Peter and Paul</i>	Acts 13: 1-12	11 10	♂ ♀ ♀. ♀ sets 10 22	3 4 36 7 24 17
Monday	30 <i>Raymond Lully</i>	" 13: 13-52	11 56	♂ 7 ♀ in apo. N. rises 9 22	3 4 36 7 24 18

MOON'S PHASES.

First Quarter, 3d day, 1 o'clock, 17 min. Morning.

Full Moon, 10th " 5 " 0 " Afternoon

Last Quarter, 17th " 10 " 29 " Morning.

New Moon, 24th " 4 " 10 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, showers; 6, 7, variable; 8, 9, 10, cloudy; 11, 12, thunder showers; 13, 14, clear; 15, rain; 16, 17, fair; 18, 19, showers; 20, 21, fair; 22, 23, rain; 24, fair; 25, thunder shower; 26, 27, 28, 29, 30, clear.

WHITSUNTIDE.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

THE FAULTS OF PREACHERS.

Some are too weak, and some are too strong,
Some are too short, and some are too long;
Some are too stout, and some are too thin;
Some are always out, and some are always in;
Some are too good, and some are too bad,
Some are too grave, and some are too glad;
Some in their clothing are too exquisite,
Some never study, and some never visit;
Some are too fine, and some are too plain,
Some preach the same sermons again and again;
Some, in spite of whatever critics may say,
In the midst of their most solemn sermons look gay;

And some, howe'er pleasing the facts they rehearse,
Are unable to smile, and look grave as a hearse;
Some in their business transactions are muffs,
Some can't keep their tempers, but get into huffs;
Some are too high, and some are too low,
And in their first sermon tell all they know;
Some are too humble, and some are too proud,
Some are too faint, and some are too loud;
Some have many faults, some have but one,
But I never heard of one who had none.

Zion's Herald.

DONATIONS.

Donations to the pastor are very nice, and often really needed by him, as well as good for the people. But, mark you, always take him such things as are serviceable, and not too much perishable matter. Be sure, too, that his salary is all paid before the donation; so that both you and he can feel, that the donation is really a kindness.

If, as is often the case, the minister must do the work of Elders and Deacons besides his own, what need has he of officers?

A BIT OF HISTORY.

FRANKLIN COLLEGE.

This Institution was located in Lancaster, Pa. and chartered by the Legislature in 1787. It was owned by the Reformed Church, the Lutheran Church and the Community, each one-third. It received endowments of land and money, but never became a regularly organized College. It remained, at most, a grammar school.

MARSHALL COLLEGE.

This Institution, the first College founded by our Church in this Country, was chartered by the Legislature in 1836. It remained in Mercersburg, Pa., side by side with the Theological Seminary, till 1853, when for various reasons it was removed to Lancaster, Pa.

FRANKLIN AND MARSHALL COLLEGE.

The Lutheran Church having sold us their third right in Franklin College, and the Community of Lancaster having donated its third, the Reformed Church came into full possession of Franklin College. Accordingly in 1853 the two above named Institutions were united, and called Franklin and Marshall College.

The first President of Marshall College was Rev. Fredk. A. Rauch, D. D. At his death in 1841, Rev. John W. Nevin, D. D. succeeded him till 1853, when the Rev. E. V. Gerhart, D. D. became President of the new Institution. He held this position till 1867, when he was succeeded by Rev. Dr. Nevin, who is the present incumbent.

THE MERCERSBURG REVIEW.

This solid old quarterly was first published at Mercersburg from 1849 to 1852; then at Chambersburg from 1853 to 1861. From 1862 to 1866, inclusive, there was no issue. In 1867 it was revived, and published at Philadelphia.

It is valuable, not only to Ministers, but also to the membership of the Church. It discusses the great questions of the day, especially those relating to the Christian Church and the Christian life; and often a single number will contain matter, which you could not find in an ordinary book of five times as many pages. Far more of our people should get the Mercersburg Review.

JULY,

7th Month, 31 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun sets h. m.	Style
Tuesday	1 H. Voes	Acts 14:		19	☉ in Apogee	3 4	36 7	24 19
Wednesday	2 Visit Vir. Mary	" 15:	12 10	2	2d. Antares so. 9 34	4 4	36 7	24 20
Thursday	3 Otto, Bishop	" 16:	12 42	15	☾ & ♄ H.	4 4	37 7	23 21
Friday	4 Independence	" 17: 1-14	1 9	28	☾ ☽ ♄. ♄ south 7 46	4 4	37 7	23 22
Saturday	5 Lord Cobham	" 17: 15-18: 11;	1 44	11	☾ rises 1 59	4 4	37 7	23 23
27] 4th Sunday after Trinity, Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hours, 44 min.								
Sunday	6 John Huss	1 Thess. 1:	2 20	25	♄. N rises 8 55	4 4	38 7	22 24
Monday	7 Willibald	" 2: 1-16	2 53	9	♄ Spica sets 11 36	4 4	38 7	22 25
Tuesday	8 Kilian	" 2: 17-3:	3 20	25	♄ sets 9 50	5 4	38 7	22 26
Wednesday	9 Ephraim the Syr.	" 4:	3 45	10	Regulus sets 9 30	5 4	39 7	21 27
Thursday	10 Wm. of Orange	" 5:	☽ rises.	25	10th. ☾ ☽ N.	5 4	39 7	21 28
Friday	11 Placidus	2 " 1: 2; 1-12	9 4	10	♄ Altair south 12 22	5 4	40 7	20 29
Saturday	12 Henry II.	" 2: 13-3	9 46	25	☽ in per. ♄ in ☽	5 4	40 7	20 30
28] 5th Sunday after Trinity, Luke 5: 1-11; 1 Peter 3: 8-15. Day's Length, 14 hours, 38 min.								
Sunday	13 Eugenius	Gala. 1: 1-10	10 16	10	☾ rises 1 48	5 4	41 7	19 1 J
Monday	14 Bonaventura	Acts 18: 12; 19: 1-10	10 46	24	☾ gr. Elong. West	6 4	42 7	18 2
Tuesday	15 Answer	Galatians 1: 11; 2: 1-14	11 4	8	Sirius rises 4 56	6 4	42 7	18 3
Wednesday	16 Anna Askow	" 2: 15; 3: 1-14	11 43	21	☾ 16. ☾ gr. Elong. E.	6 4	43 7	17 4
Thursday	17 Speratus & 11 co.	" 3: 15	morn.	4	☾ ☽ sets 8 6	6 4	44 7	16 5
Friday	18 Arnulf	" 4:	12 16	16	☾ sets 9 15	6 4	45 7	15 6
Saturday	19 Louisa Henri'tta	" 5: 6:	12 48	28	☽. Dog Days begin	6 4	45 7	15 7
29] 6th Sunday after Trinity, Matt. 5: 20-26; Rom. 6: 3-11. Day's Length, 14 hours 28 min.								
Sunday	20 John Marteilhe	1 Cor. 1:	1 34	10	☾ ☽ ♄. ☾ gr. Hel. L.S.	6 4	46 7	14 8
Monday	21 Eberhard	" 2:	2 10	22	♄ Neptune ☉. ♄ N. ☉	6 4	47 7	13 9
Tuesday	22 Mary Magdalen	" 3: 4: 1-4	2 36	4	☾ in Aphe. ☉ en. ☽	6 4	48 7	12 10
Wednesday	23 Godfr. v. Hamelle	" 4: 5-5: 1-8	3 12	16	☾ rises 1 38	6 4	48 7	12 11
Thursday	24 Thos. A. Kempis	" 5: 9-6:	☽ sets.	28	24th. ☾ ☽ H.	6 4	49 7	11 12
Friday	25 St. James	" 7:	8 15	10	☾ N. south 11 52	6 4	50 7	10 13
Saturday	26 Christopher	" 8: 9:	8 47	22	☾ ☾ ☽ ♄. ♄ sets 8 46	6 4	51 7	9 14
30] 7th Sunday after Trinity, Mark 8: 1-9: 10. Day's Length, 14 hours 16 min.								
Sunday	27 Raym. Palmarius	1 Cor. 10: 11: 1	9 34	4	♄ in ap. Pollux sets 8 18	6 4	52 7	8 15
Monday	28 Jno. Seb. Bach	" 11: 2	10 12	16	♄ Arctur sets 12 56	6 4	53 7	7 16
Tuesday	29 Olaus	" 12: 1-30	10 40	28	☾ H ☉. ☽ stationary	6 4	53 7	7 17
Wednesday	30 John Wessel	" 12: 31-13:	11 20	11	Wega south 9 54	6 4	54 7	6 18
Thursday	31 Jno. Cas. Schade	" 14:	11 52	24	7* rises 1 28	6 4	55 7	5 19

(A.) Saturn is the 2d in opposition with the Sun, and shines all night.

MOON'S PHASES.

First Quarter,	2d day,	6 o'clock,	8 min. Evening.
Full Moon,	10th "	1 "	31 " Morning.
Last Quarter,	16th "	3 "	55 " Afternoon.
New Moon,	24th "	6 "	31 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, warm with showers; 3, 4, 5, fair; 6, 7, 8, sultry; 9, 10, thunder showers; 11, 12, fair; 13, cloudy; 14, 15, 16, clear; 17, showers; 18, 19, 20, fair; 21, 22, warm; 23, 24, thunder showers; 25, 26, 27, clear and warm; 28, 29, warmest days; 30, 31, thunder showers.

THE AMERICAN REVOLUTION.

England, from 1754-62, had an expensive war with France in regard to Canada, which so increased the national debt of England as to make additional taxation necessary.

The English government turned to the American Colonies, and tried to force upon them the noted "Stamp Act," which required all legal and business documents to be stamped, that is, a duty paid on them, in order to be binding.

This the Colonies stoutly resisted, because it was taxation without representation. The English tried to force them to obedience. This brought on the war which began at Lexington, Mass., in April, 1775. The Colonies declared themselves free and independent of the mother country on,

THE FOURTH OF JULY, 1776.

What a pity, for the young, that so little is really made of this day! We used to have great celebrations, processions, speeches, dinners, toasts, fireworks, and other displays, which not only inspired the young with a love of country, but also taught them the meaning of the American Revolution, and impressed them with a sense of the great act of "Declaration of Independence."

What a shame, too, that more people are drunk on that day than any other of the year! How much more honor to the day and to their country, if they would even quietly stay at their work!

OUR BENEVOLENT CONTRIBUTIONS.

The Eastern Synod last year gave nearly \$46,000; the three other district Synods gave over \$21,000; in all making \$67,000 for our whole Church.

Compare this with what some other Churches give, and it looks wonderfully small. But two things must be considered: 1. These other Churches are much stronger than we in membership; 2. They in their benevolent column include many things, which we do not (Church repairs; building Churches and parsonages; donations to pastors, &c.).

Our benevolent column includes only alms given to Missions, Education, Orphan Homes, our Institutions, and other similar Church work. Perhaps we wrong ourselves by being so strict, while others are not; and yet it is only right, and God will judge us fairly, whether men do or not.

"NOW I LAY ME DOWN TO SLEEP"

I.

Now I lay me down to sleep!

First beside my mother kneeling:
Through the hushed up silence deep,
Hear the double whisper stealing:

"If I die before I wake,
Pray the Lord my soul to take."

II.

When I lay me down to sleep,

Oh, my God! when I am dying,
Hear me pray that old-time prayer,
On my haunted death-bed lying,
From the old dreams let me wake—
"Now the Lord my soul to take."

OUR PUBLICATIONS.

The first Hymn Books and Catechisms used in this Country were imported from Europe. The first Reformed Hymn Book published in America, was in 1744 (two years before Schlatter came), by Christian Saur, Germantown, Pa. The first Reformed Catechism published in this Country was by Carl Cist, in 1790. Our Synodical Minutes began to be published in 1817. Our present English Hymn Book, was published in 1830. The present edition of the Heidelberg Catechism began to be published in 1840. In 1841 the Mayer Liturgy was published. In 1842 the old German Hymn Book; also Dr. Nevin's "History and Genius of the Heidelberg Catechism." In 1843, Dr. Nevin's "Anxious Bench." In 1845 Dr. Schaff's Principle of Protestantism." In 1846, Dr. Nevin's "Mystical Presence." In 1849, The Mercersburg Review was started, and in 1850, Dr. Harbaugh's "Guardian." In 1857, the Provisional Liturgy was published, and in 1859, Dr. Schaff's German Hymn Book. In 1859 Rev. George B. Russell published our first Sunday School paper, called "The Pastor's Helper," since 1865 called "Child's Treasury."

HOW WE COMPARE WITH OTHERS.—Our percentage of increase of membership is second to only one denomination in the United States,

The Reformed Church in Lancaster, Pa., was organized in 1736.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R&S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun sl. rises m. h. n.	Sun sets m. h. m.
Friday	1 Maccabees	1 Cor. 15: 1-34	morn.	7	1. δ γ δ δ sets 12-	64 56 7	4 20
Saturday	2 Mar. under Nero	" 15: 35-16:	12 16	20	3. φ ris. 140 [59	64 57 7	3 21
31] 8th Sunday after Trinity, Matthew 7: 15-23; Rom. 8: 12-17. Day's Length, 14 hours 2 min.							
Sunday	3 Wm. Thorp	Acts 19: 11-20: 1	12 56	4	2. sets 8 22	64 59 7	1 22
Monday	4 Leonard Käser	2 Cor. 1: 1-22	1 40	18	Orion rises 2 20	65 0 7	0 23
Tuesday	5 Salz'g Evang.	" 1: 23-2	2 22	2	* rises 11 6	65 1 6	59 23
Wednesday	6 Transfiguration	" 3: 4: 1-6	2 58	18	Antares south 7 14	65 2 6	58 23
Thursday	7 Nonna	" 4: 7-5: 10	3 25	3	δ γ N. N. south 11 4	55 3 6	57 20
Friday	8 Hormisdas	" 5: 11; 6: 7: 1	γ rises	18	8th. Altair so. 10 34	55 4 6	56 27
Saturday	9 Numidicus	" 7: 2	8 12	3	γ in per Sirius rises 4 13	55 5 6	55 28
32] 9th Sunday after Trinity, Luke 16: 1-9; 1 Cor. 10: 6-13. Day's Length, 13 hours, 48 min.							
Sunday	10 Laurentius	2 Cor. 8:	8 44	18	φ rises 1 42	55 6 6	54 25
Monday	11 Greg. of Utrecht	" 9:	9 8	2	δ sets 12 48	55 7 6	53 30
Tuesday	12 An. of Havelb'g	" 10:	9 38	16	φ gr. Hol. Lat. S. $\square$ δ $\circ$	55 8 6	52 31
Wednesday	13 C't. Zinzendorf	" 11:	10 4	10	δ φ $\circ$ Inferior	55 10 6	50 4
Thursday	14 James Guthrie	" 12: 1-18	10 29	13	14th. γ sets 7 52	45 11 6	49 2
Friday	15 Assum. V. Mary	" 12: 19-13:	11 2	25	Ω . Arctur so. 11 34	45 12 6	48 3
Saturday	16 John of Saxony	Acts 20: 1-13	morn.	7	Orion rises 1 38	45 1 6	47 4
33] 10th Sunday after Trinity, Luke 19: 41-48; 1 Cor. 12: 5-11. Day's Length, 13 hours, 32 min.							
Sunday	17 John Gerhard	Rom. 1: 1-17	12 2	19	N. south 10 42	45 14 6	46 5
Monday	18 Hugo Grotius	" 1: 13-31	1 9	1	δ γ φ rises 1 45	45 15 6	45 6
Tuesday	19 Sebaldus	" 2:	2 10	13	Antares sets 10 48	35 17 6	43 7
Wednesday	20 Bernard of Clair.	" 3:	2 40	25	δ γ δ sets 12 29	35 18 6	42 8
Thursday	21 1st Mor. Miss.	" 4:	3 47	7	δ γ δ Spica sets 8 40	35 19 6	41 9
Friday	22 Symphorianus	" 5: 1-11	γ sets	19	22. φ sta'ny [ent. γ	35 20 6	40 10
Saturday	23 Gasp. de Coligne	" 5: 12-21	7 40	1	δ γ γ 7 δ $\circ$	25 21 6	39 11
34] 11th Sunday after Trinity, Luke 18: 9-14; 1 Cor. 15: 1-10. Day's Length, 13 hours, 14 min.							
Sunday	24 Bartholomew	Rom. 6:	8 4	13	γ in apo Procyon ris. 3 2	25 22 6	37 12
Monday	25 Louis IX	" 7:	8 28	25	Rigel rises 12 24	25 24 6	36 13
Tuesday	26 Ulfilas	" 8: 1-15	8 52	8	φ rises 1 56	25 25 6	35 14
Wednesday	27 Jovinian	" 8: 16-39	9 16	21	N. south 10 12	15 26 6	34 15
Thursday	28 Aug. of Hippo	" 9: 1-13	9 43	4	δ sets 12 16	15 27 6	33 16
Friday	29 John Bapt. B'd	" 9: 14-33	10 18	17	γ . δ rises 4 22 [W.	15 28 6	32 17
Saturday	30 Claud. of Turin	" 10:	11 2	1	30. δ γ δ φ gr. cl.	05 30 6	30 18
35] 12th Sunday after Trinity, Mark 17: 31-37; 2 Cor. 3: 4-11. Day's Length, 12 hours, 58 min.							
Sunday	31 Aidan	Rem. 11:	morn.	15	Dog Days End	05 31 6	29 19

MOON'S PHASES.

CONJECTURES OF THE WEATHER.

First Quarter, 1st day, 9 o'clock, 27 min. Morning.
 Full Quarter, 8th " 8 " 50 " Morning.
 Last Quarter, 14th " 11 " 29 " Evening.
 New Moon, 22d " 8 " 23 " Evening.
 First Quarter, 30th " 10 " 40 " Evening.

1, 2, 3, fair; 4, 5, variable; 6, 7, clear; 8, cloudy, rainy, and thunder; 9, 10, 11, fair; 12, 13, 14, variable; 15, 16, clear; 17, cloudy; 18, 19, variable; 20, 21, 22, clear; 23, thunder showers; 24, 25, 26, 27, warm, sultry; 28, rain; 29, 30, 31, clear.

PREACHING FOR MONEY.

"Mr. Beckly has left us and gone to Blankville," said Elder Solid to Elder Sour.

"Why how came that? I thought he was doing great good among you.

"So he was, but the Lord has called him to greater usefulness, and we thought we should be willing to let him go."

"The Lord called him? It is indeed wonderful how the Lord calls these ministers. It is always to a larger salary; I never heard of one going to a smaller salary."

"Are you not a little unfair? You perhaps forget some things that we have talked about in the past twenty years. I have known many ministers to change without any increase of salary; others to refuse to go to a larger salary; and we have both known ministers to go even to a smaller salary. You forget these things. This very change of Mr. Beckly's is to a salary \$150 less than he got from us.

"We must speak fairly of the ministry. Many persons insist on believing, that ministers have no higher motive for change than money; indeed many persons are themselves unable to conceive of anything higher, and so put their own spirit into the actions of the minister."

THE ELDERS AT CLASSES.

They are asked the constitutional questions (see Article 49) about the preaching, catechization, visitation, discipline and finances of their charge, but the answers often are very unsatisfactory. The Elder sometimes knows, that this or that has not been faithfully done, but does not like to say so; or he knows only about his own congregation. This is bad. He should never try to screen either pastor or people (for Classis wants to know the whole truth); nor should he say, that he does not know how this or that is in the other congregations of his charge, since he is sent to Classis for the very purpose of representing them, and it is his business to know all these facts and so to state them. Only so can he do his duty as an Elder and a Delegate.

It is wonderful to see how few congregations show real interest in the increase of the ministry by giving their own sons to the sacred office! But when they need a minister, they very gladly get one that comes from another congregation.

WHO IS PREPARED FOR THE LORD'S TABLE?

Many persons have doubts and fears in regard to their fitness for the Holy Communion. For the benefit of such we give an extract from the "Order of Worship," page 166, which beautifully meets this difficulty.

"We cordially invite to this table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of His Church, and who earnestly desire to possess His Spirit and to walk in His steps." Fear not, therefore, as many of you as have this mind, to embrace the joyful and glorious privilege which is here offered for your use. "Having, brethren, boldness, &c. (see Heb. x. 19-22)."

"GROW IN KNOWLEDGE."

There is a great defect at the present day in just this point. Religious instruction is not sufficiently thorough. Christians do not care to be indoctrinated as they should. There is too little earnest study of God's word, and the doctrines of the Church. If these things were more faithfully attended to, there would not be so much backsliding, wavering, weakness of faith and indifference.

Golden Censer.

FAMILY CATECHIZATION.

How much it is neglected! How sad are the consequences! Some parents call it a *trouble*—this most sacred duty of the family life! This accounts for the lamentable ignorance of children in even Christian families;—they know almost nothing about the Scriptures, the Church and the Christian life. How does this neglect square with the baptismal vow, to bring them up "in the nurture and admonition of the Lord?"

EPITAPH OF SAMUEL TAYLOR COLERIDGE.

Stop, Christian passer by! Stop, Child of God,
And read with gentle breast. Beneath this sod
A poet lies, or that which once seemed he;
O, lift a thought in prayer for S. T. C. !—
That he, who many a year with toil of breath,
Found death in life, may here find life in death!
Mercy for praise—to be forgiven for fame,
He asked, and hoped through Christ. Do thou
the same.

SEPTEMBER,

9th Month, 30 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun el. rises m h. m.	Sun sets h. m.	O style
Monday	1 Hanna	Rem. 12:	12 0	29	♀ rises 2 8	05 32	6 28	20
Tuesday	2 Mamas	" 13:	1 1	13	Sirius rises 2 46	15 33	6 27	21
Wednesday	3 Hildegardo	" 14:	2 10	28	♂ ♀ N. N. south 9 31	15 35	6 25	22
Thursday	4 Ida	" 15: 1-13	3 15	13	♂ ♀ ☉. ♀ in Perihelion	15 36	6 24	23
Friday	5 John Mollie	" 15: 14-33	4 18	28	♂ sets 11 52	25 38	6 22	24
Saturday	6 Matthias Weibel	" 16:	5 rises.	12	♂ 6th. ♀ in per	25 39	6 21	25

36] 13th Sunday after Trinity, Luke 10: 23-27; Gal. 3: 15-22. Day's Length, 12 hours, 40 min.

Sunday	7 Laz. Spengler	Acts 20:	7 17	27	Antares sets 9 40	25 40	6 20	26
Monday	8 Corbinian	" 21:	7 43	11	♀ rises 2 19	25 41	6 19	27
Tuesday	9 Lorigi Paschali	" 22: 23:	8 8	25	Rigel rises 11 38	35 43	6 17	28
Wednesday	10 Paul Speratus	" 24: 25:	8 36	8	♂ ♀ H. 7* rises 8 50	35 44	6 16	29
Thursday	11 John Brenz	" 26:	9 6	21	♂ Aldebaran rises 10 16	45 45	6 15	30
Friday	12 Dionys's Peloc'n	" 27:	9 42	3	♂ sets 11 39	45 47	6 13	31
Saturday	13 Wm. Farel	" 28:	10 40	15	♂ 13th. N. south 8 58	45 48	6 12	32

37] 14th Sunday after Trinity, Luke 17: 11-19; Gal. 5: 16-24. Day's Length, 12 hours, 22 min.

Sunday	14 Cyprian	Eph. 1: 1-14	11 38	27	♀ in ☉. ♀ gr. II. L. N. ☉	55 49	6 11	2
Monday	15 Ar. v. Grumb'h	" 1: 15: 2: 1-10	morn.	9	♂ ♀ ♀. Arctur sets 9 48	55 50	6 10	3
Tuesday	16 Euphemia	" 2: 11-3:	12 39	21	Orion rises 11 48	55 52	6 8	4
Wednesday	17 Ember Day	" 4: 1-17	1 59	3	♂ ♀ H. ♀ rises 2 30	65 53	6 7	5
Thursday	18 A. G. Spangenb'g	" 4: 18	2 57	15	Pollux rises 12 6	65 54	6 6	6
Friday	19 Thos. of St. Paul	" 5: 6: 1-9	3 55	27	♂ sets 11 28	65 56	6 4	7
Saturday	20 Magdal. Luther	" 6: 10	4 59	9	♂ in apo. ♂ ♀ ♀	75 57	6 3	8

38] 15th Sunday after Trinity, Matt. 6: 24-34; Gal. 5: 25-6: 10. Day's Length, 12 hours 4 min.

Sunday	21 Matthew	Colos. 1:	5 sets.	22	21st. ♂ ♀ ☉	75 58	6 2	9
Monday	22 Mauritius	" 2: 3: 1-4	6 58	5	☉ en. ☉ Day & N. nal	76 06	6 0	10
Tuesday	23 5 Mar. of Gen'a.	" 3: 5-4:	7 26	18	Autumn Commences	86 15	59	11
Wednesday	24 Jno. Jacob Moser	Philemon	7 54	1	♂ ♀ ☉ superior	86 25	58	12
Thursday	25 Augsb'g Treaty	Philip 1: 1-26	8 28	14	♀ rises 2 56	86 35	57	13
Friday	26 Lioba	" 1: 27-2:	9 8	28	N. south 8 6	96 55	55	14
Saturday	27 Phil. Graveron	" 3: 4:	9 50	11	Sirius rises 1 22	96 65	54	15

39] 16th Sunday after Trinity, Luke 7: 11-17; Eph. 3: 13-21. Day's Length, 11 hours 46 min.

Sunday	28 A. Clarenbach	1 Tim. 1:	10 39	25	♂ ♀ ☉. ♀ sets 11 0	96 75	53	16
Monday	29 St. Michael	" 2:	11 26	9	29th. N. south 7 49	106 85	52	17
Tuesday	30 Jerome	" 3: 1-13	morn.	22	☉ N. station'y ♂ ♀ N.	106 105	50	18

(24) Jupiter is the 4th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

Full Moon,	6th day,	4 o'clock,	7 min.	Afternoon.
Last Quarter,	13th "	10 "	38 "	Morning.
New Moon,	21st "	12 "	48 "	Afternoon.
First Quarter,	29th "	9 "	54 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, snows; 5, 6, 7, fair; 8, 9, 10, variable; 11, 12, 13, clear; 14, 15, 16, pleasant; 17, cloudy; 18, 19, 20, fair; 21, 22, thunder showers; 23, 24, 25, clear; 26, cloudy; 27, 28, 29, clear; 30, cloudy and variable.

A CHAPTER ON ALMS-GIVING.

THE NATURE OF ALMS-GIVING.

It is worship; honoring the Lord with our substance (Prov. 3: 9); our gold and our prayers (Ps. 72: 15; Matt. 6: Acts 10: 4). It is the fruit of our Christian life; a test of the sincerity of our love (2 Cor. 8: 8); and a Christian grace in which we shall "abound" (2 Cor. 8: 7).

THE NEED OF ALMS-GIVING.

We need it, to prove our love and to develop our Christian life; but we may reverently say, that God also needs our alms. He works through means, and the means come from His people. The gospel must be preached by men, and these must be supported; hence "Missions" and "Beneficiary Education." The Church must provide for the poor; hence "Orphan Homes." Also, educate her young people; hence Colleges and Seminaries. God could do many things by miracles; but He does not, He works through means. He has given His people brains, money and grace. These they are to use in carrying forward His work.

"God wants our hearts, not our money," said a good old man to his pastor. "God wants our hearts *and* our money," said the minister, and pointed him to the passages given above.

THE BLESSEDNESS OF GIVING.

"I never knew how it was," says Baxter, "but I always received the most when I gave the most away."

This simply corresponds with God's promises to the liberal giver. He will bless us in all our works (Deut. 15: 10); pay us back all we give (Prov. 19: 17); even much more (Prov. 11: 24, 25; Mal. 3: 10-12).

Giving is more blessed than receiving (Acts 20: 35). See also, Is. 58: 10, 11. We must never give simply for the sake of this reward; though while giving from love to Christ and His people, we may yet confidently expect it.

A Christian merchant says: "The more I give, the more I seem to have."

Says a pastor: "During my second year, I gave out of my small salary \$25.00 toward our church work; in less than a year afterward, I had received from unexpected sources more than five times that sum! The same has often happened since."

Is not all this simply the fulfillment of Prov. 3: 9, 10? Is it wonderful, that God does what He promises?

THE CURSE OF NOT GIVING.

Read it in Haggai 1: 5-11, and Mal. 3: 8-11. Is it not fearful? Do you really believe God means what He says? Then why not give more freely?

A shower of rain withheld from the farmer's corn in earing time, may keep back hundreds of extra bushels; how easy for God to withhold it! A little spark in the merchant's goods may soon destroy a thousand dollars, which he has kept back from the Lord's work! Twenty dollars may seem too much to give to missions; but by a little mildew on your grapes, God teaches you how to lose forty. *If you can bear losses, why not also bear gifts?* God wants you to give \$500 or \$1000 to the Institutions of the Church, but you refuse; by a quiet, unexpected turn of affairs—that is, of God's providence—He teaches you how to give twice that sum to fire, water, burglary, or the debtor column!

A certain man while poor, gave one-tenth of his income to the Lord, and found it easy; but during the war he became partner in a hominy mill, which supplied the army. Soon his income was three hundred dollars per day. Now came a terrible conflict; "Can it be possible, that it is my duty to give away thirty dollars a day?" The sum seemed to appal him; and one night, after a severe struggle, in which covetousness gained the mastery, he sank into a troubled sleep, but soon awoke to see the hominy mill in a thousand flames! He has never since had any trouble to give one-tenth.

So God by sickness teaches men how much time and money they might spare for His service. See how all these facts explain and illustrate God's statement of the curse in Haggai 1: and Mal. 3:!

Both the blessing and the curse include also spiritual enriching and loss; but of these we will not speak.

EXCUSES FOR NOT GIVING.

"Too poor." Perhaps just because you do not give (Lk. 6: 38); but even the widow gave out of her poverty! From the poor God demands but little; but He does demand *that*.

"In debt." Do you might always be and never give anything. Do you owe the Lord nothing? or does it not matter when you pay Him? Why be so conscientious only in regard to man?

OCTOBER,

10th Month, 31 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun 1. rises m. h. m.	Sun sets h. m.	O' style
Wednesday	1 Remigius	1 Tim. 3: 1-4: 10	12 12		8 ♀ rises 3 15	10 6	11 5	49 19
Thursday	2 Chr. Schmid	" 4: 11-5: 16	1 28		♂ sets 10 50	11 6	12 5	48 20
Friday	3 The two Ewalds	" 5: 17	2 45		7 N. sets 11 58	11 6	13 5	47 21
Saturday	4 Franciscus	" 6:	3 59		21 Sirius rises 12 55	11 6	15 5	45 22

40] 17th Sunday after Trinity, Luke 14: 1-11; Eph. 4: 1-16. Day's Length, 11 hours, 28 min.

Sunday	5 Petro Carnesec.	Titus 1:	5 12		5 ☽ in per.	12 6	16 5	44 23
Monday	6 Henry Albert	" 2:	☽ rises 10 46		19 ☾ Cth. ♀ rises 4 8	12 6	17 5	43 24
Tuesday	7 Theodore Beza	" 3:	6 40		3 ☾ 7* rises 7 22	12 6	19 5	41 25
Wednesday	8 Robt. of Lincoln	2 Tim. 1:	7 10		15 ♀ in ☿ Rigel rises 9 44	12 6	20 5	40 26
Thursday	9 Dionysius Areo.	" 2:	7 42		29 ☿. ♀ rises 3 29	13 6	21 5	39 27
Friday	10 Justus Jonas	" 3:	8 17		11 ♂ sets 10 36	13 6	23 5	37 28
Saturday	11 Ulrich Zwingli	" 4:	8 59		23 Altair south 6 32	13 6	24 5	36 29

41] 18th Sunday after Trinity, Matth. 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hours 10 min.

Sunday	12 Henry Bullinger	Heb. 1:	9 48		5 N. sets 11 32	13 6	25 5	35 30
Monday	13 Elizabeth Fry	" 2:	10 46		17 ☾ 13th. Arc. sets 8 10	14 6	27 5	33 31
Tuesday	14 Nich. Ridley	" 3: 4:	11 42		29 ☽ ☽ H. ☽ ♀ ♀	14 6	28 5	32 32
Wednesday	15 Aurelia	" 5:	morn.		11 Formal south 9 29	14 6	29 5	31 33
Thursday	16 Gallus	" 6:	12 40		23 ♀ rises 3 44	14 6	31 5	29 34
Friday	17 Rev. Edi. of Nan.	" 7:	1 48		5 ☽ in apo. ♀ rises 3 49	15 6	32 5	28 35
Saturday	18 St. Luke	" 8:	2 59		17 ☽ ☽ ♀ in Perihelion	15 6	33 5	27 36

42] 19th Sunday after Trinity, Matth 9: 1-8; Eph. 4: 17-32. Day's Length, 10 hours, 52 min.

Sunday	19 Bruno	Heb. 9: 1-14	3 58		0 ☐ N. O. ♂ sets 10 20	15 6	34 5	26 37
Monday	20 F. Lamb't of Avi.	" 9: 15	4 59		12 ♀ Neptune ☾	15 6	36 5	24 38
Tuesday	21 Hilarion	" 10: 1-18	☽ sets 6 10		26 ☾ 21st. N. sets 11 18	15 6	37 5	23 39
Wednesday	22 Hedwig	" 10: 19-39	6 10		10 ☾ ☽ ♀. Al. r. 7 44	15 6	38 5	22 40
Thursday	23 Henry Martin	" 11:	6 49		24 ☽. ☾ enters ☾	16 6	39 5	21 41
Friday	24 Arethas	" 12:	7 48		8 Orion rises 9 24	16 6	41 5	19 42
Saturday	25 John Herz	" 13:	8 58		22 ♀ rises 4 8	16 6	42 5	18 43

43] 20th Sunday after Trinity, Matth. 22: 1-14; Eph. 5: 15-21. Day's Length, 10 hours, 34 min.

Sunday	26 Frederick III.	Prov. 1: 2:	9 54		7 ☽ ☽ ♂. ♂ sets 9 55	16 6	43 5	17 44
Monday	27 Frumentius	" 3:	10 38		21 7* rises 6 2	16 6	44 5	16 45
Tuesday	28 Simon and Jude	" 4:	11 28		5 ☽ 28th. ☽ ☽ N.	16 6	45 5	15 46
Wednesday	29 Alfred the Great	" 5: 1-19	morn.		19 ☽ N. sets 10 56	16 6	47 5	13 47
Thursday	30 Jacob Sturm	" 6: 20-7:	12 30		3 ♀ rises 3 0	16 6	48 5	12 48
Friday	31 Fest. of Reform'n	" 8:	1 48		17 Sirius rises 11 14	16 6	49 5	11 49

MOON'S PHASES.

Full Moon,	6th day, 12 o'clock, 29 min. Morning.
Last Quarter,	13th " 1 " 23 " Morning.
New Moon,	21st " 5 " 53 " Morning.
First Quarter,	28th " 7 " 7 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, cloudy, rainy; 3, 4, variable; 5, 6, rain; 7, 8, 9, changeable; 10, 11, cloudy; 12, 13, 14, fair; 15, cloudy; 16, 17, 18, clear; 19, 20, cloudy; 21, showers; 22, 23, fair; 24, rain; 25, 26, 27, clear; 28, 29, rain; 30, 31, clear.

"Things have not gone right the last year" Well, that may be explained by Hag. 1: 5-11 and Mal. 3: 8-11. Perhaps, rather, you have not gone right.

"I have already given much. We cannot always be giving." You forget that you have also received much, and are always receiving!

"We may not have prosperity this year." You have nothing to do with possible evils, losses, &c., yet to come. Paul says: "As the Lord *hath* prospered you," so lay by for Him; He asks you to give from past prosperity, not future.

"We do not know what is done with all our church money." That is because you do not read your church paper and the proceedings of Classes and Synods. Our church work is all spread out there, even if you do shut your eyes to it. If only you would read more about how the Kingdom is coming, you surely would do more to make it come.

DIFFERENT WAYS OF GIVING.

Much as possible (earnestness). Little as possible (indifference). Much as others give (self-esteem). More than others give (pride). From sense of duty; self-respect; pity to the cause; love to Christ and souls.

One great evil is the habit of giving very small sums. Men pay five or ten cents for a cigar, or piece of tobacco, and no more, perhaps even less, toward the work of the Lord! Tobacco they buy almost daily, and feel comfortable; but when called on for alms they say, "You are always begging!"

This giving so small a sum is only a habit, a *bad habit*. Perhaps it comes from the expression, "penny collection." What you call a thing, that you will likely make it. Would to God the words "penny collection" had never been heard! Pennies from the poor God accepts; but from them alone.

Even at Communion, when Christians should bring a suitable thank-offering to the Lord (Deut. 16: 16), how many cast in less by far than they the month before spent upon needless luxuries! By subscription, men will give one, five or ten dollars; but into the alms basket they will cast only a little scrip. It is simply bad habit.

DIFFERENT WAYS OF GETTING ALMS.

Every Lord's Day. This is Apostolic (1 Cor. 16: 2), and much better than yearly subscriptions and special appeals.

Get alms from all, by whatever plan you adopt. The poor as well as the rich; even servant girls, and apprentices, love their Church, and wish to show this love. Besides, all need to cultivate the Christian grace of giving. Pass none by, through either pity, fear, or delicacy.

By all means, never resort to suppers, festivals, fairs or any other worldly device, for getting Church money; but put your hand into your pocket, and pay out what the Lord needs, and He will bless you for it.

SACRIFICE IN ALMS-GIVING.

Sacrifice is that which costs us something. A matchboy once a week, did without his dinner, in order to have six cents for the Lord's cause on Sunday. That was "a sacrifice acceptable, well-pleasing to God" (Phil. 4: 18). David would not offer to the Lord that which cost nothing (See 2 Sam. 24: 24). So should we be careful, that we feel our alms-giving, that there be some cost in them, some sacrifice of time, labor, or feeling. Therefore the poor offer to the Lord far more sacrifices than the rich; because the latter give of their abundance, and generally without self denial. Of what have you ever denied yourself in order to have more for the Lord?

A rich man bought 100 shares of stock at \$95 per share; in two hours sold it for \$99; and in the evening gave \$400 to missions. At the same meeting a poor woman gave \$1.50 earned that day by ten hours hard washing. Which gave a "sacrifice" of thanksgiving? How much should you give? Till you feel it.

HOW MUCH MEN MIGHT GIVE.

Their losses teach them a lesson of large giving. Also, their outlay for luxuries of dress and appetite. See, too, what money men can spend in strife, ambition, family jealousies, and political or social interests!

How can a man who chews \$25 worth of tobacco satisfy his conscience by giving one-fifth or one-half of this amount to the support of the gospel? A man once gave \$2.00 to missions, and next day paid \$3.00 for a little dog! Men often beg off from a needy Church object, saying they can do no more; but soon you find them paying from \$40 to \$100 a year for music in the family. Might they not have given this amount to the Lord the year before?

NOVEMBER,

11th Month, 30 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S. h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. m. h. m.	Sun rises	Sun sets	0. 1. 2.
Saturday	1 All Saints	Prov. 9:	2 59	0	☾ in per. ☿ rises 4 26	10 6	51 5	9 2	6

44] 4th Sunday before Advent, Matth. 9: 18-26; 1 Cor. 1: 9-14. Day's Length, 10 hours, 16 min.

Sunday	2 Victorinus	John 21: 1-23	4 2	14	☾ ☿ ☽ sets 9 40	16 6	52 5	8 21	
Monday	3 Pirminus	1 John 1: 2:	5 6	23	☿ rises 2 42	16 6	53 5	7 22	
Tuesday	4 John A. Bengel	" 3:	☾ rises	11	☾ 4th. Sirius ris. 10 56	16 6	54 5	6 23	
Wednesday	5 Hans Egede	" 4:	5 49	24	☾ ☽. Altair sets 11 32	16 6	55 5	5 24	
Thursday	6 Gustav. Adolph.	" 5:	6 19	7	☾ Markab south 8 12	16 6	56 5	4 25	
Friday	7 Willibrord	2 John	6 53	19	N. sets 10 32	16 6	57 5	3 26	
Saturday	8 Willchad	3 John	7 56	1	☿ gr. Hel. Lat. 8.	10 6	58 5	2 27	

45] 3d Sunday before Advent, Matth. 24: 15-28; 1 Thess. 4: 13-18. Day's Length, 10 hours, 2 min.

Sunday	9 John v. Staupitz	Rev. 1:	8 59	13	☿ gr. Hel. Lat. N.	16 6	59 5	1 28	
Monday	10 Martin Luther	" 2:	10 12	25	☿ gr. Elon. East. ☽ ☾ ☿	16 7	05	0 29	
Tuesday	11 Martin of Tours	" 3:	11 8	7	☾ 11th. ☿ sets 6 0	16 7	14	59 30	
Wednesday	12 Phil. de Mornay	" 4; 5; 6:	morn.	19	☾ ☿ rises 4 49	16 7	24	58 31	
Thursday	13 Arcadius	" 7; 8; 9; 1-12:	12 4	1	☽ sets 9 28 [1 59	15 7	44	56 8.	
Friday	14 Pet. Mart. Verm.	" 0: 13-10; 11:	1 9	13	☾ in apo. ☽ ☾ ☿ rises	15 7	54	55 2	
Saturday	15 John Kepler	" 12: 13:	2 19	25	H. stationary	15 7	64	54 3	

46] 2d Sunday before Advent, Matth. 25: 31-46; 2 Thess. 1: 3-10. Day's Length, 9 hours, 46 min.

Sunday	16 Casp. Creuziger	Rev. 14: 1-13	3 31	8	☽ in Perihelion	15 7	74	53 4	
Monday	17 Bernward	" 14: 14-20	4 50	21	☽ ☾ ☿. ☿ rises 5 2	15 7	74	53 5	
Tuesday	18 Greg. Illuminat.	" 15:	5 59	4	N. sets 9 54	15 7	84	52 6	
Wednesday	19 Elizab. of Liesse	" 16: 1-8	☾ sets	18	19'h. 7* south 12 4	14 7	94	51 7	
Thursday	20 John Williams	" 16: 9-21	5 40	2	☾ ☽ N. ☿ stat'y ☽	14 7	104	50 8	
Friday	21 Columbanus	" 17:	6 39	17	☽ ☾ ☿. ☿ rises 1 36	14 7	114	49 9	
Saturday	22 John Oecolampadius	" 18:	7 46	2	☾ enters ☽	14 7	124	48 10	

47] 1st Sunday before Advent, Matth. 25: 1-13; 2 Pet. 3: 3-14. Day's Length, 9 hours, 34 min.

Sunday	23 Clemens Roman.	Rev. 19: 1-10	8 54	17	N. sets 9 23	13 7	134	47 11	
Monday	24 John Knox	" 19: 11-20: 1-3	9 43	1	☾ ☽ N. ☽. ☽ sets 9 16	13 7	144	40 12	
Tuesday	25 Catharine	" 20: 4-15	10 30	16	☿ rises 5 18	13 7	154	45 13	
Wednesday	26 Conrad	" 21: 1-8	11 46	1	Andromeda south 7 54	12 7	154	45 14	
Thursday	27 Marg't Blaarer	" 21: 9-22	morn.	17	☾ 27. Arctics so. 9 46	12 7	164	44 15	
Friday	28 Alex. Roussel	Psaln 96:	12 56	24	☾ rises 1 14	12 7	174	43 16	
Saturday	29 Saturninus	" 145:	2 6	11	☾ in per N. sets 9 4	11 7	174	43 17	

48] 1st Sunday in Advent, Matth. 21: 1-9; Rom. 13: 11-14. Day's Length, 9 hours, 24 min.

Sunday	30 St. Andrew	John 1: 1-14	3 22	24	☽ ☿ ☽ Inferior	11 7	184	42 18	
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MOON'S PHASES.

Full Moon,	4th day, 10 o'clock,	46 min. Forenoon.
Last Quarter,	11th " 7 " 40 "	Evening.
New Moon,	19th " 13 " 34 "	Evening.
First Quarter,	27th " 3 " 10 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, 6, fair; 7, 8, 9, rain; 10, 11, 12, clear; 13, 14, cloudy; 15, rain; 16, 17, fair; 18, 19, cloudy; 20, 21, rain; 22, 23, 24, variable; 25, rain; 26, 27, 28, fair and clear; 29, 30, variable.

The fact is, where there's a will there's also a way. When men are truly in earnest, they will give largely; while without interest, they will give but little.

In 1867 the theatres in New York took in \$3,000,000; that same year the whole United States paid only half that sum to Foreign Missions! The people of the United States in one year pay \$600,000,000 for tobacco, and England pays \$50,000,000; while the income of all the Missionary Societies of the whole world is less than \$5,000,000!

How will Christians answer for all this at the bar of God?

OUR GREAT REPROACH.

How little we do give compared with what we might give! Church work drags sadly along, hindered for lack of support and often hampered with debt; while Christians hold fast to the Lord's money! A year ago, the Northern Presbyterian Board of Education had a debt of almost \$20,000. In 1872 the Baptist Mission Society was \$16,000 in debt; that of the Dutch Reformed Church, \$40,000; our own and a dozen others were in debt! Alas, Alas! What does our Lord think of these things? What do the angels think of them?

SOME HINTS ABOUT GIVING.

Never regulate your subscription by the amount above it; give not as your neighbor gives, but as the Lord has prospered you (1 Cor. 16: 2).

Your alms-giving is for your own good, just as your praying is (1 Tim. 6: 17-19). People should give neither so little nor so carelessly as they do.

The Church is not a beggar (one that has no claim on you, and that can never pay you back). Christianity not only saves your soul, but makes all your worldly interests prosperous and stable. You owe the Church much.

Many a big heart beats above an empty purse; and many a little heart above a full one.

Why do people so much dislike sermons about money? They enjoy the subject anywhere else! Is conscience disturbed? And why are they glad to escape from giving to Church objects?

Giving alms is one way of becoming interested in Church work. Liberality is an antidote for covetousness.

In dividing your money between men and God, let not God come last, but first (Prov. 3: 9; Mat. 6: 33).

If our people were more deeply interested in our Church work, they would give more freely and cheerfully to its support. They need to know what has been done, what is now doing, and what yet needs to be done. For this they should get the Church papers.

Before you refuse to give, study Judges 5: 23. Consider also, that your money works for eternity!

"Always begging," said Mr. Light-purse! "Yes," said the Pastor, "I am always begging mercies from the Lord for you; and it is only fair I should often ask alms from you for the Lord."

HOW THE WORLD GIVES.

Learn a lesson here. When a great work is to be done, men do not give ten cents or a few dollars, but hundreds and thousands. A railroad can be built only by subscriptions of \$100, \$500, \$5000, &c. Why does the world (yea why do Christians, in worldly interests) give so freely? Simply because they think it will pay.

But why do Christians refuse to carry on the great work of Home and Foreign Missions? Because they lack confidence in the investment. It will not pay them as other investments do. The Lord says it will, but they do not believe the Lord, and so they let His holy work drag!

With new and wide fields for missions, with twenty or fifty new candidates for the ministry, with needy Institutions, one would suppose the Church should feel itself loudly called to give largely to the Lord's work; but alas, without confidence in the investment, men will not pay. This is no compliment to the Lord! His bank is safe, and pays good interest. No credit to your profession (1 Cor. 6: 19, 20), to keep back the Lord's portion.

KEEP YOUR CHURCH CLEAN.

How unreasonable, that God's house should be filthy, spotted, smoked and greasy! Your own parlors, on the contrary, are clean and tidy. Are you honoring God's holy place?

Then again, when the Church is clean, how dare you defile the Temple of God? If, now, you want some earnest words on this point, turn to Harbaugh's "Golden Censer," page 352.

DECEMBER,

12th Month, 31 Days.

1873.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun rises m. h. m.	Sun sets h. m.	Style
Monday	1 Eligius	Gen. 2: 4-25	4 39		7 ♀ in Perihelion	11 17	19 41	19
Tuesday	2 Jno. Ruysbroek	Matth. 19: 1-12	5 54		20 ♀. ♀ rises 5 32	10 7	19 41	21
Wednesday	3 Gerhard Groot	Eph. 5: 22-33	7 rises		2 3d. ♂ sets 8 59	10 7	20 4	20
Thursday	4 Gerh. v. Zutphen	1 Cor. 7:	5 10		15 ♀ Regulus rises 10 34	9 7	20 4	22
Friday	5 Crispina	Gen. 3:	5 49		27 ♀ rises 12 40	9 7	21 4	23
Saturday	6 Nicholas	Gen. 8: 15-9: 17	6 22		9 N. sets 8 22	9 7	21 4	24

49] 2d Sunday in Advent, Luke 21: 25-26; Rom. 15: 4-13. Day's Length, 9 hours, 16 min.

Sunday	7 Paulus Odontius	Acts 17: 15-34	7 12		21 Sirius rises 8 42	8 7	22 4	38 25
Monday	8 Martin Rinkard	Gen. 15:	8 14		3 ♂ II. Orion rises 6 20	8 7	22 4	38 26
Tuesday	9 Benj. Schmoelck	Deuteronomy 5:	9 16		15 ♀ rises 5 46	7 7	23 4	37 27
Wednesday	10 Paul Eber-	Exodus 12:	10 14		27 ♀ stationary ♂ & ♀	7 7	23 4	37 28
Thursday	11 H. v. Zutphen	Deut. 27:	11 10		9 11th. ♀ gr. II. L. N.	6 7	23 4	37 29
Friday	12 Spiridon	Romans 7:	morn.		21 ♀ in apo. ♂ ♀ 2	6 7	24 4	36 30
Saturday	13 Odilia	Leviticus 16:	12 12		3 ♂ sets 8 47 [rises 12 18]	5 7	24 4	36 D.

50] 3d Sunday in Advent, Matth. 11: 2-10; 1 Cor. 4: 1-5. Day's Length, 9 hours, 12 min.

Sunday	14 Dioscorus	Is. 40: John 5:	1 14		15 N. sets 7 41	5 7	24 4	36 2
Monday	15 Christiana	1 Pet. 1: 3-12	2 20		29 Arietis south 8 23	4 7	25 4	35 3
Tuesday	16 Adelheid	2 Samuel 7:	3 26		12 Aldebaran south 10 52	4 7	25 4	35 4
Wednesday	17 Ember Day	Joel 3:	4 33		26 ♂ ♀. ♀. ♀ rises 11 58	3 7	25 4	35 5
Thursday	18 Louis v. Seckendorf	Jeremiah 23:	5 52		10 ♂ ♀. ♀ rises 5 59	3 7	25 4	35 6
Friday	19 Clemens Alexandrinus	" 31:	7 sets.		25 19th. ♀ gr. E. W.	2 7	25 4	35 7
Saturday	20 Abraham	Isaiah 52: 12-53:	5 22		10 ♀ rises 6 22	2 7	25 4	35 8

51] 4th Sunday in Advent, John 1: 19-31; Phil. 4: 4-7. Day's Length, 9 hours, 8 min.

Sunday	21 Thomas	John 3: 23-36:	6 30		25 ♀ ch. ♂ 6 D. N. Shortest Day.	1 7	26 4	34 9
Monday	22 Hugh McKail	Isaiah 42:	7 59		10 Winter Commences	1 7	25 4	35 10
Tuesday	23 Anna du Bourg	" 55:	9 59		25 ♂ ♀. ♂ sets 8 59	1 7	25 4	35 11
Wednesday	24 Adam and Eve	" 58:	10 16		10 ♀ in per. N. sets 7 0	1 7	25 4	35 12
Thursday	25 Christmas	Isaiah 9: 2-7: Heb. 1:	11 25		24 ♀ rises 11 52	1 7	25 4	35 13
Friday	26 Stephen	Psalm 2: 1-10:	morn.		8 26th. ♀ rises 6 12	1 7	25 4	35 14
Saturday	27 St. John Evan.	Isaiah 11: 1-10	12 33		21 7* south 9 18	1 7	25 4	35 15

52] Sunday after Christmas, Matth. 1: 18-25; Gal. 4: 1-7. Day's Length, 9 hours 10 min.

Sunday	28 Innocents	Rom. 5: Col. 1:	1 40		4 Orion south 11 20	2 7	25 4	35 16
Monday	29 David	Isaiah 41: 49	2 46		17 ♀. Sirius south 12 6	2 7	24 4	36 17
Tuesday	30 Christ'n of Wurttemberg	1 Cor. 8: 1-6	3 51		0 ♂ sets 8 26	3 7	24 4	36 18
Wednesday	31 John Wicliff	Psalm 90: 103:	4 54		12 ♀ rises 11 10	3 7	24 4	36 19

MOON'S PHASES.

Full Moon, 3d day, 11 o'clock, 18 min. Evening.
 Last Quarter, 11th " 4 " 51 " Evening.
 New Moon, 19th " 1 " 47 " Afternoon.
 First Quarter, 26th " 11 " 2 " Forenoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, cloudy; 6, 7, clear; 8, cloudy, snow; 9, 10, 11, fair; 12, 13, rain; 14, 15, 16, clear cold; 17, variable with snow; 18, 19, rain; 20, 21, clear; 22, 23, 24, variable; 25, 26, 27, mostly clear; 28, 29, variable; 30, 31, fair.

CHRISTMAS MORNING.

What sacred memories round it throng;
The angelic legion's joyful song;
The manger where the Christ-child lay;
The Morning Star of that bright day;
The gifts of frankincense and gold;
The sweetest story ever told
Of that first Christmas Morning!

O, never, since that joyful night,
Hath glowed the heavenly fields so bright,
As then when o'er Judea's plains,
Echoed the sweet angelic strains,
Proclaiming to the sons of men
That Christ was born in Bethlehem,
And hallowed that bright morning.

And so, through eighteen hundred years,
With shades of night, and mists of tears,
Have swept across the world since then,
When Jesus came to dwell with men;
Still we that same sweet story tell,
And greet with song and sound of bell
Each merry Christmas Morning.

Now may we all, both old and young,
Join in the song the angels sung;
And with the wise men from afar,
Walk in the light of that bright Star;
And ever worship him aright,
Until we see the glorious light
Of the Eternal Morning!

Mary E. Linn.

THE EMPTY SOCKS.

I.—Last Christmas eve, three little socks
Were pinned against the wall.
Three little heels were tucked in bed
That could not rest at all;
And as the morning sun arose,
And flooded floor and pine,
Three pairs of feet went scampering out,
Then scampered back again;
But Santa Claus he caught them up,
And kisses fell like rain.

II.—This Christmas eve a little grave
Lies buried in the snow;
Two little socks instead of three
Are hanging in a row;
Sweet Christmas bells at morning light
Ring out a glad refrain;
But sorrow for that little one
I ne'er shall see again
Bids mother clasp her other two,
And tears they fall like rain.

THE CLOSING YEAR.

"How time flies!" say the people, when December and January shake hands. The past year seems like only a few weeks at most. Look at the boys and girls around you, just passing into manhood and womanhood. It seems only yesterday, that you dandled them upon your knee! and those who a few years ago passed your door to school, are now active business men and sober matrons. You can hardly realize it. Well may you say, "How time flies!"

EXCUSES FOR NEGLECTING THE LORD'S TABLE.

There are various pleas by which persons seek to justify their persistent refusal to connect themselves with the Church of Christ and commemorate His death.

I. I can be a Christian, as well without a profession and without the Sacrament as with it.

This is a fearful position to take. For it impeaches God's wisdom and goodness in establishing his Church. He has made its communion and ordinances the usual means of fitting souls for heaven. This excuse denies the necessity and suitableness of them for that purpose. The objector, therefore, arrays himself in opposition to the Living God.

II. It is a solemn engagement, and I shrink from committing myself for life.

But this feeling would not prevent you from entering into any social tie, or into a marriage union, although such a relation should involve all your interests for this world. And will you tell God, that you can trust "a worm of the dust," but that you are afraid to trust Him, who is the chief among ten thousand, and altogether lovely; Him, who is as willing as He is able to save to the uttermost all that trust in Him; Him who is as willing to carry on and to perfect as He is to begin the work of grace in their hearts; and who is able to keep that soul which is committed unto Him until the day of redemption?

III. I fear I shall disgrace my profession.

Say you so? Then examine your heart. There is reason to fear, that you cleave secretly to the world, and would make provision for future sin and future worldliness. You are striving to serve two masters, God and Mammon, the world and Christ. Or if this is too severe and harsh a judgment, and you are restrained by what you believe sincere and proper feelings, then they are mistaken. They lead you to look to yourself for strength to persevere, and not to Christ, who "loves to the end those whom He loves." You forget, that "He is faithful, who has promised and cannot deny Himself," and that He will "keep by His power, through faith, unto salvation," all who put their trust in Him. You forget that "neither life

nor death, nor things present, nor things to come, nor anything else (no possible contingency), can separate from the love of God which is in Christ Jesus our Lord," Either, therefore, you do not *sincerely* wish and desire to be and to live as a Christian, or you are allowing yourself to be led away by the old but still common error of "going about to establish some righteousness of your own, rather than submit and trust altogether to the righteousness of God"—to save yourself rather than to be saved.

IV. *I can discharge all the duties of a Christian and yet remain as I am.*

The blessed Saviour is of a different opinion. He says, "If any man will be my disciple, let him take up his cross and deny himself, and follow me." "Whosoever shall confess me before men, him will I confess before my Father who is in heaven. Whosoever is ashamed of me and my words, of him also shall the Son of Man be ashamed," &c. The first and chiefest duty of a Christian is to obey Christ; and how can any one obey Christ in the act of disobeying Him?

V. *The Lord's Supper is only an outward ordinance, and not in itself necessary to salvation.*

The answer is *first*, that were it altogether such, nevertheless love and gratitude would say, "Inasmuch as my gracious Redeemer has made this observance a mark and evidence of love, I will observe it even more scrupulously, than if it were *in and of itself* essential to my spiritual welfare." But, *secondly*, this ordinance is not wholly outward, but is a seal of the covenant, a pledge of mercy, a token of love, a means of strengthening our hearts, and a season of special presence, communion, and merciful dispensation on the part of Christ and of the blessed Comforter—it is THE LORD'S SUPPER, and as oft as we eat this bread and drink this wine, He is with us always, unto the end of the world.

VI. *I fear to seal my ruin by "eating and drinking damnation to myself."*

But the Apostle, by the word "damnation" (margin, judgment), does not mean hopeless perdition, but temporal judgment, such as sickness and death, as appears by the next verse, "For this cause many are weak and sickly among you, and many sleep" (1 Cor. xi. 30). To eat and drink

unworthily, that is, carelessly, without desiring to commemorate Christ's atoning death, or without a firm desire and purpose to live as one of Christ's followers, is indeed a great sin, but it is not unpardonable. The blood of Jesus Christ can wash it out, and has done so often.

But if your whole trust is in Jesus, and you long to obey His dying command, draw nigh without fear. You come not to the mount covered with clouds and darkness, but to Zion, where all is love—the dying love of Him who never breaks the bruised reed. And you shall eat and drink, not damnation, but joy and peace to your soul.

VII. *I am not fit yet to go to the Lord's table.*

"You know not what spirit you are of." To say you are not fit to come to the Lord's table, is either to say, that you are sinful—which is the very reason why Christ became your Saviour, and has provided this means of grace—or, it is to say, that you do not wish to come there as a sinner, saved and sanctified altogether by grace; and in this sense it is to trust for fitness to your own righteousness, your own duties, which is a rejection of Christ. In so saying, therefore, you forget that you should come to His table, in order to show that your confidence is built upon the love and grace of God in Christ; that you may find strong consolation in reposing on Christ's infinite righteousness and merits; that you may see all your guilt and sin washed away in the fountain of Christ's blood; and that you may there renounce self, trample on all self-righteous hopes and dependence, and "being justified by faith, have peace with God through our Lord Jesus Christ."

VIII. *The service is only recommended, not commanded.*

If this were so, could any penitent refuse to comply with the slightest hint of the Lord, who bought him with His blood? But the fact is otherwise. The Saviour's words are a plain, positive command, given, indeed, only for the disciples' benefit, but none the less binding for that reason. So important was it in His view, that He communicated an account of the ordinance to the Apostle Paul, by express revelation. "For I RECEIVED OF THE LORD that which also I delivered unto you, That the Lord Jesus the same night, &c." (1 Cor. xi. 23). It is thus certain, that the command

was intended to embrace, not only those who first received it, but all who in after times should believe, even "till he come."

IX. *But I need more faith in order to go to the Lord's table.*

And where are you to get this faith but by coming to Him, who is the "author and finisher of our faith," and who has instituted this ordinance for the very purpose of increasing the faith, and peace, and love of poor and needy souls? Come then to the Lord's table, because the Lord of the table invites you there, and because He says, "Ho every one that thirsteth, come ye to the waters; yea, come, buy wine and milk without money and without price." Remember thy sins and Christ's pardonings; thy ill-deserts and Christ's merits; thy weakness and Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilt, Christ's new applications of His blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness. Blessed soul! whom Christ shall thus find among the guests of His table, not having on his own righteousness (Phil. iii. 9), but having his robes washed and made white in the blood of the Lamb (Rev. vii. 14).

CHURCH HISTORY.

Christians should more generally read Church history. It would tell them of the struggles, sorrows and victory of the early Christian Church; the need of a Reformation from the corruptions of the Roman Church; the storm which was raised in the Sixteenth Century by the Reformers; and the victory of the truth. Such reading would greatly help men to appreciate their Christian privileges.

THE CHILDREN MUST TAKE PART.

The use of the Creed and Lord's Prayer in concert, and the responsive or antiphonal reading of the Scriptures, have become very common in Sunday Schools of different denominations; almost more so than our own. Sunday School men all over the land are coming more and more to see the necessity of giving the children some active and audible part in the worship.

WHY MAKE SUCH A DIFFERENCE?

If a miller makes good flour, people want it, whether they like the man or not. So in all branches of business.

But in regard to the minister, it is just the reverse. No matter how well he preaches, prays and labors: it all goes for nothing, if, for any reason, a family dislikes him! Therefore Paul says (1 Thess. 5: 13), "Esteem them very highly in love for their works' sake."

A GOOD PLAN.

Keep a strict account of all the money which your congregation pays out year by year for all church purposes: Pastor's salary, current expenses, the regular alms and any special collections, building or repair outlay, &c.

Such a record would be both useful and interesting now and hereafter. This, too, would enable you to make a yearly statement of its finances to the congregation

Some church officers, instead of holding up the hands of the Minister (see Ex. 17: 12), stand off and throw stones at him! Great Aarons and Hurs they are!

Ejaculatory prayer is a most excellent habit. It both brings you into frequent communion with God and the heavenly world, and also cultivates thankfulness, dependence and humility.

Some of our people get all our Church books as they are published. You find them in these families. The children are modeled by them and taught. Wise and happy are such parents.

The subject of union between the Lutheran and Reformed Churches was strongly agitated as early as 1833.

Diogenes being asked, "The biting of which beast is the most dangerous?" answered: "If you mean wild beasts, 'tis he slanderers; if tame ones, the flatterers."

The following table was prepared by Elder John Rodenmayer of Baltimore. It will be valuable for reference. A similar table for the other States of the United Church will be given next year.

O. Miller, D.
Deceased.

31

DISTRICT SYNODS.	Classes.	Ministers.	Congregations.	Members.	Members Unconfirmed.	Baptisms.	Confirmations.	Certificates.	Communicants.	Excommunications, or Erasures of Names.	Dismissed.	Deaths.	Sunday-Schools.	Sunday-School Scholars.	Benevolent Contributions.
Eastern Synod.....	13	279	669	86,879	43,797	8,818	5,207	797	71,733	28	930	2,992	582	37,425	\$15,561.29
Ohio Synod.....	8	126	302	20,537	11,365	1,883	1,470	690	17,461	256	233	566	202	13,309	3,323.11
North Western Synod.....	7	117	188	11,604	9,157	1,610	898	1,731	10,070	56	178	404	124	4,000	5,029.71
Pittsburgh Synod.....	6	52	131	9,751	7,632	1,006	652	236	8,065		123	228	89	5,163	8,056.19
Total: Synods, 4.	34	574	1,290	128,771	71,951	13,317	8,225	3,460	107,329	340	1,514	4,190	997	59,837	\$66,970.30

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EUGENE SAUVAIN.....			Mt. Eaton, O.....	February 11th, 1872.....	41
JOHN W. HAMM.....	1822	1822	Man hester, Ohio.....	April 30, 1872.....	72
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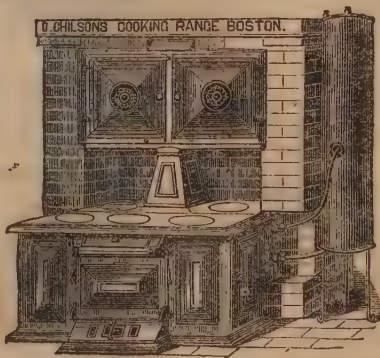
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ALMANAC FOR THE YEAR OF OUR LORD 1874.

Being a Common Year of 365 Days.

MOON'S SIGNS.				SIGNS OF THE ZODIAC.				PLANETS AND ASPECTS.					
	New Moon.		Full Moon.		Ram. Bull.		Lion. Virgin.		Bowman. Goat.	♄	Saturn.	♀	Venus.
	First Quarter		Last Quarter		Twins. Cancer.		Balance. Scorpion.		Waterman. Fishes.	♃	Jupiter.	☿	Mercury.
										♂	Mars.	☾	Moon.
										☼	Sun.	♁	Herschel.

- ♌ Conjunction, or planets in the same longitude. □ Quartile, when they are 90 degrees distant.
 ⊕ Sextile, when they are 60 degrees apart. △ Trine, when they are 120 degrees distant.
 ♂ Opposition, when they are 180 degrees distant.

The Latin Names of the Signs of the Zodiac are:
 Aries (Ram), Taurus (Bull), Gemini (Twins), Cancer (Crab), Leo (Lion), Virgo (Virgin), Libra (Balance),
 Scorpio (Scorpion), Sagittarius (Bowman), Capricornus (Goat), Aquarius (Waterman), Pisces (Fishes).

CHRONOLOGICAL CYCLES.

Dominical Letter, D.—Golden Number or Lunar Cycle, 13.—Epack, 12.—Solar Cycle, 7.—Roman Indiction, 2.—Julian Period, 6587.

The Jewish Era commences with their year 5635, September 12th, 1874.

The Mohamedan Era commences with their year 1291, February 18th, 1874.

MOVEABLE FEASTS.

Septuagesima Sunday, Feb. 1.	Palm Sunday, March 29.	Trinity Sunday, May 31.
Quinquagesima Sunday, Feb. 15.	Easter Sunday, April 5.	Corpus Christi, June 4.
Shrove Tuesday, Feb. 17.	Ascension Day, May 14.	First Sunday in Advent, Nov. 29.
Ash Wednesday, Feb. 18.	Whit Sunday, May 24.	Sundays after Trinity are 25.

EMBER DAYS.

February 25.	May 27.	September 16.	December 16.
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CARDINAL POINTS.

SOLAR TIME.

Vernal Equinox, the 20th of March, at	2 o'clock, 26 min.	Afternoon.
Summer Solstice, " 21st " June, " 10 " 45 "		Forenoon.
Autumnal Equinox, 23d " Sept., " 12 " 10 "		Morning.
Winter Solstice, 21st " Dec., " 6 " 55 "		Evening.

(♄) Saturn is called the Governing Planet this year.

ECLIPSES FOR THE YEAR 1874.

There will be four Eclipses, two of the Sun, and two of the Moon.

The first is a Total Eclipse of the Sun, April 16th, 8 o'clock, 18 min. in the morning, here invisible; visible in the southern part of South America, South Sea, and southern part of Africa.

The second is a Partial Eclipse of the Moon, May 1st, 11 o'clock, 6 min. in the forenoon; therefore invisible here.

The third is an Annular Eclipse of the Sun, October 10th, 6 o'clock, 10 min. in the morning. Here invisible; visible in Europe, Asia, and Africa.

The fourth is a Total Eclipse of the Moon, October 25th, 2 o'clock, 29 min. in the morning. Visible as follows:—

Eclipse begins,	12 o'clock, 42 min.	Morning.
Beginning of Total Phase,	2 " 2 "	Morning.
Middle of Eclipse,	2 " 17 "	Morning.
End of Total Phase,	2 " 33 "	Morning.
Eclipse ends,	3 " 51 "	Morning.

Duration of Total Eclipse, 33 min. Duration of the Whole Eclipse, 3 hours and 9 min.

There will also be a Transit of Venus, December 8th, 11 o'clock, 12 min. in the evening. Invisible in the United States; visible on the opposite side of the earth—will be visible in Australia.

LAWRENCE J. IBACH, *Sheridan, P. O., Lebanon Co., Pa.*

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. el. rises m. h. m.	Sun sets h. m.	Style
Thursday	1 New Year.	1 Pet. 2: 12-19	6 0		☉ in Pedigree	47 23	4 37 20	
Friday	2 Martyrs H Scrip	Phil. 2: 1-11	7 rises		2d. ☉ rises 6 22	47 23	4 37 21	
Saturday	3 Gordius	1 Pet. 4: 12-19	5 2		☉ sets 8 22	57 23	4 37 22	

1] Sunday after New Year, Luke 2: 33-40; Rom. 6: 12-18. Day's Length, 9 hours, 16 min.

Sunday	4 Titus	John 1: 29-34	5 58		☉ in ☿. ☿ sets 6 40	57 22	4 38 23	
Monday	5 Simcon	" 1: 38-51	6 49		☿ rises 10 30	67 22	4 38 24	
Tuesday	6 Epiphany	" 2:	7 46		☿ Neptune stationary	67 21	4 39 25	
Wednesday	7 Widukind	" 3:	8 53		☿ 5 7* south 8 30	77 21	4 39 26	
Thursday	8 Severinus	" 4:	9 59		☿ in apo. ☿ ☿ ☿	77 20	4 40 27	
Friday	9 Catharine Zell	" 5:	10 58		☿ Rigel south 9 46	77 20	4 40 28	
Saturday	10 Paul of Thebes	" 6: 1-25	11 57		☿ 10th. ☉ rises 6 31	87 19	4 41 29	

2] 1st Sunday after Epiphany, Luke 2: 41-52; Rom. 12: 1-5. Day's Length, 9 hours, 22 min.

Sunday	11 Fructuosus	John 6: 26-71	morn.		☉ sets 8 16	87 19	4 41 30	
Monday	12 Jean Chastellain	" 7:	12 56		☿ Orion south 10 13	97 18	4 42 31	
Tuesday	13 Hilary	" 8: 1-20	2 0		☿ ☿ rises 9 59	97 17	4 43 32	
Wednesday	14 Felix	" 8: 21-50	3 14		☿ ☿ in Aphelion	97 17	4 43 3	
Thursday	15 John de Laski	" 9:	4 30		☿ ☿ Neptune ☉	107 16	4 44 3	
Friday	16 Geo. Spalatine	" 10: 1-21	5 43		☿ ☿ stationary	107 15	4 45 4	
Saturday	17 Anthony	" 10: 22-42	6 51		☿ ☿ ☿. ☿. ☿ rises 6 56	107 14	4 46 5	

3] 2d Sunday after Epiphany, John 2: 1-11; Rom. 12: 6-16. Day's Length, 9 hours, 34 min.

Sunday	18 John Blackader	Mark 1: 1-20	☿ sets.		☿ 18th. ☿ ☿ ☿	117 13	4 47 6	
Monday	19 Heid. Cat. 1563	" 1: 21-45	6 24		☿ ☿ rises 9 38	117 12	4 48 7	
Tuesday	20 Fabian.	" 2:	7 46		☿ ☿ in per. ☉ enters ☿	117 11	4 49 8	
Wednesday	21 Agnes	" 3: 1-19	8 59		☿ ☿ ☿. ☿ sets 8 10	127 10	4 50 9	
Thursday	22 Vincent	" 3: 20-35	10 20		☿ ☿ ☿. Sirius so. 10 24	127 9	4 51 10	
Friday	23 Isaiah	" 4:	11 31		☿ Orion south 9 24	127 8	4 52 11	
Saturday	24 Timothy	" 5: 6: 1-6	morn.		☿ 24th. ☿	127 8	4 52 12	

4] 3d Sunday after Epiphany, Matthew 8: 1-13; Rom. 12: 17-21. Day's Length, 9 hours, 46 min.

Sunday	25 Paul's Convers.	Mark 6: 7-29	12 35		☿ ☿ ☉. ☿ rises 9 18	137 7	4 53 13	
Monday	26 Polycarp	" 6: 30-56	1 41		☿ Spica rises 11 16	137 6	4 54 14	
Tuesday	27 Jno. Chrysostom	" 7: 1-23	2 44		☿ 7* south 7 2	137 5	4 55 15	
Wednesday	28 Charlemagne	" 7: 24-37	3 48		☿ ☿ ☉. ☿ ☿ ☿	137 4	4 56 16	
Thursday	29 Juvenin	" 8:	4 46		☿ Rigel south 8 20	137 3	4 57 17	
Friday	30 Henry Müller	" 9:	5 38		☿ ☿ sets 8	147 2	4 58 18	
Saturday	31 Hans Sachs	" 10: 1-31	6 34		☿ ☿ ☿. Arctur ris. 10 0	147 1	4 59 19	

(☿) Saturn is, on the 25th, in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

Full Moon,	2d day, 2 o'clock, 2 min. Afternoon.
Last Quarter,	10th " 2 " 54 " Afternoon.
New Moon,	18th " 3 " 0 " Morning.
First Quarter,	24th " 7 " 41 " Evening.

CONJECTURES OF THE WEATHER.

1, changeable; 2, 3, snow; 4, 5, 6, clear; 7, 8, 9, mild; 10, 11, cloudy, with snow; 12, 13, 14, N. W. cold; 15, 16, 17, variable; 18, 19, rain and snow; 20, 21, clear, cold; 22, snow; 23, 24, 25, N. W. cold; 26, 27, variable; 28, 29, rain and snow; 30, 31, cold.



NEW YEAR.

Shooting, drumming, fantastical processions, and the like, are very much out of place. Gladness is right, and cheerfulness; but not such absurdities.

WHY GO SO FAR FROM HOME?

"Why shall we send missionaries, money, and Bibles to the heathen across the ocean, when we have millions in our own land who are not Christians?"

So some ask, and the question puzzles many. We answer it thus:

1. What right have we to keep the Gospel from Asia, Africa, Japan, &c., until all in America are converted? Never will this be. To the end of the world there will be among us many wicked and unbelieving men.

2. The Apostles did not wait until all in Jerusalem and Palestine had become Christians, before they carried the Gospel into Asia Minor.

No. The idea of Missions, from the time of our Lord until now, has been this: Plant the Church here and there, in central places, as a leavening power. Only thus can the whole world be made to hear the Gospel.

To wait until every one had become a Christian, would be to kill all Mission work. If our European fathers had acted on this principle, where would we now be?

OUR BOARD OF FOREIGN MISSIONS.

It was elected by the General Synod at Cincinnati, in December, 1872, and met in Harrisburg, Pa., in April, 1873. It organized by electing Rev. T. S. Johnston, D. D., President; Rev. J. H. A. Bomberger, D. D., Vice President; and Rev. F. W. Kremer, D. D., Secretary.

After adopting a Constitution, and making provision for incorporation, it passed the following resolutions:

Resolved, That, in the opinion of this Board, Japan presents the most promising field for missionary effort on our part, and we, therefore, instruct the Executive Committee to obtain the information necessary to enable us to make an intelligent selection of a base of operations.

Resolved, That the Executive Committee take immediate steps to secure suitable persons to engage in the missionary work.

In another part of the Almanac will be found some important facts in regard to Japan.

Now that we have again taken up a work so long neglected by us, let our congregations and Sunday-Schools take a deep interest in it. May God direct and bless our work!

DAILY DUTY.

"Each day its duty brings. The undone task
Of yesterday cannot be now fulfilled
Without some current work's displacement. 'Time
And tide will wait for none.' Then let us act
So that they need not wait, and keep abreast
With them by the discharge of each day's claim;
For each new dawn, like a prolific tree,
Blossoms with blessings and with duties, which
So interwoven grow that he who shirks
The latter fails the first. Ye cannot pick
The dainty, and refuse the task. To win
The smile of Him who did his Father's will
In the great work assigned Him, while 'twas day,
With love self-sacrificing, His high course
We must with prayerful footsteps imitate;
And, knowing not what one day may bring forth,
Live so that Death, come when he may, shall find
Us not defaulters in arrears with Time—
Mourning, like Titus, 'I have lost a day!'—
But busily engaged on something which
Shall cast a blessing on the world; rebound
With one to our own breast, and tend to give
To man some benefit, to God some praise."

Do you like our title-page? It gives food for study. Above is the Bible, and the Lamb of God; below, the anchor of hope, and the dove as the emblem of the Spirit; between, the baptismal font and the communion service.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun sets h. m.	Style
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5] *Septuagesima Sunday*, Matth. 20: 1-16; 1 Cor. 9: 24-27; 10: 1-5. *Day's Length*, 10 hours, 2 min.

Sunday	1 Ignatius	Luke 3:	1 rises.	9	1st. Sirius so. 9 38	146 59 5	1 20	
Monday	2 <i>Candle Mass</i>	" 4:	5 46	21	2 rises 8 50	146 58 5	2 21	
Tuesday	3 Ansgar	" 5:	6 40	3	♂ ♀ ☉ Superior	146 57 5	3 22	
Wednesday	4 Rhaban. Maurus	" 6: 1-19	7 38	15	♂ gr. Hel. Lat. S.	146 56 5	4 23	
Thursday	5 P. S. Spener	" 6: 20-49	8 38	27	☿ in apo. ♂ ☿ 2	146 55 5	5 24	
Friday	6 Amandus	" 7:	9 39	9	☿ sets 7 48	146 54 5	6 25	
Saturday	7 George Wagner	" 8:	10 41	21	♀ in Aphelion	146 53 5	7 26	

6] *Sexagesima Sunday*, Luke 8: 4-15; 2 Cor. 11: 11-12; 9. *Day's Length*, 10 hours, 16 min.

Sunday	8 Maria Andreae	Luke 9: 1-36	11 47	3	2 rises 8 31	146 52 5	8 27	
Monday	9 John Hooper	" 9: 37-62	morn.	16	9th. ☿	156 51 5	9 28	
Tuesday	10 F. C. Oetinger	" 10:	12 54	29	Spica rises 10 16	156 50 5	10 29	
Wednesday	11 H. de St. Victor	" 11: 1-36	2 6	13	Orion south 8 6	156 48 5	12 30	
Thursday	12 Lady Jane Grey	" 11: 37-12: 1-12	3 18	27	Arctur rises 9 14	156 47 5	13 31	
Friday	13 C. F. Schwartz	" 12: 13-59	4 29	12	Rigel south 7 22	156 46 5	14 F	
Saturday	14 Brun of Querfurt	" 13: 1-21	5 28	27	☿ sets 7 38	146 45 5	15 2	

7] *Quinquagesima Sunday*, Luke 18: 31-43; 1 Cor. 13: 1-13. *Day's Length*, 10 hours, 34 min.

Sunday	15 Jacob von Loh	Luke 13: 22-35	6 18	12	♂ ☿ ♀ 2 rises 8 0	146 43 5	17 3	
Monday	16 Matth. Desubas	" 14:	7 sets.	27	16th. ♂ ☿ ♀	146 42 5	18 4	
Tuesday	17 <i>Shrove Tuesday</i>	" 15:	6 38	12	☿ in per. ♂ ☿ ♀	146 41 5	19 5	
Wednesday	18 <i>Ash Wednesday</i>	" 16:	7 36	27	Sirius south 8 31	146 40 5	20 6	
Thursday	19 Mesrob	" 17: 1-19	8 49	12	♂ ☿ ☿ ☉ enters ♄	146 38 5	22 7	
Friday	20 Sadoth	" 17: 20-37	10 10	26	☿ sets 7 31	146 37 5	23 8	
Saturday	21 Mainrad	" 18: 1-30	11 27	9	♄. 7* sets 12 50	146 36 5	24 9	

8] *1st Sunday in Lent*, Matthew 4: 1-11; 2 Cor. 6: 1-10. *Day's Length*, 10 hours, 50 min.

Sunday	22 <i>Washington B.</i>	Luke 18: 31-19: 1-23	morn.	22	2 rises 7 32 [rior.	146 35 5	25 10	
Monday	23 B. Ziegenbalg	" 19: 29-20: 1-18	12 34	5	23d. ♂ ♀ ☉ Supe-	146 33 5	27 11	
Tuesday	24 Matthias	" 20: 19-21: 1-4	1 38	18	Orion south 7 20	136 32 5	28 12	
Wednesday	25 <i>Emberday</i>	" 21: 5-35	2 39	0	Regulus south 11 14	136 31 5	29 13	
Thursday	26 Berthold Haller	" 22: 1-30	3 25	12	Spica rises 9 11	136 29 5	31 14	
Friday	27 Martin Bucer	" 22: 31-71	4 26	24	♂ in Perihelion	136 28 5	32 15	
Saturday	28 Jno. de Mon. Corv	" 23:	5 7	6	Sirius south 7 55	136 27 5	33 16	

(♀) Venus is Morning Star till the 23d of February, 8 o'clock, 21 min. in the Morning; then Evening Star till the 9th of December, 12 o'clock. 42 min. in the Morning; then again Morning Star to the end of the year

MOON'S PHASES.

Full Moon,	1st day,	6 o'clock,	34 min.	Morning.
Last Quarter,	9th	" 11	" 27	Forenoon.
New Moon,	16th	" 2	" 13	Afternoon.
First Quarter,	23d	" 5	" 44	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, coldest days; 4, 5, snow; 6, 7, 8, 9, N. W. cold; 10, 11, 12, moderate; 13, cloudy; 14, 15, 16, rain and snow; 17, 18, clear; 19, 20, variable; 21, 22, clear; 23, 24, fair; 25, 26, 27, rain; 28, cold.

REFORMED ALMANACS.

1. The only Almanac of our Church, for a number of years, was the German, published at Cleveland, Ohio. 2. In 1864 the Eastern Board of Publication published the first one of this English series. 3. In 1872 the same Board published a German Almanac. 4. In 1873 the Western Board of Publication published their first English one.

Almanacs are published also by the Lutheran Church, Episcopal, United Brethren, Methodist, Roman Catholic, and a few other Churches.

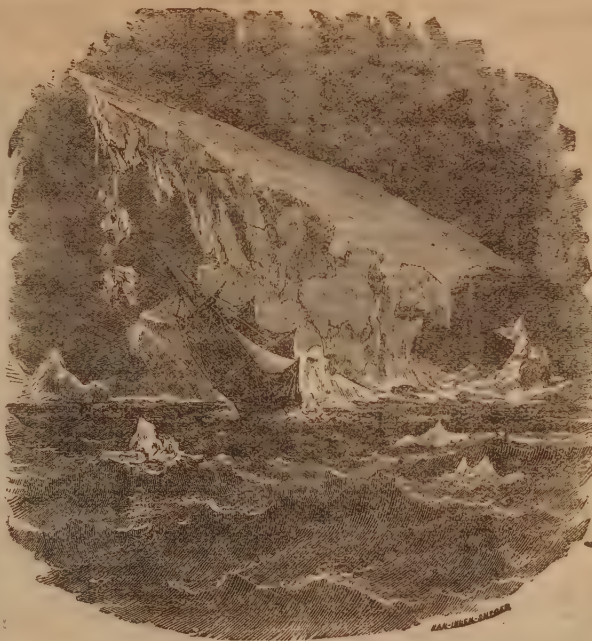
In this way a vast amount of information in regard to the work and condition of the Church may be spread before the people. The Almanac may be studied with great profit.

GIVE THEM RIGHT NAMES.

At baptism, the minister says, "Name the child." On no account allow yourself to say Frank, Kate, Sallie, Harry, &c. These shortened forms may do for daily use; but let the baptismal name of the child be full, correct, and proper. "Oh," you say, "Catharine, Henry, &c., sounds so old and odd for a child." But your child will not always be a child; and you are naming him not for childhood but for his whole life.

OUT OF THE OLD RUTS.

Some are afraid of any change. They want to keep in the old ruts; but these often get too deep, and make the way very rough. Better turn out a little. *Keep in the old road*, but you may have several tracks in it.



WEARING MOURNING.

This custom, almost sacred from long use, is deeply-rooted in the life of our people. It may sound harsh to call it a foolish custom, but consider these three things:—

1. Why do only *females* wear black? Do others not mourn? Or, if a little crape on the man's hat is enough, why is not a little crape on the woman's bonnet a proper token of respect?

2. Why is black worn for just twelve months? Does sorrow then cease? Does it always last even so long?

3. See how the poor often wrong both themselves and others by casting aside former clothing, and trying to show respect for their dead by wearing black, lest they may be thought heartless!

A little reflection on the subject will at least do no harm.

THE LORD'S BUSINESS.

The business of the congregation is often very badly managed. Much is left quite undone. Much is carelessly done. Much is over-done. Officers should recollect that they are under oath for the faithful discharge of their duties; but, besides this, gratitude to God, and holy zeal for His cause should make them faithful. Let the Lord's business be done just as man's business is done, namely, on correct business principles, promptly, and carefully.

907 Arch Street, Philadelphia (instead of 54 North Sixth) is the new home of our Publication Board.

MARCH,

3d Month, 31 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m.	Sun rises h. m.	Sun sets h. m.	O. style
9]	2d Sunday in Lent,	Matthew 15: 21-28;	1	Thess. 4: 1-8.	Day's Length, 11 hours, 10 min.				
Sunday	1 Suidbert	Mark 10: 32-52	5 41		17 8 sets 7 18	136	25 5	35 17	
Monday	2 John Wesley	" 11:	6 10		29 ♀ gr. Hel. Lat. S.	126	24 5	36 18	
Tuesday	3 Baltheide	" 12:	7 12		11 3d. ♀ sets 6 20	126	23 5	37 19	
Wednesday	4 George Wishart	" 13:	6 40		23 ♂ ♀ rises 6 51	126	21 5	39 20	
Thursday	5 Thomas Aquinas	" 14: 1-54	7 38		6 ♀ in apo.	126	20 5	40 21	
Friday	6 Fridolin	" 14: 55-15; 1-15	8 40		18 Sirius south 7 30	126	19 5	41 22	
Saturday	7 Perpetua	" 15: 16-47	9 42		0 7* sets 11 58	116	17 5	43 23	
10]	3d Sunday in Lent,	Luke 11: 14-28;		Eph. 5: 1-9.	Day's Length, 11 hours, 28 min.				
Sunday	8 Zach. Ursinus	Matth. 20: 17-33	10 49		13 ♀ stationary	116	16 5	44 24	
Monday	9 Cyrillus	" 21:	11 57		9 ♀ gr. Hel. Lat. N.	116	15 5	45 25	
Tuesday	10 40 Mart. at Sebaste	" 22:	morn.		26 ♀ sets 7 10	116	13 5	47 26	
Wednesday	11 Wm. Hoseus	" 23:	1 6		23 11th. ♀ rises 6 23	106	12 5	48 27	
Thursday	12 Greg. the Great	" 24: 1-31	2 16		7 Orion south 6 17	106	11 5	49 28	
Friday	13 Rudericus	" 24: 32-51	3 10		21 Arctur rises 7 26	106	10 5	50 M	
Saturday	14 Matilda	" 25:	3 50		6 ♂ ♀ h. ♀ rises 4 0	96	8 5	52 2	
11]	4th Sunday in Lent,	John 6: 1-15;		Gal. 4: 21-31.	Day's Length, 11 hours, 46 min.				
Sunday	15 Thos. Cranmer	Matth. 26: 1-13	4 30		21 ♂ ♀ ♀. Regulus south	96	7 5	53 3	
Monday	16 Heribert	" 26: 14-35	5 11		6 ♀ south 12 1 [10 18	96	6 5	54 4	
Tuesday	17 St. Patrick	" 26: 36-56	5 41		21 8 ♀ ☉. ♂ ♀	96	4 5	56 5	
Wednesday	18 Alexander	" 26: 57; 27: 1-2	6 54		5 18th. ♀ in per. ♂	86	3 5	57 6	
Thursday	19 Mary & Martha	" 27: 3-31	6 54		20 Spica rises 8 0 [♂ ♀	86	2 5	58 7	
Friday	20 Ambrose of Sien.	" 27: 32-50	7 32		4 ♂ ♀ ☉. en- Day & Night equal.	86	0 6	0 8	
Saturday	21 Benedict	" 27: 51-56	8 26		17 ♀. Spring commences	75	59 6	1 9	
12]	5th Sunday in Lent,	John 8: 46-59;		Heb. 9: 11-15.	Day's Length, 12 hours, 4 min.				
Sunday	22 Nich. v. d. Fluc	John 11:	9 12		1 8 sets 6 56	75	58 6	2 10	
Monday	23 Wolfgang	" 12:	10 24		13 ♀ rises 3 28	75	56 6	3 11	
Tuesday	24 Florentius	" 13: 1-30	11 36		25 24th. ♀ sets 6 36	65	55 6	5 12	
Wednesday	25 Ann. V. Mary	" 13: 31-14:	morn.		8 ♀ south 11 29	65	54 6	6 13	
Thursday	26 Lindger	" 15:	12 22		20 Sirius sets 11 16	65	52 6	8 14	
Friday	27 Rupertus	" 16:	1 36		2 7* sets 10 51	65	51 6	9 15	
Saturday	28 John von Goch	" 17:	2 42		14 Pollux south 7 10	55	50 6	10 16	
13]	Palm Sunday,	John 12: 1-16;		Phil. 2: 5-11.	Day's Length, 12 hours, 24 min.				
Sunday	29 Eustatius	Lam. Jeremiah	3 36		26 Rigel sets 11 6	55	48 6	12 17	
Monday	30 John Heermann	Heb. 8:	4 29		8 ♀ rises 3 8	55	47 6	13 18	
Tuesday	31 Ernest the Pious	" 9:	5 28		20 ♂ ♀ ♀. Stationary	45	46 6	14 19	

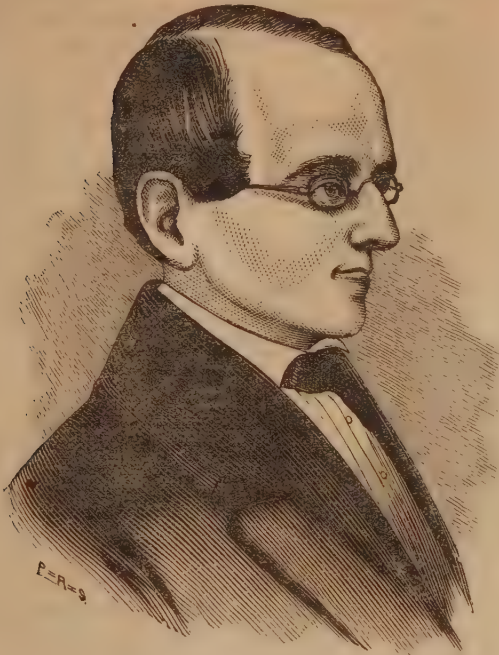
(2) Jupiter is the 17th in opposition with the Sun, nearest to the earth, and shines all night.

MOON'S PHASES.

Full Moon, 3d day, 12 o'clock, 20 min. Morning.
 Last Quarter, 11th " 4 " 32 " Morning.
 New Moon, 18th " 12 " 1 " Morning.
 First Quarter, 24th " 5 " 30 " Evening.

CONJECTURES OF THE WEATHER

1, 2, 3, cold; 4, 5, 6, rain and snow; 7, 8, fair; 9, 10, windy, cold; 11, 12, mild; 13, 14, rain; 15, 16, 17, clear; 18, 19, stormy, rainy; 20, 21, 22, variable; 23, 24, 25, fair; 26, rain; 27, 28, 29, 30, 31, pleasant weather.



DR. F. A. RAUCH, FIRST PRESIDENT OF MARSHALL COLLEGE,
Born July 27th, 1806.—Died March 24, 1841, Aged 34 yrs., 7 mos., and 6 days.

OUR GROWTH.

The following extract from the Report on the State of the Church, adopted by the General Synod at Cincinnati, shows the growth of our Church for three years, from Nov., 1869, to Nov., 1872:

"The number of ministers has grown from 526 to 586, a net increase of 60; the congregations from 1179 to 1312, an increase of 133; the membership from 117,910 to 130,299, an increase of 12,389; the additions by certificate and confirmation from 28,962 to 32,809, an increase of 3,847; and the contributions from \$228,817.94, the sum total for the three years ending with November, 1869, to \$247,386.12, the sum total for the three years which have just ended, the increase being \$18,568.18."

WHILE pastors are looking after the lost sheep outside of the Church, let them not neglect the lost who are within!

CHURCH STATISTICS.

The census of 1870 gives us 38,000,000 of a population; 63,000 churches, accommodating about 21,000,000; all church property valued at \$360,000,000. (Besides this, there are in the Territories and the District of Columbia 560 churches, accommodating 269,500, and church property valued at about \$5,000,000.)

The following table is valuable, showing the increase of church buildings in the different denominations, from 1850-60-70:

Denomination.	1870.	1860.	1850.
Methodist	21,347	19,833	13,302
Baptist	13,962	12,150	9,563
Presbyterian	7,071	6,406	4,858
Catholic	3,806	2,550	1,222
Christian	2,322	2,068	875
Lutheran	2,776	2,128	1,231
Congregational	2,715	2,234	2,725
Episcopal	2,601	2,145	1,459
German Reformed	1,145	876	341
Friends	662	726	726
Universalist	602	664	630
Unitarian	310	264	245
Mormon	171	24	16
Jewish	152	77	36

STATISTICAL SUMMARY.

The Reformed Church in the United States has, under the General Synod (1873), 5 District Synods, 35 Classes, 595 ministers, 1331 congregations, 132,195 confirmed members, 76,133 unconfirmed members, 1,044 Sunday Schools, and 64,588 S.S. scholars. The amount contributed for strictly benevolent purposes was: in 1870, \$94,019.90; in 1871, \$66,715.02; in 1872, \$86,651.58. Total in three years, \$247,386.50. In 1873, \$91,427.19.

THE REFORMED CHURCH IN AUSTRIA.

It numbers 4,000,000 members. For many years these people were oppressed and hindered by laws and regulations, which altogether favored the Roman Catholic Church; but now these Reformed people are fully free, and our Church there will prosper.

TRIBUTES OF RESPECT.

What wonderful specimens of theological judgment you find in many of these documents! They set the man right into the kingdom above, although he perhaps mocked at the kingdom below!

APRIL,

4th Month, 30 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun sets h. m.	Style
Wednesday	1 Fritigild	Heb. 10:	7 38	2	1st. ☾ in apo. ☾	45 44 6	16 20	
Thursday	2 Maunday Thurs.	John 6.	6 40	14	☿ in ☿.	45 43 6	17 21	
Friday	3 Good Friday	Luke 23: 32-49	7 36	27	♀ sets 6 59	35 42 6	18 22	
Saturday	4 Ambrose	Heb. 4:	8 40	10	☿. ♄ rises 2 40	35 41 6	19 23	

14] *Easter Sunday,* John 20: 1-10; Col. 3: 1-11. *Day's Length, 12 hours, 42 min.*

Sunday	5 Easter Sunday	John 20: 1-18	9 38	23	♄ south 10 45	35 39 6	21 24	
Monday	6 Easter Monday	Luke 24: 1-12	10 28	6	Sirius sets 10 38	25 38 6	22 25	
Tuesday	7 Olaus Peterson	Acts 2: 22-47	11 24	20	Orion sets 12 2	25 37 6	23 26	
Wednesday	8 Mart. Chemnitz	1 Cor. 15:	morn.	3	Antares rises 10 48 ☾	25 35 6	25 27	
Thursday	9 Thos. v. Westen	Romans 6:	12 20	17	9.h. ♀ sets 7 12	25 34 6	26 28	
Friday	10 Fulbert	" 8:	1 22	1	Regulus south 8 44	15 33 6	27 29	
Saturday	11 Leo the Great	1 Cor. 3	2 12	16	♄ ♄ ♄. ♄ rises 2 22	15 32 6	28 30	

15] *1st Sunday after Easter,* John 20: 19-31; 1 John. 5: 4-10. *Day's Length, 12 hours, 58 min.*

Sunday	12 Sabas	John 1:	2 58	1	♀ in Aphelion	15 31 6	29 31	
Monday	13 Justin Martyn	" 2:	3 40	16	H. stationary	15 29 6	31 A.	
Tuesday	14 John Eccart	" 3:	4 22	0	♄ ♄ ♄. ♄ south 10 9	05 28 6	32 2	
Wednesday	15 Simon Dach	" 4:	5 2	14	☾ in per. ☿ gr. Elon. west. sun	5 27 6	33 3	
Thursday	16 Peter Waldo	" 5:	☾ sets.	28	16. ☿. ♀ rises 4 40	5 25 6	35 4	
Friday	17 Mappalicus	" 6: 1-40	8 10	12	☾ ♄ ♄. ♄.	05 24 6	36 5	
Saturday	18 Luther at Worms	" 6: 41-71	9 18	25	♄ Neptune ☾	15 23 6	37 6	

16] *2d Sunday after Easter,* John 10: 12-16; 1 Peter 2: 21-25. *Day's Length, 13 hours, 16 min.*

Sunday	19 Melancthon	John 7:	10 24	8	♀ sets 7 48	15 22 6	38 7	
Monday	20 John Bugenhag	" 8: 1-30	11 30	21	☾ enters 8	15 20 6	40 8	
Tuesday	21 Anselm of Cant.	" 8: 31-59	morn.	4	♄ rises 1 50	15 19 6	41 9	
Wednesday	22 Origen	" 9:	12 22	16	♄ south 9 39	25 18 6	42 10	
Thursday	23 Adalbert	" 10:	1 12	23	23. Rigel sets 9 33	25 17 6	43 11	
Friday	24 Wilfrid	" 11:	1 54	10	☾ Spica south 11 10	25 16 6	44 12	
Saturday	25 Mark, Evang.	" 12:	2 26	22	Orion sets 10 1	25 15 6	45 13	

17] *3d Sunday after Easter,* John 16: 16-23; 1 Peter 2: 11-20. *Day's Length, 13 hours, 32 min.*

Sunday	26 Trudpert	John 13: 14:	2 54	4	☾ H. ☾. ♀ sets 8 0	25 14 6	46 14	
Monday	27 Otto Catelin	" 15:	3 16	16	♄ ♄ ♄. ♄ south 9 14	25 12 6	48 15	
Tuesday	28 Fred. Myconius	" 16: 17:	3 42	28	☾ in apo. ♄ rises 1 20	35 11 7	49 16	
Wednesday	29 L. von Berquin	" 18:	4 4	10	Sirius sets 9 16	35 10 6	50 17	
Thursday	30 Geo. Calixtus	" 19:	4 28	23	☿. Spica south 10 49	35 9 6	51 18	

MOON'S PHASES.

Full Moon,	1st day, 6 o'clock, 18 min. Evening.
Last Quarter,	9th " 5 " 19 " Evening.
New Moon,	16th " 8 " 51 " Morning.
First Quarter,	23d " 7 " 2 " Morning.

CONJECTURES OF THE WEATHER.

1, variable; 2, 3, 4, rain; 5, 6, 7, N. W. wind; 8, 9, 10, rain; 11, 12, 13, pleasant; 14, 15, 16, thunder showers; 17, 18, 19, variable; 20, 21, 22, clear; 23, 24, 25, fair; 26, 27, 28, warm; 29, 30, thunder showers.

WHAT SPOILS THE CALCULATIONS?

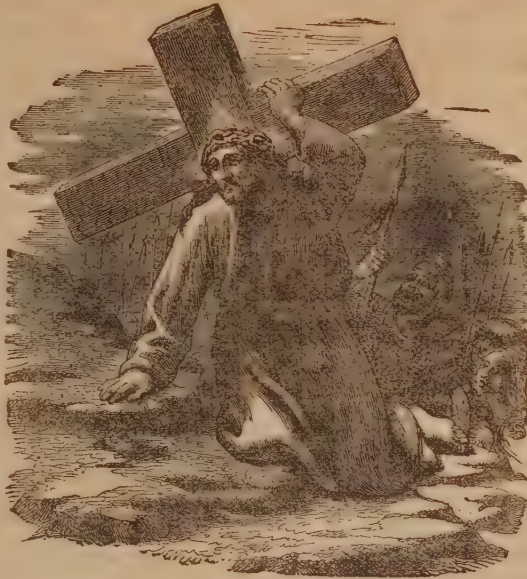
In the Eastern and Potomac Synods, there are about 80,000 members, under about 280 pastors. When money is to be raised, say \$20,000, the calculation is made thus: "If each member gives only twenty-five cents, and each can do that, the amount will come in." Then a circular is sent to each pastor, stating the object and amount, and asking him to give his people an opportunity to give. But if 200 of these 280 pastors throw the circular into the waste-basket, will the money be raised?

Of course, the calculation fails, and many good people are discouraged. Was the calculation bad or unfair? What, then, spoiled it?

Is it not really an easy matter for a church of 80,000 members to raise in one year \$80,000 for a special object, say the College or Seminary of the Church? The failure lies not in the calculation, but in its application. Hundreds of pastors *never try* to do their part; while an equal number only half try. (See, for example, the "Dollar Endowment Scheme" for Franklin and Marshall College, which yielded less than \$20,000, instead of \$100,000!)

The only fair and successful way to get money for church work is to *reach every member*. The small amounts of the poor will show well beside the large gifts of the rich. It is a matter of plain history and figures, that nearly all the benevolent institutions of the country are mainly supported by the poor. No class of people give more cheerfully, and we sin by passing them by.

What, then, spoils a good calculation? Neglecting it.



MAKING EXCUSES.

Many people neglect their duties, and then give this and that excuse—roads, weather, health, loss of sleep, distance,—any but the right and true one! Thus they are *lying to the Holy Ghost*. If you doubt it, read Acts 5: 1-11. What a fearful sin! How shameful for a Christian to keep back the real reason, and give a lie! How much better to confess a sin than to excuse or justify it!

A NEW HYMN BOOK.

We need one, badly; but it will not be easy for our old and middle-aged people to give up

the old one that has been in use for forty years.

Much in the old one should be left out, and much that is out should be in it. Accordingly, the late General Synod at Cincinnati appointed a Committee (Revs. Dr. E. E. Higbee, D. Van Horne, Dr. James Bossard, Dr. Geo. B. Russell, Dr. Benj. Bausman, and Elders L. H. Steiner, M. D., and Benj. Kuhns) to engage in the work of preparing a new Hymn Book, and to report to the General Synod in 1875.

HEAVY FIGURES.

From May, 1872, to May, 1873, the Presbyterian Church raised \$1,350,000 for church work, and proposes to raise even more during the next year, to be appropriated as follows:

Foreign Missions.....	\$600,000
Home "	852,500
Sustentation.....	82,500
Education.....	105,000
Church Erection.....	120,000
Freedmen.....	75,000
Publication.....	75,000
Ministerial Relief.....	90,000

\$1,500,000

Are not some Christians *walking* the Christian race?

MAY,

5th Month, 31 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. rises m. h. m.	Sun sets h. m.	O. style
Friday	1 Philip James	John 20:	☾ rises.	6	1st. ♀ sets 8 10 ☾	3 5	7 6	53 19
Saturday	2 Athanasius	" 21:	7 59	19	♂ gr. Hel. Lat. S.	3 5	6 6	54 20
18] 4th Sunday after Easter, John 16: 5-15; James 1: 6-21. Day's Length, 13 hours, 50 min.								
Sunday	3 Monica	Heb. 1: 2:	8 46	3	♂ ♀ ☿. ♀ South 8 50	3 5	5 6	55 21
Monday	4 Florian	" 3: 4:	9 32	16	☐ ♀ ☉	3 5	4 6	56 22
Tuesday	5 Fred. the Wise	" 5: 6:	10 28	29	Sirius sets 8 53 ☾	3 5	3 6	57 23
Wednesday	6 John of Damasc.	" 7:	11 20	14	Orion sets 9 18	4 5	2 6	58 24
Thursday	7 Otto the Great	" 8:	morn.	28	Spica south 10 22 [49	4 5	1 6	59 25
Friday	8 Stanislaus	" 9:	12 12	13	♂ ☽ ♀. ♀ rises 12	4 5	0 7	0 26
Saturday	9 Greg. Nazianzen	" 10:	12 56	28	☾ 9th. ♀ sets 8 29	4 4	59 7	1 27
19] 5th Sunday after Easter, John 16: 23-33; James 1: 22-27. Day's Length, 14 hours, 4 min.								
Sunday	10 John Heuglin	Heb. 11:	1 42	12	♂ south 8 22	4 4	58 7	2 28
Monday	11 John Arndt	" 12:	2 10	26	Rigel sets 8 23	4 4	57 7	3 29
Tuesday	12 Meletius	" 13:	2 44	10	Arctur south 10 52	4 4	56 7	4 30
Wednesday	13 Servatius	John 14:	3 14	23	Librae south 11 42	4 4	55 7	5 M
Thursday	14 Ascension Day	Coloss. 2:	3 58	7	☽ in per. ☿. ♂ ☽ ☿	4 4	54 7	6 2
Friday	15 Moses	John 15:	☽ sets.	20	15. Antares ris. 8 35	4 4	53 7	7 3
Saturday	16 Five Marts. at L.	" 16:	8 4	3	♂ ☽ ☿. ♀ ris. 12 24	4 4	52 7	8 4
20] 6th Sunday after Easter, John 15: 26-16: 14; 1 Peter 4: 8-11. Day's Length, 14 hours, 16 min.								
Sunday	17 Joachim of Flor.	1 John 1:	9 10	16	♂ ☽ ♀. ♀ sets 8 46	4 4	52 7	8 5
Monday	18 80 Marts. under Val.	" 2:	10 14	29	Sirius sets 8 0 ☾	4 4	51 7	9 6
Tuesday	19 Alcuin	" 3:	11 8	12	♂ stationary	4 4	50 7	10 7
Wednesday	20 Val. Herberger	" 4:	11 52	24	♂ south 7 42	4 4	49 7	11 8
Thursday	21 Constantine	" 5:	morn.	6	☉ enters ♀ [10 13	3 4	48 7	12 9
Friday	22 Castus & Aemil.	Joel 3:	12 22	18	22d. Arctur south	4 4	47 7	13 10
Saturday	23 Jerome Savonar.	John 17:	12 56	0	☾ ♀ rises 12 1	4 4	46 7	14 11
21] Whit Sunday or Pentecost, John 14: 15-31; Acts 2: 1-11. Day's Length, 14 hours, 30 min.								
Sunday	24 Whit Sunday	Gal. 3: 4: 1-7	1 20	12	♂ ☽ ♀. ♂ ☿ ☉ Superior	3 4	45 7	15 12
Monday	25 Whit Monday	" 5:	1 44	24	♀ sets 8 58 [lion	3 4	45 7	15 13
Tuesday	26 Beda Venerabilis	Romans 12:	2 10	6	☽ in apo. ☿ in Perihel.	3 4	44 7	16 14
Wednesday	27 John Calvin	1 Cor. 13:	2 35	18	♂ south 7 14	3 4	43 7	17 15
Thursday	28 Lanfranc	Rom. 6: 19-7:	2 58	1	♂. Antares rises 7 37	3 4	43 7	17 16
Friday	29 David Zeisberger	" 8:	3 22	14	Wega south 2 7	3 4	42 7	18 17
Saturday	30 Jerome of Prag.	2 Cor. 5:	3 48	28	♀ in Perihelion	3 4	41 7	19 18
22] Trinity Sunday, John 3: 1-15; Rev. 4: 1-11. Day's Length, 14 hours, 38 min.								
Sunday	31 Joach'm Neander	Acts 1: 2:	☽ rises.	10	☉ 31st. ♀ rises 11 48	3 4	41 7	19 19

MOON'S PHASES.

Full Moon,	1st day,	11 o'clock,	8 min.	Forenoon.
Last Quarter,	9th	" 2	" 11	Morning.
New Moon,	15th	" 5	" 15	Afternoon.
First Quarter,	22d	" 10	" 17	Evening.
Full Moon,	31st	" 1	" 45	Morning.

CONJECTURES OF THE WEATHER.

1, 2, frost; 3, 4, rain; 5, 6, 7, fair; 8, 9, rain; 10, 11, clear; 12, 13, thunder showers; 14, 15, fair; 16, 17, cloudy; 18, thunder showers; 19, 20, 21, variable; 22, 23, 24, 25, warm; 26, thunder; 27, 28, 29, rain; 30, 31, clear.



A CHAPTER ON FOREIGN MISSIONS.

I.

WHAT OTHERS ARE DOING.

1.) *The Methodist Church*: Has more than two hundred missionaries in Africa, China, South America, India, Italy, and elsewhere. Lately \$10,000 were devoted to the tribes in inner Africa, brought to notice by Dr. Livingstone.

2.) *The Baptist Church*: Fifty years ago its Board reported one mission, one missionary, and one convert (a Burman). Now they have 13 missionaries, 1,800 stations, 750 churches, and 50,000 converts, (4,000 in 1870!)—in Africa, China, Japan, Greece, &c.

In Jamaica, West Indies, they have 110 congregations, (all self-sustaining), 14,000 children in Sunday-School, 6,000 in day school, and 2,300 in training for teachers and ministers! The American Baptist Home Mission Society supports 400 missionaries, at an outlay of \$195,000.

3.) *The Presbyterian Church*: In 1872 devoted \$450,000 to Foreign Missions, in South America, India, China, Persia, Japan, Africa, &c. It also has five Presbyteries on our Pacific coast.

4.) *The Episcopal Church*: In 1872 gave \$110,000 to Foreign Missions.

5.) *The Moravian Church*: Annually devotes from \$80,000 to \$100,000 to Foreign Missions, scattered over Greenland, the West Indies, Australia, South Africa, and our Indian Territories. They have in the United States and Europe, only 15,000 communicant members, but 20,000 in their *Foreign Mission Stations*! What a noble record!

6.) *The Reformed (Dutch) Church*: Has twelve mission stations and sixteen missionaries in China, India and Japan, with 1,220 communicants. In 1872 \$65,000 were devoted to Foreign Missions.

7.) *The United Brethren Church* has six missionaries in the Foreign work; and the *Lutheran* has five.

8.) *The American Board of Commissioners for Foreign Missions*: With about \$437,000 supports missions in Africa, Turkey, China, Japan, Hawaiian Islands, Austria, Spain, Mexico, and our Indian Territories.

9.) *In England*, the "Society for the Propagation of the Gospel in Foreign Parts," with a yearly income of about \$450,000, supports 147 missionaries. The "Church Missionary Society" has over 200 missionaries, at a cost of over \$600,000!

The "London Missionary Society" has over 150 missionaries, and pays out \$500,000 yearly. The "Baptist Missionary Society" operates in India, Ceylon, China, Africa, and West Indies, on an income of about \$130,000. The "Wesleyan Missionary Society," founded by John Wesley, expends \$650,000 on 400 missionaries and native clergy.

Summing up the whole matter (very much of which is omitted for want of space), there are 1,300,000 converts, 2,276 Protestant Missionaries and native clergy, supported by alms amounting to over \$5,000,000! To this may be added 700,000 converts, and \$1,000,000 of the Roman Catholic Church.

These things are here set down, not to glorify others, much less to expose our own shame, but only in order that our ministers and people may carefully study the lesson thus taught by the contrast which follows. If we have been idle, let us at least not mock at those who have been so active in the Master's work.

JUNE,

6th Month, 30 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. fs. rises m. h. m.	Sun sets h. m.	O style
Monday	1 J. Fred. Oberlin	Acts 3:	9 2		6 8 6. ♀ sets 9 12	3 4	40 7	20 20
Tuesday	2 Pothinus	" 4:	10 8		2 sets 12 50	2 4	40 7	20 21
Wednesday	3 Chlotilde	" 5:	11 0		Aretur south 9 26	2 4	39 7	21 22
Thursday	4 Quirinus	" 6:	11 34		♂ ♀ h. ♀ rises 11 41	2 4	39 7	21 23
Friday	5 Boniface	" 7:	morn.		♂ gr. Hel. Lat. N.	2 4	38 7	22 24
Saturday	6 Norbert	" 8:	12 16		Antares south 11 25	2 4	38 7	22 25

23] 1st Sunday after Trinity, Luke 16: 19-21; 1 John 4: 7-21. Day's Length, 14 hours, 46 min.

Sunday	7 Paul Gerhardt	1 Pet. 2: 1-10	12 48		7th. ♀ sets 9 18	2 4	37 7	23 26
Monday	8 A. H. Francke	Acts 10:	1 12		♂ Pollux sets 10 18	1 4	37 7	23 27
Tuesday	9 Columba	" 11:	1 38		Procyon sets 8 42	1 4	37 7	23 28
Wednesday	10 Fr'd. Barbarossa	" 12:	2 0		♂ in per. ♀.	1 4	36 7	24 29
Thursday	11 Barnabas	1 Pet. 2: 11-3: 1-17	2 28		Regulus sets 11 25	1 4	36 7	24 30
Friday	12 Renata	" 3: 18-4: 16	2 58		♂ sets 12 18	1 4	36 7	24 31
Saturday	13 Isaac le Febre	" 4: 17-5:	3 30		♂ ♀ ♀. ♀ rises 11 11	sun	4 36 7	24 J

24] 2d Sunday after Trinity, Luke 14: 16-24; 1 John 3: 13-24. Day's Length, 14 hours, 50 min.

Sunday	14 Basil	James 1:	♂ sets.		25. 14th. ♂ ♀ ♀. Altair south 12 10	1 4	35 7	25 2
Monday	15 W. Wilberforce	2 Peter 1: 12-2: 3:	9 4		♂ ♀ ♀. ♀ sets 9 28	1 4	35 7	25 3
Tuesday	16 Richard Baxter	James 2:	9 49		♂ ♀ ♀. ♀ sets 9 28	1 4	35 7	25 4
Wednesday	17 John Tauler	" 3:	10 25		Wega south 12 48	1 4	35 7	25 5
Thursday	18 Pamphilus	" 4:	10 58		Libra south 9 24	1 4	35 7	25 6
Friday	19 Council at Nicæa	" 5:	11 24		♂ sets 11 39	1 4	35 7	25 7
Saturday	20, 27 Martyrs	Jude	11 48		♂ rises 10 49	1 4	35 7	25 8

25] 3d Sunday after Trinity, Luke 15: 1-10; 1 Peter 5: 6-11. Day's Length, 14 hours, 52 min.

Sunday	21 Matt. Claudius	Acts 13: 1-12	morn.		20. 21. ☾ en. ☽ L. Day	1 4	34 7	26 9
Monday	22 Gottschalk	" 13: 13-52	12 28		♂ in apo. Summer	2 4	35 7	25 10
Tuesday	23 Gottfried Arnold	" 14:	12 50		♀ sets 9 26 [Com. ☽.]	2 4	35 7	25 11
Wednesday	24 John Baptist	" 15:	1 12		Regulus sets 10 34	2 4	35 7	25 12
Thursday	25 Augsburg Conf.	" 16:	1 38		7* rises 1 58	2 4	35 7	25 13
Friday	26 J. Val. Andreae	" 17: 1-14	2 10		♂ sets 11 16	2 4	35 7	25 14
Saturday	27 Seven Sleepers	" 17: 15-18: 11:	2 49		♂ rises 10 18	3 4	35 7	25 15

26] 4th Sunday after Trinity, Luke 6: 36-42; Rom. 8: 18-23. Day's Length, 14 hours, 50 min.

Sunday	28 Irenæus	1 Thess. 1:	3 18		♂ gr. Elon. East	3 4	35 7	25 16
Monday	29 Peter and Paul	" 2: 1-16	♂ rises.		29th. ♀ sets 8 20	3 4	36 7	24 17
Tuesday	30 Raymond Lully	" 2: 17-3:	8 55		Spica sets 12 8	3 4	36 7	24 18

MOON'S PHASES.

CONJECTURES OF THE WEATHER.

Last Quarter, 7th day, 8 o'clock, 16 min. Morning.
 New Moon, 14th " 1 " 15 " Morning.
 First Quarter, 21st " 3 " 0 " Afternoon.
 Full Moon, 29th " 1 " 45 " Afternoon.

1, 2, fair; 3, 4, variable; 5, 6, 7, fair; 8, 9, thunder showers; 10, 11, 12, clear; 13, 14, warm; 15, 16, 17, thunder; 18, 19, 20, clear; 21, 22, warm; 23, thunder showers; 24, 25, 26, clear; 27, cloudy; 28, 29, 30, warm.

II.

WHAT WE ARE DOING.

Our new Board of Foreign Missions was organized only in April, 1873. It has a few thousand dollars on hand, received from the old Board, but will from this time forward need the aid of Sunday-schools and congregations. It is looking to Japan as the most favorable field for us. For fifteen years we have done almost nothing for Foreign Missions; let us now earnestly carry forward this interesting work. While other Churches, of almost every name and strength, have been active here, we have been idle. May God forgive us!

Perhaps our neglect of Foreign Missions might not be so blameworthy, if we had done a great work in the Home field; but alas! here also we must smite upon our breasts and say, "We have sinned." For several years our Home Mission work has dragged—terribly. No matter *why*; the fact is plain and confessed, and with this alone we have to do.

III.

WHAT THE LORD IS DOING.

He is preparing the nations to receive the Gospel. Most wonderfully He is opening the way. Not only are Chinese and others brought to our very doors, but by means of railroads and other communications, China, Japan, Europe, Asia, and Africa are brought near us. The ocean trip from San Francisco to Yokohama is only sixteen days!

Learned Commissions of Japanese have carried back from the United States to their own country favorable notions of our laws, customs, manufac-



tures, and religion, and the Japanese are changing all their national ways. A large portion of the middle and upper classes dress in our costume, and government officers must do so. They have stages, steamers, telegraphs, and a railroad. They use foreign machinery, and sell foreign goods. Beef, the abomination of Buddhism, is largely consumed. A foreign college in Yeddo has hundreds of boys studying English, French, and German. Eight foreign physicians teach in medical colleges. Several newspapers are published, and a large quantity of English and French books are imported. They have a post-office system. Marriage has been exalted and protected. A great

educational system has been adopted, and English text-books are largely imported. They now use our calendar of days and months, and every seventh day is a day of rest (their many heathen holidays having been abolished). Besides all this, the Government has revoked the decree which had for several hundred years been in force against Christianity, and has now fully opened its doors to Christian missionaries. "*This is the Lord's doing; it is marvelous in our eyes.*"

The Chinese Government is more slowly doing the same thing. In 1842 the English treaty with China opened five ports to foreigners. Immediately missionaries were sent from Europe and America. In 1845 the Emperor abolished the death-penalty for professing Christianity. Now missionaries may live in seventeen leading Chinese cities, and with passports, under later treaties, may travel over that whole immense kingdom. . . . Surely this also the Lord hath done!

JULY,

7th Month, 31 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. m. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun rises h. m.	Sun sets h. m.	O. style
Wednesday	1 H. Voes	1 Thess. 4:	9 38		4 ♀ sets 9 24	3 4	36 7	24 19	
Thursday	2 Visit Vir. Mary	" 5:	10 19		♂ ☽ h. ♀ rises 10 0	4 4	37 7	23 20	
Friday	3 Otto, Bishop	2 " 1: 2: 1-12	10 42		☉ in Apr. ge	4 4	37 7	23 21	
Saturday	4 Independence	" 2: 13-3	11 10		♂ sets 10 46	4 4	37 7	23 22	

27] 5th Sunday after Trinity, Luke 5: 1-11; 1 Peter 3: 8-15. Day's Length, 14 hours, 44 min.

Sunday	5 Lord Cobham	Gala. 1: 1-10	11 35		3 ♀. ♂ ☽ ☉ [9 44	4 4	38 7	22 23	
Monday	6 John Huss	Acts 18: 12; 19: 1-10	11 59		17 6th. Regulus sets	4 4	38 7	22 24	
Tuesday	7 Willibald	Galatians 1: 11; 2: 1-14	morn.		0 ☽ in per. ♀ sets 10	4 4	38 7	22 25	
Wednesday	8 Kilian	" 2: 15; 3: 1-14	12 23		13 ♀ rises 9 32 [34	5 4	39 7	21 26	
Thursday	9 Ephraim the Syr.	" 3: 15	12 54		26 ♀ in Aphelion	5 4	39 7	21 27	
Friday	10 Wm. of Orange	" 4:	1 26		9 ♀ sets 9 16	5 4	40 7	20 28	
Saturday	11 Placidus	" 5: 6:	2 5		22 ♀ stationary.	5 4	40 7	20 29	

28] 6th Sunday after Trinity, Matth. 5: 20-26; Rom. 6: 3-11. Day's Length, 14 hours, 38 min.

Sunday	12 Henry II.	1 Cor. 1:	2 50		4 Rigel rises 3 45	5 4	41 7	19 30	
Monday	13 Eugenius	" 2:	☽ sets.	16	13th. ♂ ☽ ☽	5 4	41 7	19 J	
Tuesday	14 Bonaventura	" 3: 4: 1-4	8 25		29 ☽ ☽ ☽. Dog Days	5 4	42 7	18 2.	
Wednesday	15 Answer	" 4: 5-5: 1-8	8 50		11 Spica sets 11 6 [begin	6 4	43 7	17 3	
Thursday	16 Anna Askow	" 5: 9-6:	9 28		23 ♂ ☽ ♀. ♀ sets 9 10	6 4	43 7	17 4	
Friday	17 Speratus & 11 co.	" 7:	9 50		5 ♀ rises 9 2	6 4	44 7	16 5	
Saturday	18 Arnulf	" 8: 9:	10 12		16 ♂ ☽ ♀. ♀ sets 10 9	6 4	45 7	15 6	

29] 7th Sunday after Trinity, Mark 8: 1-9; Rom. 6: 19-23. Day's Length, 14 hours, 30 min.

Sunday	19 Louisa Henri'etta	1 Cor. 10: 11: 1	10 33		28 7* rises 12 18	6 4	45 7	15 7	
Monday	20 John Marteilhe	" 11: 2	10 54		10 ☽ in apo. ☽.	6 4	46 7	14 8	
Tuesday	21 Eberhard	" 12: 1-30	11 20		22 21. Arctur sets 1 18	6 4	47 7	13 9	
Wednesday	22 Mary Magdalen	" 12: 31-13:	morn.		5 Altair south 11 36	6 4	48 7	12 10	
Thursday	23 Godfr.v.Hamelle	" 14:	12 10		17 ☐ Neptune ☉. ☉ en. ♄	6 4	49 7	11 11	
Friday	24 Thos. A. Kempis	" 15: 1-34	12 42		0 ♀ sets 9 2	6 4	50 7	10 12	
Saturday	25 St. James	" 15: 35-10:	1 20		14 ♂ ☽ ☉ Inferior	6 4	50 7	10 13	

30] 8th Sunday after Trinity, Matth. 7: 15-23; Rom. 8: 12-17. Day's Length, 14 hours, 18 min.

Sunday	26 Christopher	Acts 19: 11-20: 1	2 24		28 ♀ sets 9 38	6 4	51 7	9 14	
Monday	27 Raym. Palmarius	2 Cor. 1: 1-22	3 29		13 Antares south 7 55	6 4	52 7	8 15	
Tuesday	28 Jno. Seb. Bach	" 1: 23-2	☽ rises.	28	28th. ♀ rises 8 26	6 4	53 7	7 16	
Wednesday	29 Olaus	" 3: 4: 1-6	8 28		13 ☽ ☽ h. ♂ ☽ ☽	6 4	54 7	6 17	
Thursday	30 John Wessel	" 4: 7-5: 10	9 10		28 Aldebaran rises 12 53	6 4	55 7	5 18	
Friday	31 Jno. Cas. Schade	" 5: 11; 6: 7: 1	10 4		13 Regulus sets 8 4	6 4	56 7	4 19	

(♂) Mars is the 5th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

Last Quarter,	6th day,	1 o'clock,	1 min. Afternoon.
New Moon,	13th "	11 "	26 " Forenoon.
First Quarter,	21st "	8 "	30 " Morning.
Full Moon,	28th "	11 "	41 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, warm, with showers; 3, 4, 5, fair; 6, showers; 7, 8, 9, variable; 10, 11, clear; 12, 13, stormy; 14, 15, 16, fair; 17, 18, warm; 19, warmest day; 20, thunder; 21, 22, 23, clear; 24, 25, 26, fair; 27, 28, variable; 29, thunder showers; 30, 31, clear.



ten years the increase was over fifty per cent.) In some districts the increase was as high as 400 per cent.

In ten years the converts of the Baptist Mission rose from 23 to 6,000; those of the Methodists, from 300 to 1,800; those of the Reformed (Dutch) Church, from 800 to 2,400; of the Lutheran from 360 to 2,400. What is true of India is true also of many other countries.

Considering all these things, and seeing not only the need of activity, but also the way so fully open, let the Reformed Church in the United States now begin anew her Foreign Mission work. Then with new meaning and spirit can we sing, "From Greenland's icy mountains,"

NEW REFORMED PAPERS IN 1873.

In 1873 the following new papers were started:

1. "*Our Church Paper*," the organ of the Pittsburgh Synod, issued twice a month, and edited by Rev. Geo. B. Russell, D. D.

2. "*The Heidelberg Teacher*," a monthly, issued by the Publication Board of the Ohio Synod for Sunday School teachers.

3. "*Leaves of Light*," a semi-monthly Sunday School paper, from the same source.

4. "*College Days*," a monthly, in the interest of Franklin and Marshall College.

5. "*The Reformed Church Herald*," edited by Rev. I. K. Loos and others, and published at Bethlehem, Pa.

MINISTERS.

The United Brethren Church has	870
The Moravian Church has	26
The Reformed (Dutch) Church has	509
The Reformed (German) Church has	595
The Presbyterian Church (North) has	4,534
The Presbyterian Church (South) has	875
The United Presbyterian Church has	584
The Cumberland Presbyterian Church has	1,085
The Roman Catholic Church has (about)	4,000
The Baptists (of various names) about	12,000
The Lutheran Church has	2,215
The Congregationalists have	3,168
The Episcopal Church has	2,953

Our Publication Board has sold almost 10,000 copies of the Order of Worship.

Then, too, a number of their most talented young men are now in this country, studying our art, science, literature, laws, customs, and religion.

A missionary in China states, that if the present ratio of conversion goes on as it has been going on for some years back, by the year 1900 the native Christians in China will number over two millions.

Also railroads are stretching their long lines over missionary ground. In Africa there are 1,000 miles. In Turkey and Greece, 700. In Australia, 1,100. In all Asia, more than 5,000. A railroad now connects Yokohama and Yeddo, Japan.

It is not surprising, therefore, that these external and material changes are also accompanied by a great inner change in these nations, and that whole districts of country are embracing the Christian faith. The last ten years show wonderful progress. For example, in India, ten years ago, there were only 139,000 Christians; now there are 224,000 (an addition of 60 per cent.)! (In the preceding

AUGUST,

8th Month, 31 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. sl. rises m. h. m.	Sun sets h. m.	O style
Saturday	1 Maccabees	2 Cor. 7: 2	10 30	 28	☾ in per. ♀ sets 8 52	6 4	5 7	3 20
31] 9th Sunday after Trinity,		Luke 16: 1-9; 1 Cor. 10: 6-13.	Day's Length, 14 hours, 4 min.					
Sunday	2 Mar. under Nero	2 Cor. 8:	10 56	 13	♂ sets 9 8	6 4	5 7	2 21
Monday	3 Wm. Thorp	" 9:	11 24	 27	♂ H ☉. ♂ ♀ ☉	6 4	5 9	1 22
Tuesday	4 Leonard Kaser	" 10:	11 54	 10	4th. ♀ stationary	6 5	0 7	0 23
Wednesday	5 Salzbg Evang.	" 11:	morn.	 23	♂ south 11 56	6 5	1 6	59 24
Thursday	6 Transfiguration	" 12: 1-18	12 10	 6	7* rises 11 7	6 5	2 6	58 25
Friday	7 Nonna	" 12: 19-13:	12 50	 19	Sirius rises 4 29	6 5	3 6	57 26
Saturday	8 Hormisdas	Acts 20: 1-13	1 36	 1	♀ sets 8 44	5 5	4 6	56 27

32] 10th Sunday after Trinity, Luke 19: 41-48; 1 Cor. 12: 5-11. Day's Length, 13 hours, 50 min.

Sunday	9 Numidicus	Rom. 1: 1-17	2 32	 14	♂ sets 8 50	5 5	5 6	55 28
Monday	10 Laurentius	" 1: 18-31	3 30	 26	♂ ☿. ♀ rises 4 12	5 5	6 6	54 29
Tuesday	11 Greg. of Utrecht	" 2:	☾ sets.	 8	11th. Orion rises	5 5	7 6	53 30
Wednesday	12 An. of Havelb'g	" 3:	7 38	 20	♂ ♀ ☽ 1 58	5 5	8 6	52 31
Thursday	13 Cnt. Zinzendorf.	" 4:	8 2	 2	♂ gr. Elon. West	4 5	9 6	51 A
Friday	14 James Guthrie	" 5: 1-11	8 30	 14	♂ rises 4 36	4 5	10 6	50 2
Saturday	15 Virgin Mary	" 5: 12-21	8 56	 25	♂ ☽. ♀. ☽ sets 8 36	4 5	12 6	48 3

33] 11th Sunday after Trinity, Luke 18: 9-14; 1 Cor. 15: 1-10. Day's Length, 13 hours, 34 min.

Sunday	16 John of Saxony	Rom. 6:	9 14	 7	♀ in ☿. ♀ sets 8 36	4 5	13 6	47 4
Monday	17 John Gerhard	" 7:	9 39	 19	☾ in apo. ☿.	4 5	14 6	46 5
Tuesday	18 Hugo Grotius	" 8: 1-15	10 6	 1	♂ south 11 17	3 5	15 6	45 6
Wednesday	19 Sebaldus	" 8: 16-39	10 39	 13	Sirius rises 3 44	3 5	17 6	43 7
Thursday	20 Bernard of Clair	" 9: 1-13	11 14	 26	20th. ☿ rises 3 56	3 5	18 6	42 8
Friday	21 1st Mor. Miss.	" 9: 14-33	morn.	 9	Wega south 8 32	3 5	19 6	41 9
Saturday	22 Symphorianus	" 10:	12 4	 23	♀ in Perihelion. ♂ ☿ ☿	3 5	20 6	40 10

34] 12th Sunday after Trinity, Mark 17: 31-37; 2 Cor. 3: 4-11. Day's Length, 13 hours, 18 min.

Sunday	23 Gasp. de Coligne	Rom. 11:	1 2	 7	Dog days end. ☉ en. ♀	2 5	21 6	39 11
Monday	24 Bartholomew	" 12:	1 59	 21	♀ sets 8 22	2 5	22 6	38 12
Tuesday	25 Louis IX.	" 13:	2 52	 6	♂ ☽ h. ♀ south 10 48	2 5	24 6	36 13
Wednesday	26 Ulfilas	" 14:	3 46	 21	♂ gr. Hel. Lat. N.	2 5	25 6	35 14
Thursday	27 Jovinian	" 15: 1-13	☾ rises.	 7	27th. ☽ sets 7 58	1 5	26 6	34 15
Friday	28 Aug. of Hippo	" 15: 14-33	7 37	 22	7* rises 9 44	1 5	27 6	33 16
Saturday	29 John Bapt. B'd	" 16:	8 6	 7	☾ in per. ☿ sets 3 49	1 5	28 6	32 17

35] 13th Sunday after Trinity, Luke 10: 23-27; Gal. 3: 15-22. Day's Length, 13 hours, 2 min.

Sunday	30 Claud. of Turin	Acts 20:	8 35	 22	♂. Altair south 9 10	0 5	29 6	31 18
Monday	31 Aidan	" 21:	9 25	 6	Orion rises 12 44	0 5	31 6	29 19

(h) Saturn is the 3d in opposition with the Sun, and shines all night.

MOON'S PHASES.

Last Quarter,	4th day,	5 o'clock,	45 min.	Evening.
New Moon,	11th	" 10	" 58	" Evening.
First Quarter,	20th	" 1	" 51	" Morning.
Full Moon,	27th	" 8	" 26	" Morning.

CONJECTURES OF THE WEATHER.

1, 2, thunder; 3, 4, 5, clear; 6, 7, warm; 8, 9, thunder showers; 10, 11, 12, fair; 13, 14, 15, sultry, warm; 16, thunder; 17, 18, pleasant; 19, 20, 21, 22, warm; 23, 24, thunder; 25, 26, fair; 27, thunder showers; 28, 29, clear; 30, 31, fair.



HOW MISSION CHURCHES WORK!

You must not suppose that Mission churches receive aid, and give nothing back. They are taught to practice self-denial and almsgiving from the beginning, and to dedicate their sons to the Ministry.

1) This is true of Foreign Mission Churches. Fifty-seven Baptist Churches of the Sandwich Islands support seventeen of their own men as Foreign Missionaries among the Marquesas Islands. The jubilee offerings of about 100 poor Chinese, belonging to an Episcopal Mission, were \$2,400. About 500 Christians on the Island of Magaia, in the Pacific Ocean, last year, sent the London Missionary Society about \$600, not in money but in arrow-root and fishing nets! In ten years this church sent out 34 missionaries to labor on other islands! So in regard to the Presbyterian Missions in China. The 1220 Christians in the Dutch-Reformed Mis-

sions of China, Japan and India, last year raised \$1600 for church work. The Christians in the Tinnevely district of India are very poor, and never have money; but at their monthly Missionary meetings a collection is taken in *rice*. This in one year, when sold, brought \$5000!

2) The same thing is equally true of Home Mission churches. The Commission from the Board directs the Missionary to train the people to liberality, especially in giving to Mission work. In this way they early begin to pay back to the Church part of the aid given. The last year or two, in many cases, the Mission gives back more than it receives; and when once self-supporting, it then has learned to give freely. So also, these churches are taught to give their sons to the Holy Ministry.

Some persons think this very strange. "If they are receiving aid, why shall they give alms to be sent away from their own congregation?"

Simply in order to train them to give. It may seem strange, but it is true, that even the Orphans in our Homes, who are almost entirely supported by the Church, give alms for Missions, Beneficiary Education, and other church work. (They give part of the money which visitors give them.) Some persons would call this folly; but the Church calls it wise and good.

Mission churches, orphans, everybody should be taught to exercise the Christian grace of almsgiving.

In this way the Church receives back much of her giving. It comes in part now; but especially do these Mission churches pay back largely when they once become self-sustaining. From them and from our Orphan Homes many of our future Ministers will come.

OUR CHURCH IN FRANCE.

We there have 700 ministers; 1000 churches; 1200 schools; 500,000 members (of whom 20,000 are in Paris). "The French Reformed Church," says *Our Church Paper*, "is sometimes set down as one with the modern American Presbyterians. But in creed, cultus, government, origin, and history, they are more distinctly Reformed. This whole family is our side of the great Reformation."

EVEN the poorest sermon has one good point—the text.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. fs. rises m. h. m.	Sun sets h. m.	Style
Tuesday	1 Hanna	Acts 22: 23:	10 38		19 8 gr. Hel. Lat. N. ☾	05 32 6	28 20	
Wednesday	2 Mamas	" 24: 25:	11 8		3 2d. ♀ sets 8 12	05 33 6	27 21	
Thursday	3 Hildegarde	" 26:	10 50		16 ♀ sets 7 30	15 35 6	25 22	
Friday	4 Ida	" 27:	morn.		28 ♀ south 10 4	15 36 6	24 23	
Saturday	5 John Mollio	" 28:	12 42		12 Aldebaran rises 10 37	15 37 6	23 24	

36] 14th Sunday after Trinity, Luke 17: 11-19; Gal. 5: 16-24. Day's Length, 12 hours, 42 min.

Sunday	6 Matthias Weibel	Eph. 1: 1-14	1 36		23 Sirius rises 2 30	25 39 6	21 25	
Monday	7 Laz. Spengler	" 1: 15: 2: 1-10	2 34		5 ♂ ♀ superior	25 40 6	20 26	
Tuesday	8 Corbinian	" 2: 11-3:	3 36		17 ♂ ♀ ♀ rises 3 41	25 41 6	19 27	
Wednesday	9 Lorigi Paschali	" 4: 1-17	4 38		29 ♀ sets 8 4 [9 40	35 42 6	18 28	
Thursday	10 Paul Speratus	" 4: 18	5 sets.		11 10. ♂ ♀ ♀. ♀ south	35 44 6	16 29	
Friday	11 John Brenz	" 5: 6: 1-9	7 0		23 7* rises 8 56	35 45 6	15 30	
Saturday	12 Dionys's Peloc'n	" 6: 10	7 30		5 ♂ ♀ ♀. ♀ sets 7 4	45 46 6	14 31	

37] 15th Sunday after Trinity, Matt. 6: 24-34; Gal. 5: 25-6: 10. Day's Length, 12 hours, 24 min.

Sunday	13 Wm. Farel	Colos. 1:	7 56		17 Fomal south 11 24	45 48 6	12 8	
Monday	14 Cyprian	" 2: 3: 1-4	8 26		29 ♀ in apo. ☿. ♂ ♀ ♀	45 49 6	11 2	
Tuesday	15 Ar. v. Grumb'h	" 3: 5-4:	8 56		11 ♀ sets 7 56	55 50 6	10 3	
Wednesday	16 Ember Day	Philemon	9 30		23 ♀ rises 3 22	55 52 6	8 4	
Thursday	17 Lambert	Philip 1: 1-26	10 16		6 ♀ south 9 18	55 53 6	7 5	
Friday	18 A.G. Spangenb'g	" 1: 27-2:	11 12		19 18th. ♀ sets 6 44	65 54 6	6 6	
Saturday	19 Thos. of St. Paul	" 3: 4:	morn.		2 Sirius rises 1 49 ☾	65 56 6	4 7	

38] 16th Sunday after Trinity, Luke 7: 11-17; Eph. 3: 13-21. Day's Length, 12 hours, 6 min.

Sunday	20 Magdal. Luther	1 Tim. 1:	12 6		16 ♀ in Aphelion	75 57 6	3 8	
Monday	21 Matthew	" 2:	1 12		1 ♂ ♀ ♀. ♂ ♀ ♀	75 58 6	2 9	
Tuesday	22 Mauritius	" 3: 1-13	2 24		15 ♀ sets 7 48	75 59 6	1 10	
Wednesday	23 5 Mar. of Gen'a.	" 3: 14-4: 10	3 28		0 ☉ enters ♌. Day & N. equal	86 06 0	11	
Thursday	24 Jno. Jacob Moser	" 4: 11-5: 16	4 36		15 Autumn Commences	86 25 58	12	
Friday	25 Augsb'g Treaty	" 5: 17	5 rises.		0 25th. ♀ south 8 50	86 35 57	13	
Saturday	26 Lioba	" 6:	6 36		15 ☉ in per.	96 45 56	14	

39] 17th Sunday after Trinity, Luke 14: 1-11; Eph. 4: 1-16. Day's Length, 11 hours, 48 min.

Sunday	27 Phil. Graveron	Titus 1:	7 4		0 ☿. ♀ rises 3 12	96 65 54	15	
Monday	28 A. Clarenbach	" 2:	7 36		14 ♀ gr. Elon. East	96 75 53	16	
Tuesday	29 St. Michael	" 3:	8 10		28 Aldebaran rises 9 8	106 85 52	17	
Wednesday	30 Jerome	2 Tim. 1:	8 50		11 7* rises 7 46	106 105 50	18	

MOON'S PHASES.

Last Quarter, 2d day, 11 o'clock, 53 min. Evening.
 New Moon, 10th " 1 " 9 " Afternoon.
 First Quarter, 18th " 6 " 3 " Evening.
 Full Moon, 25th " 5 " 5 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, warm; 4, 5, thunder; 6, 7, 8, clear; 9, 10, 11, warm; 12, 13, showers; 14, 15, 16, pleasant; 17, 18, 19, warm; 20, 21, 22, clear; 23, 24, cloudy; 25, 26, stormy; 27, 28, 29, 30, fair.

A CHAPTER ON HOME MISSIONS.

What is Home Mission work? Simply to organize congregations in our own country, and aid them with money until they become self-supporting.

The strong must help the weak. What was it but this, when the poor Jews of Palestine were helped to rebuild Jerusalem? The whole Book of Acts is simply a missionary record! Paul was not supported by the Christians of Macedonia, but by those of Philippi (Phil. 4: 15, 16). Was not our own Church planted and supported in America by the Reformed Church in Holland (see "Life of Michael Schlatter")?

It is not just money that is now needed, but rather a missionary spirit, so that our people will give, not because they must, or because a powerful appeal has been made, but because they know the great work to be done, and want to do it.

Gratitude to God and our fathers should fill us with this missionary spirit. Your whole neighborhood, good reader, was at one time missionary ground, and somebody having the spirit of our Master, practiced self-denial, that the Church might there be established. Now that you have strong churches all around you, it does not become you to neglect the same wants of others in the South and West especially. Help them to establish the Church there, and they will spread it still farther.

What has our Church done, of late years, in the work of Home Missions?



Compared with what the Church did thirty years ago, we have done much. There are ministers yet living, who remember the time when we had not five actual missionaries, and when all our missionary money was less than \$1000; though now our poorest Classes give as much.

This is encouraging; but let it not lessen our penitence for plain neglect, much less make us boastful or even satisfied.

The last report of the General Board of Missions gives the following facts: We have 80 missions, (with 125 congregations); 13 of them *vacant*. Of these mission congregations, 29 are in Pennsylvania, 41 West of it, and the rest in New York, New Jersey, Maryland, Virginia and Canada; 15 are English, 44 German, and 21 have both English and German service. The report covers three years. In this time the

old Eastern Synod gave for Missions about \$18,000—less than \$6,000 a year! Let a membership of 80,000 humbly say, "We have sinned!" *Seven and a half cents per member* to plant the Church of Christ in waste places! No wonder the Eastern Synod in October 1872 said: "This is not creditable to our Church!" Oh, for the spirit of our Lord, and of His Apostles, and of the Early Church, to move us to faithfulness!

Behold, how much yet remains to be done! How loud the calls are, and from every quarter! Iowa alone needs much help. Virginia is a great ripe field. The Pacific Coast,—especially California—calls upon us; to say nothing of a dozen other

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. rises m. h. m.	Sun sets h. m.	Style
Thursday	1 Remigius	2 Tim. 2:	9 40		24 ♀ sets 7 38	10 6	11 5	49 19
Friday	2 Chr. Schmid	" 3:	10 32		7 ☾ 2d. ♀ south 8 18	11 6	12 5	48 20
Saturday	3 The two Ewaldes	" 4:	11 30		19 ☾ Sirius rises 1 2	11 6	13 5	47 21

40] 18th Sunday after Trinity, Matth. 22: 34-46; 1 Cor. 1: 4-9. Day's Length, 11 hours, 30 min.

Sunday	4 Franciscus	Heb. 1:	morn.		1 Rigel rises 9 59	11 6	15 5	45 22
Monday	5 Petro Carnesec.	" 2:	12 34		13 ☽ ♀ ☉	12 6	16 5	44 23
Tuesday	6 Henry Albert	" 3: 4:	1 36		25 Altair south 6 55	12 6	17 5	43 24
Wednesday	7 Theodore Beza	" 5:	2 37		5 ☽ ☿. ☿ rises 2 49	12 6	19 5	41 25
Thursday	8 Robt. of Lincoln	" 6:	3 39		19 ♀ sets 7 32	12 6	20 5	40 26
Friday	9 Dionysius Areo.	" 7:	4 42		1 ☿. ☽ ♀ ♀	13 6	21 5	39 27
Saturday	10 Justus Jonas	" 8:	☾ sets.		13 ☾ 10. Orion ris. 10 20	13 6	23 5	37 28

41] 19th Sunday after Trinity, Matth. 9: 1-8; Eph. 4: 17-32. Day's Length, 11 hours, 12 min.

Sunday	11 Ulrich Zwingli	Heb. 9: 1-14	6 12		25 ☽ in apo. ♀ south 7 34	13 6	24 5	36 29
Monday	12 Henry Bullinger	" 9: 15	6 37		7 ♀ stationary. ☽ ☽ ♀	13 6	25 5	35 30
Tuesday	13 Elizabeth Fry	" 10: 1-18	7 2		20 Aldebaran rises 8 17	14 6	27 5	33 31
Wednesday	14 Nich. Ridley	" 10: 19-39	7 36		3 ☽ ☽ ♀. ♀ sets 7 26	14 6	28 5	32 32
Thursday	15 Aurilia	" 11:	8 16		16 7* rises 6 51	14 6	29 5	31 33
Friday	16 Gallus	" 12:	9 6		29 Capella south 3 43	14 6	31 5	29 34
Saturday	17 Rev. Edi. of Nan.	" 13:	10 11		12 ☿ rises 2 37	15 6	32 5	28 35

42] 20th Sunday after Trinity, Matth. 22: 1-14; Eph. 5: 15-21. Day's Length, 10 hours, 54 min.

Sunday	18 St. Luke	Prov. 1: 2:	11 19		26 ☾ 18. Sirius rises 12 6	15 6	33 5	27 6
Monday	19 Bruno	" 3:	morn.		10 ☽ ☽ ♀. ♀ so. 7 2	15 6	34 5	26 7
Tuesday	20 F. Lamb't of Avi.	" 4:	12 30		24 ♀ sets 7 20	15 6	35 5	25 8
Wednesday	21 Hilarion	" 5: 1-19	1 47		9 ♀ sets 6 28	15 6	36 5	24 9
Thursday	22 Hedwig	" 6: 20-7:	3 2		24 ♀ Neptune ☉	16 6	38 5	22 10
Friday	23 Henry Martin	" 8:	4 20		9 ♀ gr. Elon East. ☉ en. ♀	16 6	39 5	21 11
Saturday	24 Arethas	" 9:	5 36		24 ♀ in Aphelion.	16 6	41 5	19 12

43] 21st Sunday after Trinity, John 4: 46-54; Eph. 6: 10-20. Day's Length, 10 hours, 36 min.

Sunday	25 John Herz	Prov. 10: 11:	☽ rises.		8 ☾ 25. ☿. ☽ eclipse. ☽	16 6	42 5	18 13
Monday	26 Frederick III.	" 12: 13:	6 8		22 ☿ in Aph'n [in per.	16 6	43 5	17 14
Tuesday	27 Frumentius	" 14: 15:	6 48		6 ♀ sets 7 15	16 6	44 5	16 15
Wednesday	28 Simon and Jude	" 16: 17:	7 34		19 ☿ rises 2 24	16 6	45 5	15 16
Thursday	29 Alfred the Great	" 18: 19:	8 26		2 Orion rises 9 8	16 6	46 5	14 17
Friday	30 Jacob Sturm	" 20: 21: 22: 1-16	9 22		15 ♀ sets 11 40	16 6	47 5	13 18
Saturday	31 Fest. of Reform'n	" 22: 17: 23: 24	10 26		27 ☾ 31st. ☐ ♀ ☉	16 6	49 5	11 19

(24) Jupiter is the 5th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

Last Quarter,	2d day, 8 o'clock, 37 min.	Morning.
New Moon,	10th " 6 " 0	Morning.
First Quarter,	18th " 8 " 28	Morning.
Full Moon,	25th " 2 " 17	Morning.
Last Quarter,	31st " 8 " 58	Evening.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, rain; 4, 5, variable; 6, 7, 8, pleasant; 9, 10, 11, variable; 12, 13, 14, clear; 15, 16, 17, variable; 18, 19, rain; 20, 21, cloudy; 22, 23, 24, rain; 25, 26, 27, fair; 28, 29, rain; 30, 31, clear.



States, where we have many members and but few churches.

Not only our own people in these States call upon us for the gospel, but thousands of others. Have we nothing to do with the conversion of the world? We talk about "material" in this or that place, meaning our own members who have gone there; but *souls* are our material, whether they are in our Church or out of it. Very true, our own people are calling loudly from North, South, East, and West, "Send us ministers;" but to this call must be added also that of the world.

"But Home Missions cost so much money, and take so much time," says some one. Do you not know, that this is so with all great things? The Church, like the oak, is of slow growth, because it will endure forever.

Talk about expense and time! Why shall the Church be stingy in its great work, when the world is so free with its money? The Mont Cenis tunnel

through the mountains, separating France and Italy, cost 15 years labor, 1000 lives, and \$13,000,000! The Suez Canal, connecting the Mediterranean Sea and the Red Sea, cost an almost countless sum, and was finished only after many years of frequent and serious hindrances. So the Niagara Ship Canal, six miles long, required two years labor, and \$15,000,000. So Railroads are built, and other public enterprises.

Why can these earthly interests be so liberally sustained? Because men think it will pay; or else they want to benefit the world with their money. But will not Missions pay? Is it money lost, even as an investment, to Christianize a community? Have Christians so little interest in the Kingdom of Jesus Christ, the King of kings, that they think too much money is spent on it? The cost of Foreign Missions in the whole world is not more than about \$7,000,000 a year. The cost of Home Missions is not much more. Yet men call this much! Does Christianity do less for the world than tunnels, bridges, canals, and railroads?

Our ministers and people need to study this subject carefully; get the facts; enter into the spirit of the work; and pay as well as pray "Thy kingdom come." Until then, by what right do we sing Hymn 146th?

THE APOSTLES' CREED.

In the Heidelberg Catechism the Creed is not on a fly-leaf, nor at the end, nor in some other obscure place, as if we were ashamed of it, or as if it were a worn-out relic; but it is in the very heart of the Catechism, yea, itself its beating heart. So it is put, not in the First Part, to convict us of sin; nor in the Third Part, to teach us how to live; but in the Second Part, to teach us the way of salvation.

ENCOURAGE THEM.

Some parents never have an encouraging word for their children, but rather the reverse. All this has a depressing, dwarfing effect, and destroys self-confidence, without which the young are to be pitied.

Especially should parents beware of discouraging a child in regard to confirmation, the ministry, or any church work or service.

NOVEMBER,

11th Month, 30 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. fs. rises m. h. m.	Sun sets h. m.	Style
44]	4th Sunday before Advent,	Matth. 9: 18-26; 1 Cor. 1: 9-14.	Day's Length, 10 hours, 20 min.					
Sunday	1 All Saints	John 21: 1-23	11 20		10 ♀ sets 7 10	166 50 5	10 20	
Monday	2 Victorinus	1 John 1: 2:	morn.		22 ♀ sets 11 24	166 51 5	9 21	
Tuesday	3 Pirminus	" 3:	12 18		4 ♀ gr. Brilliancy	166 53 5	7 22	
Wednesday	4 John A. Bengel	" 4:	1 12		16 ♂ stationary	166 54 5	6 23	
Thursday	5 Hans Egede	" 5:	2 14		28 ♂ ♀ ♀. ♀ rises 2 16	166 55 5	5 24	
Friday	6 Gustav. Adolph.	2 John	3 20		10 ♂ ♀ ♀. ♀ rises 3 52	166 56 5	4 25	
Saturday	7 Willibrord	3 John	4 29		22 ♀ in apo. ♂. ☐ H ☉	166 57 5	3 26	
45]	3d Sunday before Advent,	Matth. 24: 15-28; 1 Thess. 4: 13-18.	Day's Length, 10 hours, 4 min.					
Sunday	8 Willehad	Rev. 1:	5 34		4 ♀ sets 11 0 [1 31	166 58 5	2 27	
Monday	9 John v. Staupitz	" 2:	♂ sets.	17	9. Aldebaran south	166 59 5	1 28	
Tuesday	10 Martin Luther	" 3:	5 40		0 ♂ ♀ ♀ 7* south	167 0 5	0 29	
Wednesday	11 Martin of Tours	" 4; 5; 6:	6 20		13 ♂ rises 2 9 [12 40	167 1 4	59 30	
Thursday	12 Phil. de Mornay	" 7; 8; 9; 1-12	7 10		26 ♂ ♀ ♀. ♀ sets 6 58	167 3 4	57 31	
Friday	13 Arcadius	" 9: 13-10; 11:	8 14		10 ♀ rises 3 24	167 4 4	56 N	
Saturday	14 Pet. Mart. Verm.	" 12: 13:	9 26		23 ♂ ☉ Inferior	157 5 4	55 2	
46]	2d Sunday before Advent,	Matth. 25: 31-46; 2 Thess. 1: 3-10.	Day's Length, 9 hours, 48 min.					
Sunday	15 John Kepler	Rev. 14: 1-13	10 36		7 ♂ ♀ ♀. ♀ sets 10 30	157 6 4	54 3	
Monday	16 Casp. Creuziger	" 14: 14-20	11 36		21 16th. ♂ rises 2 1	157 7 4	53 4	
Tuesday	17 Bernward	" 15:	morn.		6 ☉ Orion rises 7 52	157 8 4	52 5	
Wednesday	18 Greg. Illummat.	" 16: 1-8	12 58		20 ♀ stationary	157 9 4	51 6	
Thursday	19 Elizab. of Hesse	" 16: 9-21	2 6		4 Altair sets 10 33	147 9 4	51 7	
Friday	20 John Williams	" 17:	3 20		18 H stationary	147 10 4	50 8	
Saturday	21 Columbanus	" 18:	4 34		2 ♀. Andromeda so. 8 15	147 11 4	49 9	
47]	1st Sunday before Advent,	Matth. 25: 1-13; 2 Pet. 3: 3-14.	Day's Length, 9 hours, 36 min.					
Sunday	22 John Oecolampadius	Rev. 19: 1-10	5 46		16 ♀ in per. ☉ enters ♀	147 12 4	48 10	
Monday	23 Clemens Roman.	" 19: 11-20: 1-3	♂ rises.	0	23d. ♀ sets 6 22	137 13 4	47 11	
Tuesday	24 John Knox	" 20: 4-15	5 16		14 ♀ sets 9 56	137 14 4	46 12	
Wednesday	25 Catharine	" 21: 1-8	6 18		27 ♀ rises 2 48	137 14 4	46 13	
Thursday	26 Conrad	" 21: 9-22	7 14		10 Sirius rises 9 24	127 15 4	45 14	
Friday	27 Marg't Blaarer	Psalm 96:	8 12		23 ♂ rises 1 50	127 16 4	44 15	
Saturday	28 Alex. Roussell	" 145:	9 16		6 ♂ gr. Hel. Lat. N.	127 17 4	43 16	
48]	1st Sunday in Advent,	Matth. 21: 1-9; Rom. 13: 11-14.	Day's Length, 9 hours, 26 min.					
Sunday	29 Saturninus	John 1: 1-14	10 19		18 ♀ sets 5 58	117 17 4	43 17	
Monday	30 St. Andrew	Gen. 2: 4-25	11 28		0 30th. ♀ sets 9 32	117 18 4	42 18	

MOON'S PHASES.

New Moon, 9th day, 12 o'clock, 32 min. Morning.
 First Quarter, 16th " 8 " 52 " Evening.
 Full Moon, 23d " 12 " 32 " Afternoon.
 Last Quarter, 30th " 1 " 27 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, 3, pleasant; 4, 5, 6, Indian Summer; 7, 8, rain; 9, 10, 11, cloudy; 12, 13, variable; 14, 15, 16, 17, clear; 18, cloudy; 19, 20, 21, rain; 22, 23, 24, clear; 25, 26, rain and snow; 27, 28, 29, cold; 30, fair

THE OLD CHURCH PAPERS.

"I had some sad thoughts coming from the store to-night, wife," said farmer Bender. "The things I bought are wrapped up in an old *Messenger* of 1853, no doubt sold for wrapping-paper by people who did not appreciate it."

"Did you not object to it?"

"Yes, but the man said that nine out of ten do not keep their *Messengers*."

"But he did not tell you how many keep their political papers," said Mrs. Bender, with a significant nod of the head.

"Oh, these old church papers have too much history in them, too many sermons, good lessons, useful stories, and sweet poetry to be torn up for waste paper. Ours are sacred to me, having been read by us all, and talked over day by day through the week."

"Yes, and then the children will read them in after years. Nothing can give them a better idea of what the Church was, and was doing—how she was troubled, and how she prospered—than these old *Messengers*."

"They make quite a pile now."

"Yes, and some people say they take up too much room. But if people can stow away old bedsteads, shoes, baskets, and other rubbish, surely there must be room also for the Church paper."

GET your Church paper. Buy Church books. Pay your minister regularly and fully. Hear all his preaching. Do as he tells you.



TOO MUCH FOR ONE DAY.

It may seem strange to hear it said, but we venture to say, that, in many cases, there is too much public service on the Lord's Day. Two sermons, Sunday School (perhaps two sessions), prayer meeting or Bible Class, or both—why, people are away from home almost the entire day. It kills family catechization, Bible-reading, and private meditation and devotion.

INDIAN SUMMER.

A lovely season—hazy, warm, quiet, dreamy, and peculiar, when the trees are in royal dress, and our hearts strangely affected. The cause is a mystery. Two theories are given:

1. Smoke from burning matter. This is reasonable. Indian Summer is much shorter now than thirty or fifty years ago, because so much less land is cleared, and so much less matter burned.

2. The electrical currents do not carry off the lower strata of moist air. Hence the haze, produced by light shining through the moist air.

WHAT FOREIGN MISSIONS COST.

For example: the Harpoot Mission in Eastern Turkey, under the care of the "American Board of Commissioners for Foreign Missions," begun in 1855, and covering a district of 20,000 square miles, costs only \$8,000 a year—less than many a single city church costs. Many of these mission congregations become self-supporting, and are then left much to their own care.

DECEMBER,

12th Month, 31 Days.

1874.

Weeks and Days.	Remarkable Days.	Daily Bible Lessons.	Moon R & S h. m.	Moon's Place. 3. 0.	Moon's Phases, Aspects of Planets, &c.	s. Sun fs. rises m. h. m.	Sun sets h. m.	Style
Tuesday	1 Eligius	Matth. 19: 1-12	morn.	11	♂ rises 6 29	11 7	19 4	41 19
Wednesday	2 John Ruysbroek	Eph. 5: 22-33	12 26	23	♂ gr. Elon. West	10 7	19 4	41 20
Thursday	3 Gerhard Groot	1 Cor. 7:	1 30	♂	♂ rises 1 40	10 7	20 4	40 21
Friday	4 Gerh. v. Zutphen	Gen. 3:	2 48	17	♂ in apo. ♂ ♀ ♀	10 7	20 4	40 22
Saturday	5 Crispin	Gen. 8: 15-9: 17	3 59	0	♂ sets 9 12	9 7	21 4	49 23
49] 2d Sunday in Advent, Luke 21: 25-36; Rom. 15: 4-13. Day's Length, 9 hours, 18 min.								
Sunday	6 Nicholas	Acts 17: 15-34	5 10	12	♂ rises 2 26 [10 21	9 7	21 4	49 24
Monday	7 Paulus Odontius	Gen. 15:	6 19	25	♂ ♀ ♀. Regulus rises	8 7	22 4	48 25
Tuesday	8 Mart. Rinkard	Deuteronomy 5:	♂ sets.	8	♂ in R. ♂ ♀ ♀	8 7	22 4	48 26
Wednesday	9 Benj. Schmolck	Exodus 12:	5 26	21	♂ ♀ ♀ Inferior	7 7	23 4	47 27
Thursday	10 Paul Eber	Deut. 27	6 36	5	Sirius rises 8 28	7 7	23 4	47 28
Friday	11 Hen. v. Zutphen	Romans 7:	7 46	19	Orion rises 6 11	6 7	23 4	47 29
Saturday	12 Vicelin	Leviticus 16:	8 44	5	♂ ♀ h. ♀ sets 8 51	6 7	24 4	46 30
50] 3d Sunday in Advent, Matth. 11: 2-10; 1 Cor. 4: 1-5. Day's Length, 9 hours, 12 min.								
Sunday	13 Odilia	Is. 40: John 5:	9 43	19	♂ rises 1 28	5 7	24 4	46 D
Monday	14 Dioscorus	1 Pet. 1: 3-12	10 44	3	Aldebaran south 11 12	5 7	25 4	45 2
Tuesday	15 Christiana	2 Samuel 7:	11 46	16	♂ ♀ ♀. ♀ rises 1 50	5 7	25 4	45 3
Wednesday	16 Ember Day	Joel 3:	morn.	0	16. Rigel so. 11 33	4 7	25 4	45 4
Thursday	17 Sturm	Jeremiah 23:	12 56	4	Regulus rises 9 32	4 7	25 4	45 5
Friday	18 Louis v. Seckendorf	" 31:	2 16	28	♂ ♀ ♀. Sirius rises 7 51	3 7	25 4	45 6
Saturday	19 Clemens Alexandrinus	Isaiah 52: 13-53:	3 34	12	♂. ♀ sets 8 28	3 7	25 4	45 7
51] 4th Sunday in Advent, John 1: 19-31; Phil. 4: 4-7. Day's Length, 9 hours, 10 min.								
Sunday	20 Abraham	John 3: 23-36:	4 46	26	♂ in per. ♀ rises 1 25	2 7	25 4	45 8
Monday	21 Thomas	Isaiah 42:	5 59	9	♂ enters W. Shortest Day.	2 7	26 4	44 9
Tuesday	22 Hugh McKail	" 55:	♂ rises.	21	22d. Winter Com.	1 7	25 4	45 10
Wednesday	23 Anna du Bourg	" 58:	5 22	15	♂ rises 1 4	1 7	25 4	45 11
Thursday	24 Adam and Eve	" 11: 1-10	6 23	18	Altair sets 8 0	sun 7	25 4	45 12
Friday	25 Christmas	Isaiah 9: 2-7: Heb 1:	7 20	1	♂ sets 8 4	alt'w 7	25 4	45 13
Saturday	26 Stephen	Psalms 2: 1-10:	8 10	14	♀ rises 5 44 Morn. Star	1 7	25 4	45 14
52] Sunday after Christmas, Matth. 1: 18-25; Gal. 4: 1-7. Day's Length, 9 hours, 10 min.								
Sunday	27 St. John Evang.	Rom. 5: Col. 1:	8 55	26	Arietis south 7 36	1 7	25 4	45 15
Monday	28 Innocents	Isaiah 41: 49	9 46	7	♀ stationary	2 7	25 4	45 16
Tuesday	29 David	Romans 8:	10 48	19	♂ rises 12 45	2 7	24 4	46 17
Wednesday	30 Christhof Wartemberg	1 Cor. 8: 1-6	11 49	1	30th. ♀ rises 12 56	3 7	24 4	46 18
Thursday	31 John Wicliff	Psalms 90: 103:	morn.	13	♂ in Perigee	3 7	24 4	46 19

(♀) Venus is the 9th Inferior conjunction with the Sun. Passes from Evening Star to Morning Star.

MOON'S PHASES.

New Moon,	8th day,	7 o'clock,	5 min.	Evening.
First Quarter,	16th "	7 "	23 "	Morning.
Full Moon,	22d "	11 "	55 "	Evening.
Last Quarter,	30th "	9 "	34 "	Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, mild; 4, 5, variable; 6, cloudy; 7, 8, 9, rain and snow; 10, 11, cloudy; 12, 13, fair; 14, 15, 16, clear, cold; 17, 18, 19, variable; 20, 21, fair; 22, 23, rain and snow; 24, 25, 26, clear, cold; 27, cloudy; 28, 29, variable, with snow; 30, 31, mild weather.

CHRISTMAS.

Let us with grateful and joyful hearts hear anew the glad tidings of the angel: "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord;" and with all God's people join anew in the sweet song of the heavenly host, praising God and saying: "Glory to God in the highest, and on earth peace, good will to men." With the wise men, too, let us worship and bow down before our Lord, bringing suitable offerings of devotion, praise, and adoration.

IT IS SPREADING.

Christmas used to be observed only by Reformed people, Lutherans, Episcopalians, and a few others; but of late years the Christmas spirit has crept into almost all the Protestant Churches—first into the Sunday School, and then into the congregation. Christmas gifts, trees, sermons, and even decorations are now very common among those who, a few years ago, were either silent on the subject, or else bitterly opposed it as Romish. They now have come to see that it is wholesome, fitting, and Christian.

SOME went out while the deacons lifted the alms. "That is right," said the minister; "those who have no money need not wait for the basket." No more went out.

WHEN you move to a new home, find your church at once, instead of waiting till the church finds you.



ADVENT.

The Church Year begins with the First Advent, and ends with the Second Advent. The second, like the first, is an article of faith and hope. "From thence He shall come again to judge the quick and the dead."

MAKING TOO MUCH OF CHRISTMAS.

Can it be done? Oh, yes; but the danger lies not on the side of Church-service, but of world-service. No danger we shall sing, pray, preach, or meditate too much about the coming of our blessed Saviour in the flesh; but there is actual danger that we may eat and drink too much, be too much engaged with the lower Christmas pleasures of home and friends, that we may give too many gifts to each other, and too few to Christ and His poor!

Beware of this danger. There is much Christmas festivity and joy with no Christ in it. Let not our Church-service be pushed aside by world-service. We have souls as well as bodies, and our Christmas must have worship in it as well as social engagements.

"WHAT a pity men should die!" said a man who had just built a fine new house. But rather, what a pity, if we had always to stay in such poor, perishing tabernacles like these!

Look over the list of books published by our Board of Publication, and then ask your pastor to send for what you need.

SYNOD OF OHIO OF THE REFORMED CHURCH IN THE UNITED STATES.

The following table, exhibiting the time and place of the meetings of the Synod of Ohio, the names of its officers, and the number of Communicants in union with the Reformed Church within its bounds, was carefully prepared by Rev. Isaac H. Reiter, Mansfield, Ohio. As the statistics for some years are somewhat imperfect, this table may not, in every particular, be entirely correct, but it is sufficiently so for all practical purposes, and will be valuable for reference.

TIME OF MEETING.	PLACE OF MEETING.	PRESIDENT.	SECRETARY.	COR. SECRETARY.	TREASURER.	COMMUNICANTS.
1824, June 14.....	New Philadelphia, O.	Rev. J. P. Mahenschmidt.....	Rev. Henry Sonneck.....		Rev. George Weisz.....	2,757
1825, May 29.....	Germanstown, O.	" Thomas Winters.....	" Jacob Descombes.....	"	"	2,649
1826, May 21.....	Lancaster, O.	" George Weisz.....	" Thomas Winters.....	"	"	2,754
1827, May 1.....	Germanstown, O.	"	" Jacob Descombes.....	"	"	2,900
1828, June 1.....	Canton, O.	" Thomas Winters.....	" John W. Hamlin.....	"	"	3,000
1829, June 14.....	Uniontown, O.	" Henry Weitenbach.....	" David Long.....	"	"	3,200
1830, June 6.....	Uniontown, O.	" George Weisz.....	" Philip Zieser.....	Rev. David Winters.....	"	3,307
1831, May 22.....	Lancaster, O.	" Thomas Winters.....	" John Pence.....	"	"	3,594
1832, June 9.....	Lancaster, O.	" George Weisz.....	" Philip Zieser.....	"	"	4,162
1833, May 26.....	Canton, O.	" David Winters.....	" Jacob Descombes.....	"	"	4,061
1834, June 7.....	Carlton, O.	" John Pence.....	" John W. Hamlin.....	"	"	4,656
1835, May 22.....	Xenia, O.	" Lebrecht L. Hirsch.....	" Gerhard H. Zumpfe.....	"	"	5,042
1837, May 11.....	Onasburg, O.	" George Weisz.....	" George Schlosser.....	"	"	5,200
1838, June 17.....	Wooster, O.	" Thomas Winters.....	" Dr. J. G. Buetner.....	"	"	5,763
1839, June 2.....	Lancaster, O.	"	" C. H. A. Allardt.....	"	Mr. John U. Giesy.....	8,827
1840, June 1.....	DISTRICT SYNODS MET.					9,012
1841, October 7.....	Canton, O.	" David Winters.....	" Nicholas P. Hacke.....	"	"	9,150
1842, October 7.....	Wooster, O.	" George Weisz.....	" William Conrad.....	"	"	9,340
1843, October 7.....			STATED CLERK.	" Henry Willard.....	"	9,530
1844, September 6.....	Greensburg, Pa.	" David Kemmerer.....	Rev. George Schlosser.....	" David Winters.....	"	10,852
1845, April 15.....	Xenia, O.	" Samuel B. Leiter.....	"	" Thomas H. Winters.....	" Jacob Coblentz, M.D.....	11,570
1846, August 21.....	Columbus, O.	" William Conrad.....	"	" Henry Willard.....	" John Willard.....	11,808
1847, September 2.....	Carrollton, O.	" Samuel Miller.....	"	" Jeremiah H. Good.....	"	11,951
1848, April 18.....	Cincinnati, O.	" Andrew P. Freese.....	"	"	"	11,120
1849, October 4.....	Tiffin, O.	" David Winters.....	" Jeremiah H. Good.....	" Jesse Steiner.....	Rev. Jeremiah H. Good.....	11,136
1850, April 18.....	Tiffin, O.	" Hiram Shaul, <i>pro tem.</i>	"	"	"	(Special Meeting)
1851, September 26.....	Navarre, O.	" Emanuel V. Gerhart.....	"	"	"	(Special Meeting)
1852, December 14.....	Tiffin, O.	"	"	"	"	11,209
1853, September 25.....	Wooster, O.	" George W. Willard.....	"	"	Mr. William Hoff.....	11,615
1854, August 19.....	Wooster, O.	" David Winters.....	"	"	"	11,615
1855, August 19.....	Wooster, O.	" George Long.....	"	"	"	16,037
1856, May 25.....	Greensburg, Pa.	" Nicholas F. Hacke.....	"	"	Rev. Ismael S. Weisz.....	16,037
1857, May 30.....	Xenia, O.	" William K. Zieher.....	"	"	"	(Special Meeting)
1858, May 14.....	Tiffin, O.	" Lawrence D. Leberman.....	"	"	"	17,140
1859, May 20.....	Carrollton, O.	" Moses Kieffer.....	"	"	"	17,456
1860, May 19.....	Fort Wayne, Ind.	" Herman Rust.....	"	"	Isaac H. Reiter.....	17,846
1861, May 30.....	Fairfield, O.	" Jeremiah Heller.....	"	"	"	15,028
1862, May 29.....	Akron, O.	" David Winters.....	"	"	"	17,209
1863, May 29.....	Dayton, O.	" George B. Russell.....	"	"	"	18,377
1864, May 27.....	Tiffin, O.	" Herman Rust.....	"	"	"	20,921
1865, May 31.....	Canton, O.	" John Vogt.....	"	"	"	21,311
1866, May 31.....	Canton, O.	" Joshua Hale.....	"	"	"	21,394
1867, May 23.....	Fairfield, O.	" Samuel B. Leiter.....	"	"	"	23,723
1868, May 3.....	Shelby, O.	" Isaac B. Leiter.....	"	"	"	23,890
1869, June 21.....	Delaware, O.	" Samuel B. Leiter.....	"	"	"	23,890
1870, November 13.....	Dayton, O.	" Theodore P. Bucher.....	"	"	"	17,444
1871, June 30.....	Tiffin, O.	" Reuben Good.....	"	"	Jer. H. Good, D.D.....	17,883
1872, May 17.....	Fairfield, O.	" Peter C. Prugh.....	"	"	"	19,013
1873, May 1.....	Canton, O.	" Henry C. Prugh.....	"	"	"	17,183
1874, May 14.....	Shelbyville, Ill.	" Nathaniel H. Loose.....	"	"	"	17,461
			"	"	"	17,461

EXPLANATORY NOTES.

1. The Synod of Ohio, by an arrangement adopted in 1839, divided itself into three District Synods, and constituted itself a *General Synod* to meet every third year. Hence, as will be seen, it held no meetings in 1840 and 1841; but the District Synods, which convened annually, did meet in these years. This whole arrangement was abolished in 1842, and the system of dividing the Synod into Classes was adopted, and continued to the present time.
2. The Ohio Synod, since its organization in 1824, convened four times in special sessions, namely:—April 18, 1850; December 14, 1850; December 5, 1854; and November 18, 1869.
3. The official title of the Stated Clerk was that of *Secretary* from 1824 to 1829 inclusive, and from 1820 until 1844, that of *Recording Secretary*. In 1844 it was changed to that of *Stated Clerk*. There was no *Corresponding Secretary* elected until in 1830.
4. The *apparent* discrepancy, or abrupt diminution in communicants in the years 1853, 1867 and 1870, is owing to the fact that Clarion Classis in 1857, and Westmoreland Classis in 1869, were dismissed respectively to the Synod in the United States and to the Pittsburgh Synod; and in 1867 the Northwestern Synod was organized out of the Classes of St. Joseph, Indiana, Shoboygan, Heidelberg and Erie, previously belonging to the Synod of Ohio.
5. The communicants of the German Independent Synod, existing from 1846 to 1852, a period of six years, are included in these statistics for those years.

NORTHWESTERN SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

TIME OF MEETING.	PLACE OF MEETING.	PRESIDENT.	STATED CLERK.	COR. SECRETARY.	TREASURER.	COMMUNICANTS.
1867, May 26.....	Fort Wayne, Ind.....	Rev. Max Stern, D.D.....	Rev. John H. Klein.....	Rev. William H. Fenneman.....	Mr. John W. Brown.....	7,763
1868, May 10.....	Indianapolis, Ind.....	" " " ".....	" " " ".....	" " " ".....	" " " ".....	7,512
1869, May 20.....	Howard Gr.ve, Shoboygan.....	" " " ".....	" " " ".....	" " " ".....	" " " ".....	8,188
1869, November 23.....	Crestline, Ohio.....	" " " ".....	" " " ".....	" " " ".....	" " " ".....	(Special Meeting)
1870, June 9.....	Chicago, Ill.....	Peter Greding.....	Charles Schaff.....	Dr. James Bossard.....	" " " ".....	8,552
1870, June 9.....	Crestline, O.....	" John H. Klein.....	" " " ".....	Henry A. Mühlmeier.....	" " " ".....	9,167
1872, May 23.....	Galati, O.....	" " " ".....	" " " ".....	Ell Keller.....	" " " ".....	10,070
1873, June 6.....	Indianapolis, Ind.....	Rev. Henry A. Mühlmeier.....	" " " ".....	" " " ".....	" " " ".....	10,925

PITTSBURG SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

TIME AND PLACE OF MEETING.	PRESIDENT.	STATED CLERK.	COR. SECRETARY.	TREASURER.	COMMUNICANTS.
1870, February 11.*.....	Rev. F. K. Levan.....	Rev. W. E. Krebs.....	Rev. J. G. Shoemaker.....	Mr. W. E. Schmetz.....	7,142
1870, November 2.....	D. Wilcox, D.D.....	" " " ".....	" " " ".....	" " " ".....	7,773
1871, October 18.....	J. G. Shoemaker.....	" " " ".....	" C. B. Diefenbacher.....	" " " ".....	8,065
1872, October 10.....	William Rupp.....	" J. A. Hoffheins.....	" L. B. Leasure.....	" " " ".....	8,168
* Preliminary Meeting.					

GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

TIME AND PLACE OF MEETING.	PRESIDENT.	STATED CLERK.	COR. SECRETARY.	TREASURER.	COMMUNICANTS.	MEMBERS.
1863, November 18.....	Rev. J. W. Nevins, D.D.....	Rev. I. H. Reller.....	Rev. C. W. Willard, D.D.....	John Wiest.....	89,115	107,394
1866, November 28.....	" Daniel Zacharias, D.D.....	" " " ".....	" Geo. B. Russell.....	" " " ".....	91,547	109,468
1869, November 24.....	" E. V. Gerhart, D.D.....	" " " ".....	" J. O. Miller.....	Wm. D. Gross.....	96,723	131,911
1872, November 27.....	" John H. Klein.....	" " " ".....	" D. E. Kapp.....	" " " ".....	105,507	153,219

ALMANAC FOR THE REFORMED CHURCH IN THE U. S.

MEETING OF THE CLASSES

Of the Synod of the United States, the Synod of Pittsburg, and the Synod of the Potomac.

CLASSES.	PLACE.	TIME.
East Pennsylvania.....	Nazareth, Pa.....	May 12th, 1874.
Lebanon.....	Pine Grove, Pa.....	May 28th, 1874.
Philadelphia.....	St. Matthew's Church, Pa.....	June 7th, 1874.
Goshenhoppen.....	Amityville, Pa.....	May 7th, 1874.
New York.....	Breck'n, Long Island.....	May 26th, 1874.
Lancaster.....	New Providence, Pa.....	M y 28th, 1874.
East Susquehanna.....	Uniontown, Pa.....	May 7th, 1874.
West Susquehanna.....	Baileysburg, Pa.....	May 20th, 1874.
Philadelphia (German).....	Zion's Church, Philadelphia.....	September 15th, 1874.
Trinity.....	About organizing.....	
Westmoreland.....	Pleasant Unity, Pa.....	June 4th, 1874.
Clarion.....	Petersburg, Pa.....	May 21st, 1874.
St. Paul's.....	Shenango Charge, Pa.....	May 28th, 1874.
West New York.....		
Allegheny.....	Wilkesburg, Pa.....	May 15th, 1874.
Somersot.....	Cumberland, Md.....	May 28th, 1874.
Zion's.....	Abbotstown, Pa.....	May 15th, 1874.
Maryland.....	Manchester, Md.....	June 4th, 1874.
Mercersburg.....	Everett, Pa.....	June 4th, 1874.
Virginia.....	St. John's Church, Augusta Co., Va.....	May 5th, 1874.
North Carolina.....	Lower Stone Church, N. C.....	May 7th, 1874.

PERIODICALS OF THE REFORMED CHURCH IN THE U. S.

NAME.	WHERE PUBLISHED.	HOW OFTEN ISSUED.	WHEN FIRST ISSUED.
<i>English—</i>			
Reformed Church Messenger.....	907 Arch Street, Philadelphia, Pa.....	Weekly.....	1827.
Christian World.....	176 Elm Street, Cincinnati, Ohio.....	".....	1848.
Reformed Missionary.....	Vinton, Benton Co., Iowa.....	Monthly.....	1860.
The Guardian.....	907 Arch Street, Philadelphia, Pa.....	".....	1850.
Child's Treasury.....	" " " ".....	Semi-monthly.....	1859.
Mercersburg Review.....	" " " ".....	Quarterly.....	1849.
Our Church Paper.....	84 Third Avenue, Pittsburg, Pa.....	Every other week.....	1873.
Reformed Church Herald.....	Bethlehem, Pa.....	Monthly.....	1873.
College Days.....	Lancaster, Pa.....	".....	1873.
Heidelberg Teacher.....	176 Elm Street, Cincinnati, Ohio.....	".....	1873.
Leaves of Light.....	" " " ".....	Semi-monthly.....	1873.
<i>German—</i>			
Reformirte Kirchenzeitung.....	907 Arch Street, Philadelphia, Pa.....	Weekly.....	1838.
Der Evangelist.....	Cleveland, Ohio.....	".....	1856.
Reformirte Hausfreund.....	Reading, Pa.....	Every other week.....	1866.
Der Lammherhirt.....	907 Arch Street, Philadelphia, Pa.....	Monthly.....	1859.
Morgen-Stern.....	Cleveland, Ohio.....	".....	1863.

LITERARY AND THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH IN THE U. S.

NAME.	LOCATION.	PRESIDENTS.
Franklin and Marshall College.....	Lancaster, Pa.....	JOHN W. NEVIN, D. D.
Heidelberg College.....	Tiffin, Ohio.....	GEO. W. WILLIARD, D. D.
Catawba College.....	Newtown, N. C.....	REV. J. C. CLAPP, A. M.
Mercersburg College.....	Mercersburg, Pa.....	E. E. HIGBEE, D. D.
Clarion Collegiate Institute.....	Rimersburg, Clarion County, Pa.....	REV. J. J. PENNEPACKER, A. M.
Palatinate College.....	Meyerstown, Lebanon County, Pa.....	REV. G. W. AUGHINBAUGH, D. D.
Juniata Collegiate Institute.....	Martinsburg, Pa.....	REV. LUCIAN CORT, A. M.
Ursinus College.....	Collegeville, Montgomery County, Pa.....	J. H. A. BOMBERGER, D. D.
Calvin Institute.....	Cleveland, Ohio.....	REV. F. FORWICK.
Blairtown Academy.....	Blairtown, Benton County, Iowa.....	
Shelby College.....	Shelbyville, Illinois.....	REV. S. P. MEYERS.
Eastern Theological Seminary.....	Lancaster, Pa.....	E. V. GERHART, D. D.
Western Theological Seminary.....	Tiffin, Ohio.....	J. H. GOOD, D. D.
Mission House.....	Howard's Grove, Wisconsin.....	J. BOSSARD, D. D.
Allentown Female College.....	Allentown, Pa.....	REV. W. R. HOFFORD, A. M.
St. John's Select School.....	Knoxville, Md.....	REV. G. L. STALEY, D. D.

ORPHAN HOMES OF THE REFORMED CHURCH IN THE U. S.

LOCATION.	SUPERINTENDENT.	NUMBER OF ORPHANS.
Womelsdorf, Berks County, Pa.....	Rev. D. B. ALBRIGHT.....	95
Butler, Butler County, Pa.....	Rev. J. B. THOMPSON.....	46

DEATH OF MINISTERS FROM SEPTEMBER 1st, 1872, TO SEPTEMBER 1st, 1873.

NAMES.	LICENSED.	ORDAINED.	RESIDENCE AT TIME OF DEATH.	TIME OF DEATH.	AGE.
HENRY WIEGAND.....	1841	1841	White Pigeon, Mich.....	October 20th, 1872.....	63
JACOB MAYER.....	1822	1822	Lock Haven, Pa.....	October 29th, 1872.....	75
AUGUSTUS L. HERMAN.....	1862		Reading, Pa.....	December 31st, 1872.....	65
JOHN LANTZ.....	1837	1838	Taneytown, Md.....	January 26th, 1873.....	62
WILLIAM A. GOOD.....	1832	1833	Reading, Pa.....	February 9th, 1873.....	63
ISAAC SHELLHAMMER.....	1827		Conyngham, Pa.....	February 22d, 1873.....	72
DANIEL ZACHARIAS, D.D.....	1828	1828	Frederick, Md.....	March 31st, 1873.....	68
CONRAD SAURE.....	1856	1858	Cincinnati, O.....	May 21st, 1873.....	63
PETER S. FISHER.....	1825	1826	Sellersville, Pa.....	May 22d, 1873.....	69
THEOBALD FOUSE.....	1842	1842	Woodcock Valley, Pa.....	Aug. 22d, 1873.....	71
JOHN WILLIAM HOFFMEIER.....	1833	1833	Manchester, Md.....	Aug. 30th, 1873.....	66

SOCIETY FOR THE RELIEF OF MINISTERS AND THEIR WIDOWS.

This Society is by far the oldest of the benevolent institutions of the Reformed Church in this country. It was incorporated in the year 1810, by a charter from the State of Pennsylvania, but it was in actual operation long before. As early as the year 1790, the records state, that "the members of Synod several years before did covenant and agree to pay the Treasurer forty shillings each year" for what was called the "Widows' Fund." Official documents also show, that the Synod kept up such a fund for many years before, probably from the beginning of our history as a Church in this country. Before the Revolution, the Synods of North and South Holland, which superintended the affairs of our churches, frequently sent contributions, called "gifts of love," to the Widows' Fund, with the understanding, that it should be increased by free gifts from our own congregations.

The moneys thus received, were generally paid out to the widows of deceased ministers, as circumstances seemed to require; and no attempt was made to create a permanent fund to meet the increasing wants of the Church in this direction, until a comparatively recent period.

Within the last fifteen or twenty years, under judicious management, its funds have been steadily increasing, and the sphere of its beneficence enlarged. By a change in its charter it now assists disabled ministers, no less than the widows of those deceased. At present two disabled ministers and eight widows of deceased ministers receive a yearly appropriation of \$50 each. The invested fund now amounts to \$11,870. Five years ago it was only \$6,400.

The Society presents at each annual meeting of the Eastern Synod, a statement of its affairs, which is then incorporated in the Synodical Minutes. For several years past the Synod has requested its congregations to lift a collection for the Society in the month of June. Last year only about fifty charges did so.

The funds of the Society are increased, therefore, from four sources:—"initiation fees; annual fees; the above named collections; and the interest of the invested funds."

The initiation fee is \$5.00; the yearly dues are \$3.00; a life-membership costs \$65.00.

Copies of Charter and By-Laws will be cheerfully furnished by the Treasurer, Rev. Theodore Appel, D.D., Lancaster, Pa.

THE WOMELSDORF ORPHAN HOME.

Its corporate title is "The Orphans' Home of the Shepherd of Lambs." It was founded and opened by Rev. Emanuel T. C. Boring, September 21st, 1863, with one orphan, and a treasury of \$21.50. In four months it had twelve inmates.

In July, 1864, a larger house having been bought, it was removed to Bridesburg, Pa., with thirty inmates. In October Rev. Boring died, and for two years Rev. John Gantenbein was Superintendent. After him, for two years, Rev. D. Y. Heisler. In November, 1867, the Home was removed to Womelsdorf, Berks Co., Pa., a more healthy and accessible location, where the

Board of Managers purchased 27 acres of ground, on which is a brick building 120 feet by 50, having 60 rooms, besides the attic. Some time after its removal, the Rev. D. B. Aloright succeeded Mr. Heisler, as Superintendent.

This cost \$33,000. Add interest and the cost of repairs, and the amount is \$40,000, all of which was paid by July, 1871 (besides \$40,000 more for the daily support of the Home)!

The Home is under a Board of thirteen Managers, who elect the Superintendent. The children are instructed in German and English, and receive a good English education as well as thorough Christian indoctrination. The Board has control of girls to eighteen, and boys to twenty-one. Often they are put out into Christian families, to trades or work, but provision is made for their education and Christian instruction.

One hundred children are now in the Home. It costs something over \$10,000 a year to feed and clothe them. The farm itself yields almost \$1,000. Are you doing what you should to support the Home?

The Home has had one trouble of late years, namely, to furnish work enough for its boys, who are now growing up. They need to be trained to industry as well as to prayer. Accordingly the Board of Managers lately bought a farm of about sixty acres, beside the Home, at a cost of about \$11,000. They had no money; but they are sure the Church, seeing that this was necessary, will pay for the farm as she cheerfully paid for the Home. Send in your help promptly.

HOW OUR OLD MINISTERS WERE EDUCATED.

The Eastern Theological Seminary was not founded until 1825. Before that time, and even in part for some years after, young men were educated for the ministry in the families of ministers, who, besides this, had the care of several large congregations.

In this way, Rev. Dr. C. L. Becker, of Baltimore, educated his son, J. C. Becker, James Reily, William Dechant, Philip Mayer, Jacob Geiger, Nicholas P. Hacke, Henry Habliston, and others.

Rev. Dr. Samuel Helfenstein educated his own sons, besides Isaac Gerhart, J. Wm. Hamm, Martin Brunner, Jacob Meyer and Henry Gerhart.

Under Rev. Dr. Jacob C. Becker were educated his two sons, Charles and Cyrus, H. Koch, Simon Riegel, Diedrich Willers, Samuel Hess and others.

So Dr. F. L. Herman educated his sons for the ministry, P. S. Fisher, J. C. Guldin, R. S. Schneck, and others.

The ministers educated in this private way were generally men of great endurance and perseverance. Most of them have been very successful in their sacred work.

Now such private instruction is seldom necessary, as we have several Theological Seminaries.

The Article on "Excuses for Neglecting the Lord's Table" in last year's Almanac should have been credited to the London Tract Society.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE REFORMED CHURCH IN THE U. S.

- Abbott, G. N., Prof., Mercersburg, Frankl'n Co., Pa.
 Accola, O. J., Dayton, Ohio.
 Addams, Geo. E., Mifflinburg, Union Co., Pa.
 Al'right, D. B., Womelsdorf, Berks Co., Pa.
 Albright, G. M., New Lisbon, Columbiana Co., O.
 Alspach, J. W., Shanksville, Somerset Co., Pa.
 Appel, Dr. Theodore, Prof., Lancaster, Pa.
 Appel, R. S., Hamburg, Berks Co., Pa.
 Apple, J. H., Saegertown, Crawford Co., Pa.
 Apple, Dr. T. G., Prof., Lancaster, Pa.
 Ardusser, John, Linton, Greene Co., Ind.
 Ashenfelter, O. L., Bridgeport, N. J.
 Aughtinbaugh, Dr. G. W., Meyerstown, Lehigh Co., Pa.
 Ault, J., Littlestown, Adams Co., Pa.
 Aurand, Henry, Warren, Joe Davis Co., Ill.
- B**
 Bacher, T. J., Fremont, Ohio.
 Bachman, John, Egg Harbor City, N. J.
 Bachman, M., 127 Bank St., Baltimore, Md.
 Bahner, F. F., Milton, Pa.
 Bair, H., Waterloo, De Kalb Co., Ind.
 Bank, C., New Brunswick, N. J.
 Barkley, T. J., Pittsburgh, Pa.
 Barth, S., Indianapolis, Ind.
 Bartholomew, A., Lehighton, Carbon Co., Pa.
 Bassler, H. S., Hegins, Schuylkill Co., Pa.
 Baum, C., Fort Wayne, Ind.
 Bauman, E., Abilene, Dickinson Co., Kansas.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Baumgartner, J., Detroit, Mich.
 Bausman, Dr. B., Reading, Pa.
 Beam, S. Z., Fulton, Kalamazoo Co., Mich.
 Beck, Dr. John, Easton, Pa.
 Beck, John H., Hiawatha, Kansas.
 Becker, Augustus, Waukegan, Ills.
 Becker, Charles, Glassboro, N. J.
 Becker, Chas., Broadheadville, Monroe Co., Pa.
 Becker, Cyrus J., Catasaugus, Lehigh Co., Pa.
 Becker, Philip, Mt. Eaton, Wayne Co., Ohio.
 Beisser, G., Leslie, Van Wert Co., O.
 Bentz, H., Clarence, Erie Co., N. Y.
 Bentzing, E., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Berleman, F. W., Millville, O.
 Betz, C., New Bremen, Auglaize Co., Ohio.
 Beyer, O. E. W., Edgerton, Williams Co., Ohio.
 Biefeld, Herman, Frederick, Md.
 Biery, John, Wathena, Donaphan Co., Kansas.
 Bluetgen, J., Northeim, Manitowoc Co., Wis.
 Blutsch, A., Boone, Iowa.
 Bokum, Herman, Atlanta, Georgia.
 Bolliger, A., Vera Cruz, Wells Co., Ind.
 Bomberger, Dr. J. H. A., Collegeville, Mont. Co., Pa.
 Borchert, C., New Albany, Ind.
 Bossard, Dr. J., Franklin, Sheboygan Co., Wis.
 Bossler, David, York, Pa.
 Bowers, A. J., Mt. Jackson, Crawford Co., Va.
 Braun, J. B., Cleveland, Ohio.
 Brecht, J. J., Sauk City, Sauk Co., Wis.
 Brendle, D. F., Bethlehem, Pa.
- Bressler, N. E., Fisherville, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Brügger, H., Kohlsville, Washington Co., Wis.
 Brunner, K., Bridgeport, Conn.
 Bucher, Dr. John C., Lewisburg, Union Co., Pa.
 Burkholder, Jacob, Fairfield Centre, De Kalb Co., Indiana.
 Busche, John F., 108 Bivington St., New York.
 Buser, J. H., Clifton, Iowa.
 Butt, A., Pioneer, Williams Co., O.
- C**
 Callender, S. N., Harrisonburg, Rock'g'm Co., Va.
 Casar, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Cumberland, Md.
 Cecil, J. W., Thomasville, Davidson Co., N. C.
 Clapp, J. C., Newton, N. C.
 Clauser, W. W., West Milton, Pa.
 Clemens, John M., Conyngham, Luzerne Co., Pa.
 Clever, Conrad, Columbia, Pa.
 Cludius, Theodore, Rochester, N. Y.
 Coffman, J. R., Carrollton, Ohio.
 Colliflower, Wm. F., Hagerstown, Md.
 Comfort, H. I., Chambersburg, Pa.
 Cort, Cyrus, Vinton, Benton Co., Iowa.
 Cort, Lucian, Martinsburg, Blair Co., Pa.
 Crawford, James, Newport, Perry Co., Pa.
 Cremer, W. C., Westminster, Carroll Co., Md.
 Crist, L., Clear Water, Wright Co., Minn.
- D**
 Dahlman, Jacob, Sen., Collegeville, Mont. Co., Pa.
 Dahlman, Jacob, Jr., 413 N. 38th St., Phila., Pa.
 Dale, A., Brady's Bend, Armstrong Co., Pa.
 Daniel, H., McKees Half Falls, Snyder Co., Pa.
 Davis, Dr. P. S., Chambersburg, Pa.
 Davis, W. F. P., Reading, Berks Co., Pa.
 Deatrich, W. R. H., Mechanicsburg, Cumb. Co., Pa.
 Deatrick, Wm. M., Charlesville, Bedford Co., Pa.
 De Zeer, J. C., Grand Haven, Mich.
 Dechant, A. L., Pennsburg, Montgomery Co., Pa.
 Dechant, F. W., Reading, Pa.
 Dechant, G. B., Catawissa, Columbia Co., Pa.
 Decker, J. P., Freeport, Ills.
 Denny, J. C., Gold Hill, Rowan Co., N. C.
 Denius, S. K., Camden, Preble Co., Ohio.
 Derr, J. H., Bellevue, Huron Co., Ohio.
 Derr, L. K., Slatington, Lehigh Co., Pa.
 Derr, Tilghman, Turbotville, Pa.
 Dieckmann, W., Carthage, Ohio.
 Dieckmann, F. R., Omaha, Neb.
 Dieckmann, J. F. H., Gallon, O.
 Dieffenbacher, C. R., Greenville, Mercer Co., Pa.
 Dieffenbacher, D. S., Kittanning, Pa.
 Dieffenbacher, E. H., London, Mercer Co., Pa.
 Diether, Fr., Bucyrus, O.
 Dippel, Peter H., Huntingdon, Ind.
 Dole, A. G., Huntingdon, Pa.
 Donat, Willoughby, Steinsville, Lehigh Co., Pa.
 Dubbs, A. J. G., Allentown, Pa.
 Dubbs, J. H., 1727 Mt. Vernon St., Phila., Pa.
 Dubs, Dr. J. S., Allentown, Lehigh Co., Pa.
- Duenger, E., Fountain Spring, Schuylk'l Co., Pa.
 Ebbinghaus, J. W., Brady's B'd, Armst'g Co., Pa.
 Eckert, J. V., Lancaster, Pa.
 Edmonds, F. A., Harmony, Butler Co., Pa.
 Edmonds, L. C., Beaver Springs, Snyder Co., Pa.
 Eichen, J., Linton, Green Co., Ind.
 Ellicker, Sol., Newton, Jasper Co., Iowa.
 Engle, W. G., Pillow, Dauphin Co., Pa.
 Erb, Edmond, Dansville, N. Y.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. R., Baltimore, Md.
 Etter, T. J., New Glarus, Green Co., Wis.
 Evans, L. Kryder, Pottstown, Pa.
- F**
 Feete, Daniel, Norristown, Pa.
 Foige, F., Castle, Andrew Co., Mo.
 Feight, W., St. Joseph, Missouri.
 Fenneman, W. H., Tiffin, Seneca Co., Ohio.
 Ferrel, Thomas, Carrollton, Ohio.
 Fisher, Charles G., Winchester, Va.
 Fisher, Dr. S. R., 907 Arch St., Philada., Pa.
 Fogel, Edward J., Fogelsville, Lehigh Co., Pa.
 Foil, J. A., Newton, Catawba Co., N. C.
 Forwik, F., Cleveland, Ohio.
 Foulk, J. S., Carlisle, Pa.
 Fouse, D. S., Lisbon, Linn Co., Iowa.
 Fox, F., Napa, Napa Co., Cal.
 Frankel, M., Hazleton, Luzerne Co., Pa.
 Fritsch, M. L., Reading, Pa.
 Fritchey, J. G., Lancaster, Pa.
 Fritzinger, J., Bath, Northampton Co., Pa.
 Fulcason, D. K., Shelbyville, Ill.
 Fuendeling, Julius, Reading, Pa.
 Furger, E. F. E., Girard, Iowa.
- G**
 Gackenhimer, J. D., Leslie, Van Wert Co., O.
 Gans, Dr. S. R., No. 67 N. Pa. St., Baltimore, Md.
 Gantenbein, J., 1642 Christian St., Phila., Pa.
 Gast, F. A., Lancaster, Pa.
 Geary, A. C., St. Clairsville, Bedford Co., Pa.
 Geckler, G., Freetown, Jackson Co., Ind.
 Gehr, N., 1230 N. Sixth St., Philada., Pa.
 Gehring, J. D., Bucyrus, Ohio.
 Gerhard, Calvin S., Sunbury, Pa.
 Gerhard, D. W., New Holland, Lanc'r Co., Pa.
 Gerhard, W. T., Lancaster, Pa.
 Gerhart, Dr. E. V., Lancaster, Pa.
 Gerhart, Henry L., Pennsburg, Pa.
 Gerhart, R. L., Riegelsville, Bucks Co., Pa.
 Getzendanner, Harrison, Union City, Ind.
 Gilds, N. E., Mechanicstown, Fred. Co., Md.
 Gilpin, Wm., Baltimore, Fairfield Co., Ohio.
 Glessner, G. W., Lancaster, Pa.
 Good, C. W., Germantown, Ohio.
 Good, Dr. J. H., Tiffin, Ohio.
 Good, R., Prof., Tiffin, Ohio.
 Goodrich, W., Clearspring, Wash. Co., Md.
 Goss, Sebastian C., Wadsworth, Medina Co., O.
 Gough, John Spencer, Germano, Ohio.

- Graeff, I. E., Tamaqua, Schuylkill Co., Pa.
 Graham, John W. F., Cincinnati, O.
 Grandienard, Henry L., No. 2 Neilson Place,
 Broadway and 8th St., New York.
 Grant, Jas., Bradensville, Westmoreland Co., Pa.
 Grauel, J., Town Mosel, Sheboygan Co., Wis.
 Creding, P., Prof., New Philadelphia, Ohio.
 Grether, J. M., Hartsville, Stark Co., Ohio.
 Gring, D., Shrewsbury, York Co., Pa.
 Gring, John, Fredericksburg, Lebanon Co., Pa.
 Gring, W. A., Keadysville, Wash. Co., Md.
 Grob, Jean, Lena, Ill.
 Grob, W. H., Boalsburg, Centre Co., Pa.
 Gross, S. K., Sellersville, Bucks Co., Pa.
 Grosshusch, T., Lanesville, Harrison Co., Ind.
 Hacke, Dr. N. P., Greensburg, Westm'd Co., Pa.
 Hackman, W. G., Burr Oaks, St. Jo's Co., Mich.
 Hale, W. A., Lancaster, Fairfield Co., Ohio.
 Hanhart, H., Covington, Ky.
 Hannabery, J., New Providence, Lanc. Co., Pa.
 Haas, W. A., Selinsgrove, Snyder Co., Pa.
 Hartmetz, Frederick P., Denver, Col.
 Hartzell, J. M., North Wales, Montg'y Co., Pa.
 Haessler, J., Mercersburg, Franklin Co., Pa.
 Hauser, J. Conrad, 483 W. Saratoga St., Balt., Md.
 Hawker, Adam, Dayton, Ohio.
 Headrick, M. L., Lexington, N. C.
 Heckman, J., Sheboygan, Wis.
 Heckerman, H., Bedford, Pa.
 Heffley, J., Canal Winchester, Ohio.
 Heilman, Calvin U., Lancaster, Pa.
 Heilman, U. H., Lewisburg, Union Co., Pa.
 Heister, Daniel Y., Mont Alto, Frank. Co., Pa.
 Helfrich, Dr. W. A., Fogelsville, Lehigh Co., Pa.
 Heller, A. J., Williamsport, Pa.
 Heller, J., Hillsboro', Ohio.
 Helm, J. F., Kidder, Caldwell Co., Mo.
 Helming, H., Indianapolis, Ind.
 Hendrickson, W. E., 824 N. 10th St., Philada.
 Henneman, J. O., Beaver, Pike Co., Ohio.
 Henning, G. W., Canton, Ohio.
 Henry, Austin, Kingston, Ross Co., Ohio.
 Henschens, C. W., Neenah, Wisc.
 Hensel, J. C., Mt. Crawford, Va.
 Herbruck, Edward, Akron, Summit Co., O.
 Herbruck, P., Canton, Ohio.
 Herman, A. J. G., Maxatawny, Berks Co., Pa.
 Herman, H. M. W., Alexandria, Preble Co., O.
 Herman, J. S., Kutztown, Berks Co., Pa.
 Herman, J. C., Gilbertsville, Montg'y Co., Pa.
 Herman, Oscar C., Kutztown, Pa.
 Herold, Julius, Charlestown, Clarke Co., Ind.
 Herr, Wm., Sulphur Springs, Crawford Co., O.
 Hess, H., Pleasant Hill, Bucks Co., Pa.
 Hess, S., Hellertown, Northampton Co., Pa.
 Heyser, H. C., Greenville, Mercer Co., Pa.
 Hibschaner, H. H. W., Waynesboro', Fran. Co., Pa.
 Hiester, Eli, Grantsville, Dauphin Co., Pa.
 Hiester, J. E., Annville, Lebanon Co., Pa.
 Higbee, Dr. E. E., Prof., Mercersburg, Pa.
 Hilbish, Henry, North Lima, Ohio.
 Hines, Jesse, Reedsburg, O.
 Hinske, R., Waukesha, Waukesha Co., Wis.
 Hoernlein, Martin, Van Wert, Van Wert Co., O.
 Hoffheins, John A., Allegheny City, Pa.
 Hoffman, H., Shannondale, Clarion Co., Pa.
 Hoffman, P. P. A., Oley, Berks Co., Pa.
 Hoffmeier, C. F., Troutville, Clearfield Co., Pa.
 Hoffmeier, H. W., Paulton, Westmoreland Co., Pa.
 Hoffmeier, T. F., Bloomsburg, Columbia Co., Pa.
 Hoffer, W. B., Allentown, Pa.
 Hottenstein, A. R., Berwick, Columbia Co., Pa.
 Houtp, Wm. C., Lineville, Clarion Co., Pa.
 Hontz, Alfred, Orangeville, Columbia Co., Pa.
 Hoyman, C. W., Somerset, Ohio.
 Huber, S. M. K., Worcester, Montg'y Co., Pa.
 Huecker, B. R., La Crosse, Wis.
 Hulhorst, C. G. A., Shelbyville, Ill.
 Hulhorst, F., Columbus, Platte Co., Neb.
 Hunsche, F., Marshallton, Iowa.
 Ingle, J., China Grove, Rowan Co., N. C.
 Ingold, Jer., Hickory Tavern, Catawba Co., N. C.
 Janet, J. J., Housertown, Owen Co., Ind.
 Jansson, R., Herman, Mo.
 Joerrie, P., Poland, Clay Co., Ind.
 Johnston, G. H., Easton, Pa.
 Johnston, J. O., Schuyl. Haven, Schuyl. Co., Pa.
 Johnston, Dr. T. S., Lebanon, Pa.
 Kanne, A., Wabasha, Minn.
 Keener, H. P., Spiesville, Somerset Co., Pa.
 Kefauver, L. H., Tiffin, Ohio.
 Kehm, Jacob, Sellersville, Bucks Co., Pa.
 Keller, Christian, Bridesburg, Pa.
 Keller, Christian F., Louisville, Ky.
 Keller, Eli, Canal Winchester, Ohio.
 Keller, Joseph A., Republic, Seneca Co., O.
 Kelley, D. W., Shamokin, Northumb. Co., Pa.
 Kemmerer, Dr. D., Wooster, Ohio.
 Kendig, John M., Columbiana, O.
 Kercher, J., La Rose, Marshall Co., Ill.
 Kershner, J. B., Prof., Mercersburg, Frank'n Co., Pa.
 Kershner, L. M., Altamont, Ill.
 Kessler, Christian, Lehighton, Carbon Co., Pa.
 Kessler, S. N. L., Rossville, Indiana.
 Kester, Joseph, Marion, Marion Co., Ohio.
 Keyser, H. A., Mahanoy City, Schuylkill Co., Pa.
 Kieffer, Harry M., Norristown, Pa.
 Kieffer, John B., Prof., Mercersburg, Pa.
 Kieffer, J. Spangler, Hagerstown, Md.
 Kieffer, Dr. M., Greencastle, Pa.
 King, Hiram, Bellefonte, Centre Co., Pa.
 King, H., Stoutsville, O.
 King, S. N., Stoughton, Illinois.
 Kissel, J. G., Columbia city, Indiana.
 Klar, J. O., Navarre, Stark Co., Ohio.
 Klein, D. G., Walker, Centre Co., Pa.
 Klein, J., Schuylkill Haven, Schuylkill Co., Pa.
 Klein, Dr. J. H., Louisville, Ky.
 Klingler, J., Upper Sandusky, Wyandotte Co., O.
 Klopp, D. E., 1541 N. 7th St., Philadelphia, Pa.
 Kluge, J. T., Milwaukee, Wisconsin.
 Knaur, C. J., Allegheny City, Pa.
 Knepper, B., Wellersburg, Somerset Co., Pa.
 Knepper, Chas., Mansfield Val., Alleg'y Co., Pa.
 Knepper, Charles O., Tiffin, Ohio.
 Knie, J., Ebenezer, N. Y.
 Knieset, J. B., Buffalo, N. Y.
 Knipe, Jesse B., Chester Sp'gs, Chester Co., Pa.
 Kohl, Peter, Ai, Fulton Co., Ohio.
 Koplin, A. B., Elk Lick, Somerset Co., Pa.
 Korthüer, H., Massillon, Ohio.
 Krahn, Albert, Hazelton, Pa.
 Krebs, W. E., Prof., Lancaster, Pa.
 Kromer, Dr. A. H., Lancaster, Pa.
 Kremer, A. R., Emmittsburg, Frederick Co., Md.
 Kremer, Ellis N., Bedford, Pa.
 Kremer, Dr. F. W., Lebanon, Pa.
 Kremer, S. K., Martinsburg, W. Va.
 Kretzing, John, Lykens, Dauphin Co., Pa.
 Kronelein, M., Cleveland, Ohio.
 Kroh, Daniel, Erie, Michigan.
 Kroh, P. H., Anna, Ills.
 Krüger, Julius H., San Francisco, Cal.
 Kuckhermann, F. H. W., New Knoxville, O.
 Kuenzler, F., 245 Desplaine St., Chicago, Ill.
 Kuhlen, G., Vermillion, Erie Co., Ohio.
 Kuhlen, E., Sheboygan, Wis.
 Kuhn, Jacob, Dach Creek, Iowa.
 Kuhn, Samuel, Hummelstown, Dauphin Co., Pa.
 Kurtz, Dr. H., Johnsonville, Sheboygan Co., Wis.
 Kurtz, Julius, Tamaqua, Schuylkill Co., Pa.
 Kurtzman, G., Rochester, Minn.
 Külling, John, Cincinnati, Ohio.
 Kuntzel, W., Lowell, Dodge Co., Wis.
 Kuss, C., Rochester, N. Y.
 Labor, C., Galion, Ohio.
 Lady, D. B., Mt. Pleasant, Westmoreld Co., Pa.
 Lake, Orange E., Mohicanville, Ashland Co., O.
 Landis, W. M., Robersburg, Centre Co., Pa.
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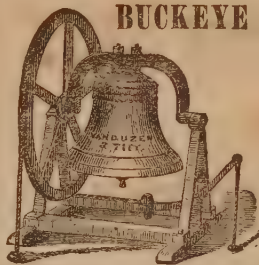
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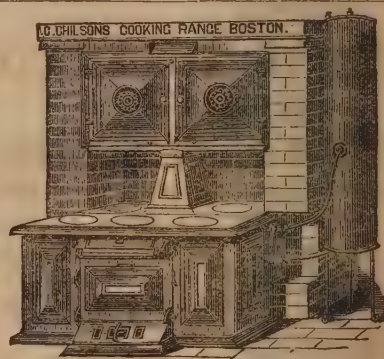
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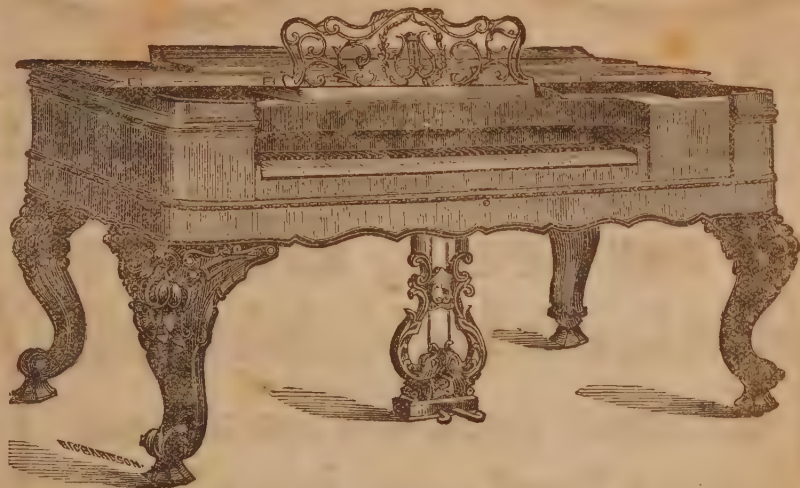
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PHILADELPHIA.



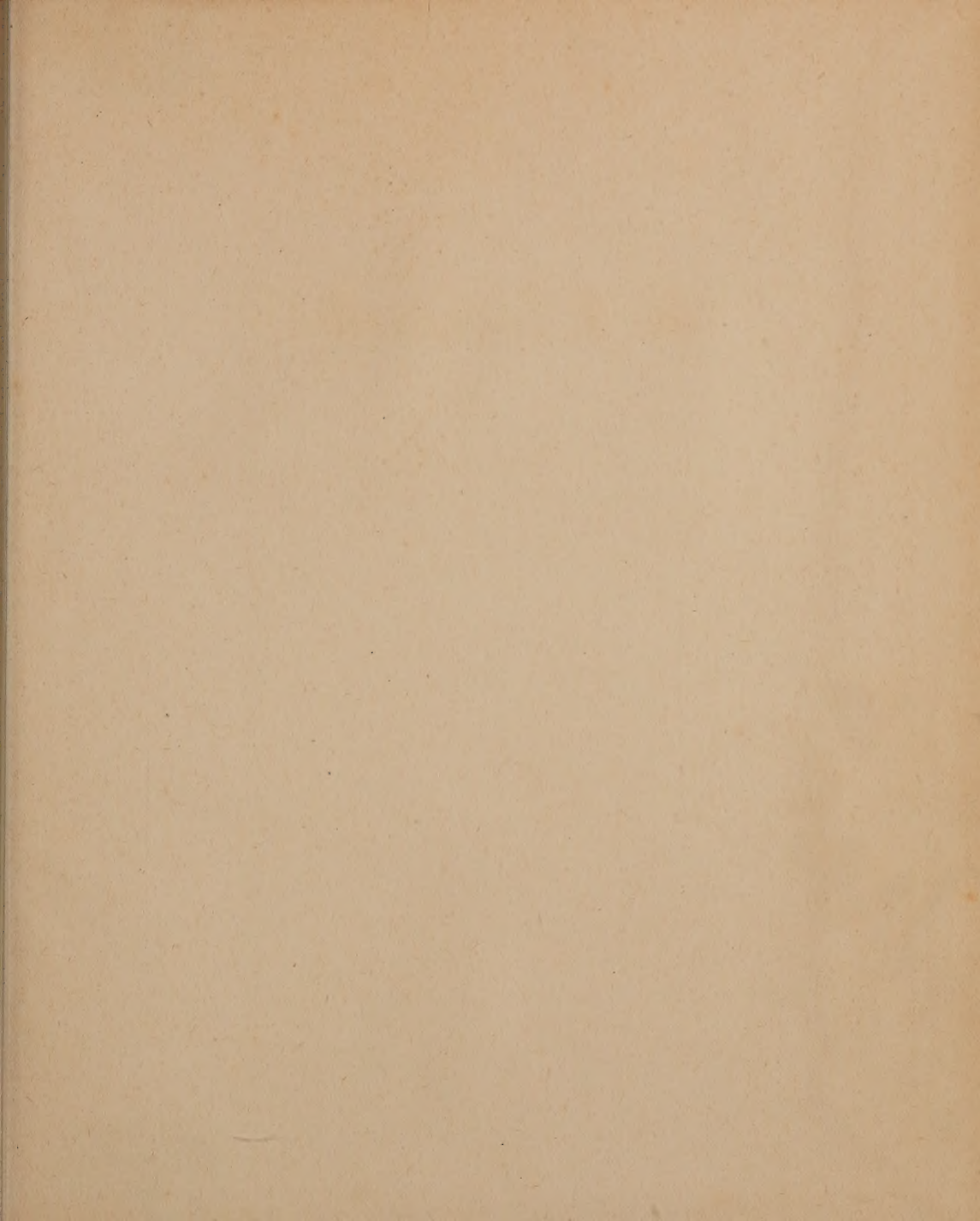


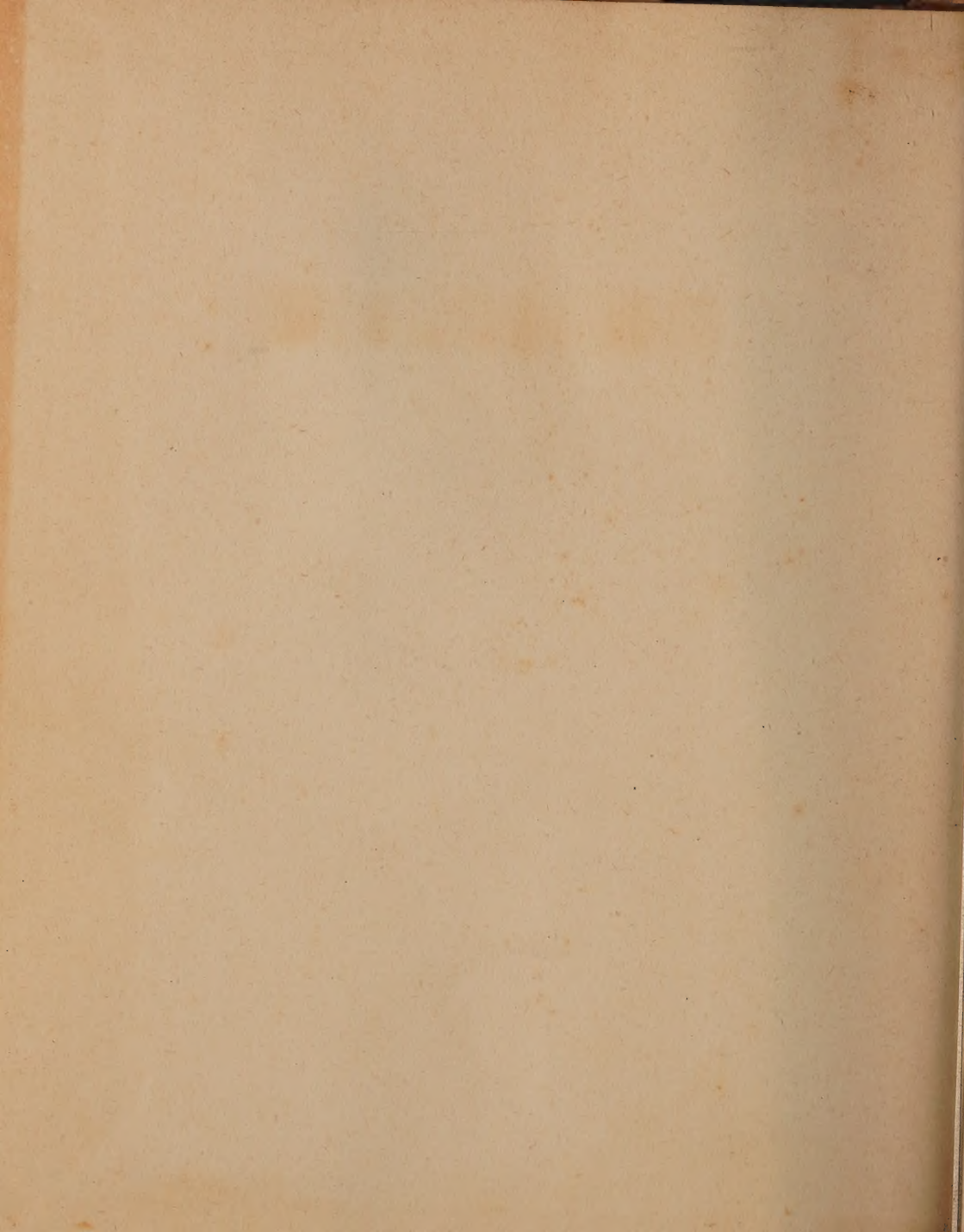












Date Due

[illegible]

